

DREW UNIVERSITY LIBRARY



Lovingly Yours
S. A. Lankford Palmer

THE

Guide to Holiness.

DR. WALTER C. PALMER.

New York:
WALTER C. PALMER.
PUBLISHED, 18 VESEY STREET.
1864.

242663



THE

Guide to Holiness.

EDITOR:

DR. WALTER C. PALMER.

New York:
WALTER C. PALMER,
PUBLISHER, 43 BIBLE HOUSE.
1880.

242663

Entered according to Act of Congress, in the year by
W. C. PALMER,
In the office of the Librarian of Congress, at Washington, D. C.

INDEX TO VOLUME LXXV.

FROM JANUARY, 1880, TO JULY, 1880.

Page.

A Cloudless Light 27
Acknowledgments 29, 49, 80, 127, 148
A Boy's Faith 31
A Glorious Testimony. Mrs. Mary D. James .. 36
A Song of Trust—Poem. Mrs. M. E. Knight ... 41
A Strange Messenger 56
A Methodist Conference in China 85
A Trumpet Blast for China 86
A Way to do Good. Rev. H Belden 91
A Remarkable Work in Macedonia 150
Application for Ordination 152

Book Notices 31, 63, 95, 127, 159
Bishop George on Entire Sanctification. Rev. Elbert Osborn 70
Beautiful Answer to Prayer 138
Beautiful Dream. Annie O. Gallaher 172

Consecration must Precede Faith. Mrs. Phœbe Palmer 35
Convinced Against my Will 90
Call upon Me in the Day of Trouble, and I will Deliver Thee. Mrs. M. N. VanBenschoten .. 135
Christ our Refuge—Poem. Emma Hutt 170

Doing the Will of God. Rev. G. Bowen 69

Experience of Full Salvation. Emily George. 28
Entire Consecration. Mrs. M. N. VanBenschoten 37
Eclipse of the Soul 43
Experience of Perfect Love 72
Extract from an Old Diary. E. C. Estes ... 74, 112
Extract of Letter 91
Experience and Incident 95
Extracts from Phœbe Palmer's Diary 103, 131, 164

Good Tidings from Greece 87
God's Precious Seed. L. A. B 132

Holiness—Poem 10
How I Found Jesus 45
Holiness Burned into the Heart. M. E. Norris 57
How to Receive Justifying Grace. Mrs. Phœbe Palmer 68
Hidden Treasures. Mary D. James 133
Holiness—Poem. A. R. B 173
Hindering Workers 182

Items. Q. Q 9
Invocation. Kate Sumner Burr 80
Interesting Statements from China 86
"I am Married unto You." Rev. Robert J. M Ghee 166
Important Advice. Fletcher of Madely 170

Letter from New South Wales 27
Life on the Delectable Mountains. Rev. Geo. Hughes 33, 65, 97, 129, 161
Letter from Mrs. Mary D. James 59
Little Henry's Question 63
Letter from Canada 89
Letter from a Minister's Wife 119
Letter from Bulgaria 149

Page

Letter from Prof. C. G. Finney 153
Little Mary. Mrs. Mary D. James 159
Little Alice 159
Letter from Bulgaria 183

Mother Monroe 8, 41, 76
Missionary Trials in Central Africa 117
Minnie's New Year's Gift 127
More about Little Mary 188

New Guinea and New Britain 150
Never Alone. Annie S. Bartlett 79
News Along the Line 23, 54, 180

Our Portrait 1
Our Master and His Ways—Poem. M. R. D. D. 44
Our One Great Calling. Phœbe Palmer 173
Our Shining. Abbie Mills 174

Pearls from Ocean Grave. Mary D. James 57
Perfect Love. Rev. D. Nash 139
Primitive Methodist Conference 159

Renewed Consecration. Lizzie Fenner Baker .. 13
Rev. Wilbur Fisk's Experience of Perfect Love 100
Remarks on Christian Holiness. Prof. Holditch 101
Restoration of the Divine Image—Poem 108
Revival in Trinity Church, South 117
Revival Miscellany 24, 55, 87, 117, 152, 182

Sabbath Bible Readings. Rev. G. Hughes 10, 39, 72, 105, 136, 171
Sent to Save, Not to Rule 25
Spiritual Understanding. Annie A. Clark 44
Sympathies of Heaven and Earth Harmonized—Poem. Mrs. Phœbe Palmer 102
Sanctification—Holiness. J. E. Irvine 110
Sour Godliness 155
South India Conference 149

The Opening Realm. Rev. G. Hughes 5
The Knell of Time—Poem 7
The Holy Spirit. Rev. G. Bowen 9
The Lament. Abbie Mills 12
The Peace of Christ—Poem. Emily Tuttle 15
Thoughts. Annie 16
The Best Year. Abbie Mills 37
The Old Book and the New—Poem. Rev. F. Bottome 38
The Holy Spirit. Bowen of Bombay 41
The Candle of the Lord. R. S. Ladd 48, 71
The Crucified One—Poem. Mrs. Lizzie Fenner Baker 68
The Just shall Come Out of Trouble 70
The Communion of Saints. Rev. J. W. Horne 77
The Mercy Seat—Poem. A. R. B 79
Timely Admonition. Bishop Hamline, D.D ... 99
The Song of Victory. Annie S. Bartlett 102
The Holy Spirit. Rev. N. L. Porter 107
Take Care of the Boys. Mrs. M. D. James 118
The Great Physician—Poem 133
The Love of Christ—Poem 112
Talk with the Guide 141
The Fountain of Life—Poem. Carrie Butcher. 142

Page.
Testimony. Rev. H. E. Faure, D.D., and Rev. J. G. Smitt.....143
Testimony for Jesus.....154
The Tuesday Meeting.....29, 60, 93, 124, 156, 185
The Light Beyond. Mary D. James.....163
Testimony. Rev. J. O. Peck, D.D.....167
The New Commandment. Rev. J. E. Irvine..175

Volunteer Witness. L. S. F.....111
Visit to Paradise. Rev. J. B. Finley.....121

Within the Vail. Phœbe Palmer..... 7
Wondrous Fountain—Poem. Mrs. J. M. Hartsough..... 47
Wet the Ropes. Bishop Huntington..... 92
Where Rest is Found.....108
Work of God in Iowa.....151
Wesley's Preaching..... 165

LOVED ONES GONE BEFORE:
Hope Inskip..... 17
Mrs. Phœbe Smith..... 17
Deacon Gulliver..... 17
Miss Eliza Feltham..... 18
Bishop Haven..... 18
Rev. Wm. McAllister..... 50
Mrs. Ann Appleby..... 51
Rev. L. Whitney..... 51
Helen Hosford..... 81
Flora Hosford..... 81
Elizabeth Whitney..... 81
Mrs. A. S. Wells..... 81
Mrs. Eliza See..... 82
Mrs. Ann Warden..... 82
Mrs. Louisiana Faulkner.....114

LOVED ONES GONE BEFORE: Page.
Mrs. Celestia Tonker.....115
Mrs Martha George 115
Charles W. Beattie.....116
Thomas Sprague.....116
Mrs. Mary Stewart.....145
Paulina Popham.....146
Mrs. Amelia Bride.....147
Manly W. Goodman.....177

EDITORIAL:
Salutatory 16
A Faultless Church..... 20
What is the Difference?..... 20
Sermon at St. Paul's Church..... 21
Inquiring of God..... 22
Will not God Avenge His own Elect?..... 52
Made White and Tried..... 53
Church Festivals and Fairs..... 53
Zinzendorfism..... 82
Work of God in China..... 84
Obedience 116
Salvation Army.....148
Conference Action.....149
General Conference.....177
Important Question.....178
A Few Suggestions.....179
Meeting for Holiness at General Conference..180

MUSIC:
Cleanse and then Robe Me..... 32
Is Your Lamp Burning..... 64
The Great Salvation..... 96
A Joyful Song.....128
Cleansing Blood.....160

GUIDE TO HOLINESS.

JANUARY, 1880.

OUR PORTRAIT.

In presenting the engraving of Mrs. S. A. Lankford Palmer, it is due to the reader, that a glimpse of her busy and eventful life should be traced, as also a glance at her early history.

Her ancestors were members of the Established Church, and lived according to the customs of their day. Her father, Henry Worrall, was born near Sheffield England. He was converted at the age of fourteen, and joined the Wesleyan Society, receiving his first ticket of membership from the hands of John Wesley. Sarah A., daughter of Henry and Dorothea Worrall, was born in the city of New York, April 23d, 1806. At thirteen she obtained the joyous witness of adoption.

Soon after this experience, she said to her father, "I would like to become a member of the Church. I want to be a real Christian." She has often been heard to say, how her youthful heart rejoiced when her father said, "On Sabbath, there will be an opportunity given. You go forward, and give your name, and if the minister asks if there is any objection to your becoming a member, I will say there is none." Having been taught that obedience was the rule, she never thought of questioning the claims of Church discipline. Class and prayer-meetings, dress, etc., were conscientiously observed.

Before her conversion she was an unusually fearful, timid child, —the appearance of a dark cloud would make her tremble and run to mother. The lightning's flash and roaring thunder often threw her into spasms, and mother must run and get the poor nervous child, as she called her, folding her closely in her arms, in a dark room, until the cause of alarm was past. Three weeks after her conversion, she was found standing at the window, admiring the beautiful streaks of fire flashing through the air, and running through the streets. A little voice near cried, "Why don't you run to mother? Arn't you afraid?" "Afraid!" said Sarah, "why, my Father makes that lightning, and if He allows it to strike me dead, He will take me right home to heaven."

One of the characteristics of her early youth was a delight in committing to memory the recorded WORD OF GOD. She considered it one of the greatest blessings of her life, that she was encouraged so to

do. Her early experience had been a very joyful one, so much so that it was a temptation to her darling sister Phœbe, who was seeking the Lord, and thought she was converted on the same evening, but cast away her confidence the next day, and numbered herself again with the seekers of pardon, because she was not as happy as her sister Sarah.

The first remembered check to the sweet flow of joy, occurred about six weeks after she found Jesus. She was on her way to a summer home, where she expected to be much in the society of a young friend, six months older than herself. The suggestion came with sadness, "M—— is a very thoughtless, trifling girl, and you will surely yield to the tempter and sin against God." The thought was very painful, but just at that moment the gentleman to whose care she had been entrusted, said, "Sarah, do you know we are to have a Camp-meeting here next week, and we are all going?" She has often been heard to say how her heart bounded, and something told her, "M—— will be converted. To her great joy, M—— was really converted the next week, and proved Sarah's greatest helper while she continued with her.

When about fifteen, "Wesley's Plain Account of Christian Perfection" was put into her hands by her class-leader. This perhaps gave definiteness to her thoughts on entire sanctification. To her mind, the Bible taught but one way to please the Lord, and the first command that met her was—"Thou shalt love the Lord thy God with all thy heart." At a Camp-meeting, where she wrestled all night for the blessing of a pure heart, just as her eyes met the first crimson rays in the eastern horizon, she said, "I will believe, the blood of Jesus cleanseth." The instantaneous joyous transition of that moment cannot be described. Her heart and her voice exclaimed, "Glory! the Sun of Righteousness has risen with healing in His wings. For many days the breathing of her heart was glory! glory! feeling truly—

"Heaven already is begun,
Opened to each believer."

Our readers who may desire a more minute account of her Christian experience, will find it as written by herself in the July, August and September numbers of the "Guide to Holiness" for 1879.

In 1831, Sarah Ann Worrall was united in marriage to Thomas A. Lankford, who had been converted in early life, and was greatly beloved by all who knew him. His apparently natural unselfish life was proverbial, and next to his God, stood the wife of his choice, in his adoration.

After more than two years illness patiently endured, yet with many expressions of desire to be with Jesus, on March 6, 1873, the longing spirit was permitted to enter its heavenly mansion. Mrs. Lankford was now called to walk in a way she had not known heretofore. She tells us she was blessedly sustained. God, her God was constantly speaking sweet words of comfort. When thought would go to the absent loved one, the Holy Spirit would whisper, "Thy Maker is thy husband. The eternal God is thy refuge, and underneath are the everlasting arms," etc. Her activities and work for Jesus was not abated.

To gratify some of our friends, and we believe to magnify the goodness of God, we give the following testimonial of her, written by a friend without her knowledge, more than twenty years since, intending thereby to show that God had fulfilled His promises as given by Joel, and that upon His servants and upon His handmaidens He had poured out His Spirit. The writer says:

"We will only make such records for your eye as we shall wish to read, and be answerable for, when we meet the account on the pages of eternity. But could we bring up the testimony of this life before you, as you will see it in the other world, we do not doubt but you would see scores, if not hundreds, saved through her instrumentality.

"Happy for her, and thrice blessed for the interests of the Redeemer's kingdom, that she had been placed under genial influences in regard to laboring for God. In the Christian assembly she is permitted to speak as the Spirit gives utterance. We do not doubt but hundreds of the most eminently pious would join us in giving thanks to the Triune Deity, that they ever heard her voice in the public assembly, both in prayer and speaking.

"Though we have many times heard her precious voice uplifted in the social assemblies of the pious, where both male and female disciples have convened for worship, never do we remember to have heard her once speak or pray, but we have been impressed with the conviction that she was divinely aided. And we are confident that hundreds will to all eternity give glory to the God of all grace, that she was permitted to open her mouth and speak as the Spirit gave utterance.

"How disastrous it would have been for her, and for the glorious cause she represents, had she fallen under the training of a ministry or people who assume to themselves the authority of silencing the spirit of prophecy in women. We have observed her under almost every variety of circumstances, advantageous and disadvantageous, prosperous and adverse, abundant and singularly effective in labors. Through the gift of prophesy with which she has been so richly endowed, and her varied labors, in season and out of season, the wilderness and solitary place have been made to bud and blossom as the rose, both in a religious and moral sense.

"She was, on one occasion, called in the order of Providence, to a place where spiritual and moral desolation reigned.

> "The sound of the Church-going bell
> Those valleys and rocks never heard."

"There was neither Church nor Sabbath-school, and the Sabbath seemed only known to be desecrated. But God, in the order of His providence, had placed her there, and she believed Christians were called to be a light in a dark place. She took within her range a circuit of three or four miles, and visited every family, gathering in all the children of the region, with scarcely an exception, to Sabbath-school, and their parents to attend worship, which she established regularly at her own house.

"And now that she had been enabled through the Head of the Church, to establish the means of

grace, and the people came out largely, what would those who would prohibit the use of the gift of prophesy in women advise, under such circumstances, in case a regularly ordained ministry could not be sustained? Would they say,—Set the people perish for lack of knowledge? or would they close in with the order of God, and say, Let those heaven-touched lips of that servant of the Church at C—— minister to the people of the things that appertain to the kingdom, as the Spirit gives utterance? And thus did she minister to this little Church in the wilderness, with such other help as she could obtain, as occasion required, for years in succession, till truly the solitary place was made glad, and the desert rejoiced and blossomed as the rose. Yet this, though characteristic of the sort of labors in which she has engaged, presents but a small part of her ministry for good.

"In the Church and in the prison, in the garret and in the cellar, among the sick and the well, the rich and the poor, and as a visitor for various benevolent societies, sustained by public and private charities, and by various denominations, is she accomplishing her ministry as an angel of mercy. Often have we thought, as we have seen her accomplishing her Christ-like mission, early and late, proclaiming the Gospel of salvation to the poor, and ministering the healing balm of grace to the broken-hearted, and presenting deliverance through Christ to the captive soul, that she had received a divine anointing for her work, which neither men nor angels might question.

"Of the hundreds who knew her, we are disposed to believe that there are none but what will be ready to join us in saying, that she has received an endowment of power beyond what many professed Christians enjoy, but which all may laudably covet, and all possess. 'Covet earnestly the best gifts,' is the command. Surely this was an excellent gift obtained by this beloved disciple, that has made her life such an embodiment of power. Do you ask how this gift was obtained? We can only answer, that she tarried at Jerusalem until endued with power from on high. That is, she made every earthly object subservient to the attainment of the grace. Soul and body, family, friends, reputation, estate, ease, all was laid upon the altar of sacrifice, never to be resumed."

Though these recordings of a friend were written over twenty years since, to the praise of the Triune Deity, it should be stated, that there has been no abatement in effort to advance the kingdom of Christ.

After remaining a widow more than three years, with deep thought and prayer for divine guidance, on March 18th 1876, Mrs. S. A. Lankford was united in marriage to Dr. W. C. Palmer, Bishop Janes officiating. Though now advancing in age, Mrs. Palmer still continues in the field, an active laborer, proving the blessedness of the promise, "They shall still bring forth fruit in old age."

The Captain of our salvation does not give armor to His soldiers to be worn as ornaments, but to be used in battle.

For the Guide.

THE OPENING REALM.

REV. G. HUGHES.

A new realm opens to the Christian world. The dawning of the New Year flings wide open the golden gateway. We begin life again under illustrious auspices. Under the sovereignty of grace, wide and splendid avenues lie before us, inviting a steady and victorious march. A thousand voices in earth and heaven cry to us, "GO FORWARD!" The magazines of divine strength are uncovered, furnishing facilities for an ample equipment. The inspirations of Christian fraternity are upon us, as heart is interlocked with heart, and we keep step with the advancing columns. The unfolding splendors of immortality coming within range of our "faith's interior eye," are wonderfully captivating. The breath of angelic associates covering our pathway with their effulgent presence, is soul-inspiring. The anthem-notes of the celestial choir floating upon our ear from the palace of the GREAT KING, awaken new hopes and aspirations.

Beloved of the Lord, behold the opening realm of 1880! It is vast and glorious. Whosoever is a dweller in this fair and beauteous land is "privileged above the common walks of life." Not only in dying, but in living is the Christian illustriously circumstanced. To live in this period, to live in this period "the life which is by the faith of the Son of God," under the developments of the period, with the light of the centuries pouring its concentrated beams upon us,—O, this is life indeed—life quite on the verge of heaven! Patriarchal, prophetic, martyr-splendors are gathered to a focus, and burn all around us. We may well take up the triumph song of ancient days, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But, we must remember that while the privileges of the period are illustrious, the responsibilities are commensurate therewith in solemnity and importance. Our uplifting to the glorious altitudes of the realm of grace imposes far-reaching obligations. The new realm now opening is—

1. *A realm of advanced thought.* Grace brings upon the intellectual faculties a marvellous stimulus. This is especially true of the holy. The chambers of the mind are full of light. The illuminations of the Holy Ghost are radiant and far-reaching. Five years of daily fellowship with the New Testament Illuminator must work wondrous things. And when the five is multiplied by five, and it is *twenty-five years* of intimate, blissful contact with this SOVEREIGNTY of the latter-day glory, who can give us the admeasurement of mental advance? It is the province of this divine INDWELLER to hold the whole range of mental faculties, daily, hourly, from ignoble contemplations, and to lead them forth on lines of heavenly light and research. Who can adequately trace the steps of one thus guided? How sublime the march!

If these lines meet the eye of one who has made a twenty-five years' march in such fellowship, under the auspices of Christian holiness, he will appreciate the points here made.

Compare your present conceptions of doctrine, duty and destiny, with what they were when you entered twenty-five years ago upon this brilliant path. Ah, say you, it is like full daylight in comparison with the early streaks of the morning. And, the way is still onward. The call of the period is to higher advances, higher intellectual advances, bringing all the mental powers into a larger place, so that you shall be amazed with the amplitude of your surroundings.

2. *A realm of advanced consecration.* The consecration at the gate of en-

trance to the inner realm of entire holiness as compared with that preceding the passage of the strait gate by the sinner, is far more elevated. The first consecration is that of a *dead* sinner—the consecration of the second is that of a *living* saint. In the latter, the law has been opened in its breadth of purity and equity—the love of God has been richly unfolded—conceptions of moral obligations are immeasurably exalted—the joy of personal spiritual realization is unspeakable—the sanctions of eternity are present to the eye of faith—these are among the incentives to thorough devotement. They prompt a full surrender, an intelligent, just now surrender—"a living sacrifice, holy and acceptable to God, which is our reasonable service."

But this intelligent, whole-hearted consecration stops not at the gate of entrance even into the inner realm. No! Holy persons find it blissful to bring themselves anew to the altar of consecration at the opening of each new day, and as the shadows of the evening are stretched forth. But, the dawning of the year furnishes new reasons for advanced consecration. This year of 1880 presents multiplied reasons for such advance on the line of personal Christian consecration. In literature, art, commerce, science—throughout the world-realm the trumpet-call is to high consecration. Men are flinging the whole opulence of their possessions upon the altar. Shall Christendom be outstripped in the race? Shall the voices of the period speak more loudly to a carnal than to a gracious ear? God forbid! Let the clarion-notes bid us to the altar of our God, bringing an oblation suited to the occasion.

3. *It is a realm of advanced fellowship.* Men are everywhere drawing closer together. This is seen in all departments. Union, combination—that is the law of the period. By this they accomplish their purposes more speedily and palpably. Let the children of light take note of this sign of the times. Fellowship is the high, the holy law of Christendom. There are indications of the forging of golden links, constituting a chain which shall bind the great parts of the spiritual brotherhood in undying unity. Bigotry is too strait for the period. Profitless controversies on great theological questions, or on non-essentials, is out of place. The call of the period is for the entombment of *old Bigotry*, and the chanting over his tomb of a perpetual requiem. Peace to his ashes, and let him never have a resurrection—let this be the outringing cry of Christendom. But, observe, in this earnest utterance let it not be supposed that this is a plea for *broad* Churchism, but rather for *narrow* Churchism—so narrow that Christian men, individuals or Churches, can only find place for two to walk abreast—*Christ and them!* Our plea is for more perfect Christian unity and love. By this shall the world know that Jesus is the sent of the Father.

4. *It is a realm of advanced activity.* The whole world is astir. Activity is everywhere manifested. The resources of every department are being fully taxed. Daring adventures, mechanical inventions, scientific discoveries, commercial enterprise—all these give sign of progress and unparalleled activity.

Shall the Church be inactive? Shall we be content with present achievements? Shall the outlying and inviting fields be unoccupied? Shall the overflowing treasuries of grace not be laid under contribution? Shall prophetic signals be unobserved? Shall the Macedonian cry be unheeded? Shall Calvary be shorn of its predestined honors? Shall the militant legions eager for the contest not be led to the field? Shall the defiant challenges of opposing combinations not be accepted? Shall the advance orders of the illustrious Commander not be obeyed? All along the line He rolls the command—"FORWARD!" Forward, then, let the watchword be.

In our grace-empowered individuality, —and in Zion's collective prowess— FORWARD!

This year the thundering and defiant phalanxes should be driven back. The standard of the cross should be more triumphantly unfurled. The travail of the Redeemer's soul should be more profoundly satisfied. The angelic ministries should be more abundant, and they should be flying heavenward day and night heralding perpetual conflicts and perpetual contests. The celestial lyres should never for a moment be unstrung, but ceaselessly employed in sounding forth, in higher and still higher notes. Up, then, in your great might, the might of divine enduement, ye stalwart soldiers of the Lamb! Let sublime, aggressive force rule the period, and be covered each and all with New Testament glory.

THE KNELL OF TIME.

Heard you that knell,—it was the knell of Time;
And is time dead? I thought time never died.
I knew him old 'tis true, and he was full of years,
And bald except in front; yet he was strong
As Hercules,—I saw him grasp the oak,—
It fell—the tower it crumbled, and the stone,
The sculptur'd monument that mark'd the grave
Of fallen greatness, ceased its pompous strain
As Time came by.—Yes, Time was very strong,
And I had thought too strong for death to grapple.
But I remember now, his step was light,
And though he moved at rapid rate, or trod
On adamant, his tread was never heard;
And there was something ghostly in the thought
That in the silence of the midnight hour,
When all was hush'd as death, and not a sound
Crept o'er my chamber's stillness, or awoke
The echo slumbering there,—in such an hour
He trod my chamber, and I heard him not.
And I have held my breath, and listened close
To catch one footfall as he glided by;
But not a slumbering sound awoke, or sighed;
And the thought struck me then, that one whose step
Was so much like a spirit's tread, whose acts
Were all so noiseless, like the world unseen,
Would soon be fit for other worlds than this,
Fit for high converse with immortal minds,
Unfettered by the flesh, unchained to earth.
Time's movement's, oh, how fleet! and yet how
Still as the morning sunbeam, as it kiss'd [still—
The blushing flower, but shook not e'en the tears
Of night, the lingering dew-drop from its leaves,
Nor woke the wild bee slumbering in its fold.

WITHIN THE VAIL.

PHŒBE PALMER.

"The vail is rent, in Christ alone
The living way to heaven is seen;
The middle wall is broken down,
And all mankind may enter in."

It surely is the privilege of the believer to dwell within the vail. In the ancient tabernacle there were two vails. Within the first vail the priests were in the habit of ministering daily. But within the second vail the High Priest only was permitted to enter, and he only once a year, and not without blood, which he offered for himself and for the errors of the people.

Paul tells us that by this the Holy Ghost signified that the holiest of all was not yet made manifest. How wonderful are the privileges of the dispensation under which we live! The way into the holiest is now open. Every redeemed creature may now take the blood, and enter into the holy of holies. It is there our divine forerunner hath entered. It is there that as our High Priest He stands beckoning us on. Pointing to His bleeding side, He says,— Come! I am the Way, the Truth and the Life.

We see the vail rent. We look at the blood. It sprinkles the door-post. We enter in, and lo! the fountain. The smitten Rock is there, for us in healing streams it flows; and here we cast anchor. We see the blood touching all the past with illimitable depths, and heights, and breadths of mercy, love and grace are underneath, above and around us. So we cast anchor deeper and rise higher in all the life of God.

Beloved have you entered into the new and living way into the ho-

liest? If not, why not do it NOW? Just as much of the blood of Jesus was shed for you as for St. Paul. Listen to the voice of your loving, beseeching Savior. Is He not just at this moment saying,—"LO! I AM THY SALVATION?"

For the Guide.

MOTHER MONROE.

CHAP. VII.—ACTIVE SERVICE.

"She hath done what she could."—Mark 14; 8.

Of Mother Monroe's work for the blessed Master much might be said.

Her faithful attendance upon all the social as well as public means of grace, was remarkable.

"POOR, YET MAKING MANY RICH," was exemplified most beautifully by Mother Monroe, in her ministrations to the bodies and souls of the poor, and sick, and sorrowful ones whom she sought in her daily walks.

Some of her friends who possessed an abundance of worldly good, were in the habit of sending her many comforts and dainties, knowing that her feeble health and limited means prevented her from providing for herself such food as her delicate health required. So she often had more than she really needed for herself. Her purse also was frequently filled by the generosity of her numerous friends,—and one especially, whose noble heart is ever prompting acts of benevolence, always looking after the aged saint—never allowed her to want for money. Thus was she permitted to enjoy herself the luxury of doing good, by bestowing upon others of her bounties.

Daily, when the weather permitted, was she seen wending her way to some humble dwelling with her hands and heart full, to gladden the sad inmates, liberally dispensing to the needy both physical and spiritual comforts.

Then returning to her own little room, with a heart overflowing with grateful love, she would bow down to thank Father (as she said) for so good a home and so many comforts,—and for the sweet privilege of helping the destitute, and telling them of the great Savior and of the great salvation.

"Freely ye have received, freely give," she would often repeat,—and in dispensing the gifts of God's providence and grace, how richly she enjoyed the multiplied tokens of His favor,—so that her glad heart was always overflowing with praise to Him "who daily loadeth us with benefits." "The language of praise was continually in her mouth," and it was a rich spiritual feast to a soul full of love to Christ—to listen to her recitals of His great goodness.

So abundant were the comforts of divine love in her heart, that it was her greatest delight to "comfort them that were in any trouble with the same comfort wherewith she herself was also comforted of God." Her heart was a living fountain, and from it flowed rivers of water to revive and cheer the sorrowing. And many such found relief in her sweet ministries of love.

She had herself drank often from sorrow's bitter cup, and knew well how to sympathise with the afflicted; and having found in the Great Physician a healing balm for every heart-wound, she knew how to direct the stricken ones to the unfailing source of healing power

She seemed to possess a wonderful art—or spiritual tact, in adapting her counsels to the necessities of every case.

She had a singularly happy way of conveying reproof—one of the most difficult of the Christian duties. Discovering in a sister a spirit of self-seeking, in her efforts to do good, she very lovingly remarked,—"You are too ambitious to do good, my dear child." The Spirit impressed the words,—the sister's eyes were opened to see her fault, and from that time she sought the death of self.

There was so much of kindness in her manner of rebuke, that no one could be offended.

One thing was very noticeble in her—entire freedom from censoriousness, and the utmost charity in speaking of Church members whose practices were wholly opposed to her ideas of right and propriety,—and she manifested a faithfulness always softened by love.

THE HOLY SPIRIT.

REV. G. BOWEN.

Christ hath promised to manifest himself unto those that love Him. How will He do this? By His Spirit. The office of the Spirit is to take of Christ and show unto us. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," said the ancient prophet; "which things," saith Paul, "God hath revealed unto us by His Spirit." Does the word of the apostle seem to you to take away the glory of the prophetic aspiration? This only shows that you are shamefully ignorant of the power of the Spirit. The Spirit of God is omnipotent; He is omnipotent with reference to these souls of others, with reference to the subjugation of sin and the communication of joy unspeakable.

He is able to meet all the exigencies of our nature, to heal our corruption, our depravity, our carnality; to communicate His own hallowed and ecstatic conceptions of Christ, and to fulfil to us the visions that floated before the inspired eye of Isaiah. He is with us to make known Christ to us, and it will never do for us to think so meanly of His capacity, as to doubt that He can make Him known to us, so that he shall be to us the chiefest among ten thousand, the one altogether lovely. "I will manifest myself to him." We must honor Christ, and the Father, and the Spirit, by believing in the power of the Spirit. To have faith in Christ and not to have faith in the Spirit, seems to be a great contradiction; yet we submit it for the judgment of candid inquirers, if this very contradiction is not strikingly exhibited in the case of almost all who profess to be the followers of Christ. To know the Father, we must know the Son; to know Christ, we must know the Spirit. "He shall glorify me,' said Christ. "Believest thou this?" Is this thy conception of Christ's glory, that it is a glory that the Spirit of God can enable thee to behold?

ITEMS.

Q. Q.

Does perfect love reign in the heart where the tongue takes a good deal of license? "Even a child is known by his doings."

Will the same labors always bring about the same results? We think not, as experience proves.

But this we know, the laborer is worthy of his hire and will receive his reward.

Should a very humbling sense of our deficiency hinder us in present duty?

Not at all; only be a stimulant to rest entirely upon the teachings of the Holy Spirit and the providential guidance.

If this weakness is from the enemy, the best way to foil him is to be ready and faithful; but if from the Holy One, it is to keep us looking up with the implicit expectation for help, then it is salutary, and we have learned a lesson—that great self-emptiness which is the forerunner of success. Some preached Christ out of contention, and so that Christ was preached Paul rejoiced. It saves us much trouble from the enemy, to keep the clear consciousness of the purity of our motive—the witness of our own spirit, as well as the Holy Spirit, helps us wonderfully.

It is a mine of wealth to understand ourselves, and not be confounded in the snares of the enemy.

For the Guide.

HOLINESS.

Sweet is the rest of peace,
Which flows from holiness,
It is the source of bliss,
The stream is righteousness,
It rolls in currents of delight,
And pours out floods of morning light.

Joy springs from holiness,
Beyond what pen can tell,
The heart it loves to bless,
For there this grace does dwell;
Great peace has holiness to give,
In it, the true, the good do live.

O holy is the Lord,
And so are all his ways,
How pure his sacred word!
Endures through endless days;
The pleasures, holiness imparts,
Are rich, and thrill all pious hearts.

Almighty God of love,
Our hearts with grace inspire,
Our feelings strongly move,
Till they are set on fire;
Then let them flame with holiness,
Till they are filled with perfect peace.

PROVIDENCE, R. I.

Sabbath Bible Readings

FOURTH SERIES.

BY REV. G. HUGHES.

BIBLE KEY-NOTE FOR THE MONTH.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles."—1 Pet. 1; 11, 12.

"Cheerful, O Lord, at Thy command
I bind my sandals on;
I take my pilgrim's staff in hand,
And go to seek the better land.
The way Thy feet have gone."

A WAY-MARK OF LIGHT.

SABBATH, JAN. 4.—"In thy light we shall see light."—Psa. 36: 9.

Christian pilgrims need light. It is bountifully provided. God himself is His light—pure, unerring, joyous light. He has been brought into divine fellowship so that he walks with God, and talks with Him by the way. "They shall walk, O Lord, in the light of Thy countenance," is the gracious promise. It is declared by Peter that they are a peculiar people," "to show forth the praises of Him who hath called you out of darkness into His marvelous light." Marvelous indeed is this light. It exposes satanic machinations,—it reveals human plottings,—it makes manifest angelic ministries,—it opens to full view our

Savior's footprints,—it clearly defines the heavenward path. Walking steadily, undeviatingly in this divine light, we shall be held from every false way, and make steady and gladsome progress toward Mount Zion.

The great matter for us is to keep in the clear, broad sunlight, the Sun of Righteousness, as it shines full-orbed on our pathway. As one of the old writers well says: "When a man walketh in the sun, if his face be towards it, he hath nothing before him but bright shining light and comfortable heat; but let him once turn his back to the sun, what hath he before him but a shadow? And what is a shadow but the privation of light and heat of the sun? Yea, it is but to behold his own shadow, defrauding himself of the other." Christian pilgrim, walk this year in the light, the light of God's countenance, and your steps will be wisely and unerringly ordered.

A WAYMARK OF PURITY.

SABBATH, JAN. 11.—"And it shall be called the way of holiness."—Isa. 35 : 8.

The way in which Christian pilgrims are called to walk is a peculiar way, a pure way, "*the way of holiness.*" As such it is a narrow way, too narrow to admit of sin, or of moral defilement in any of its revolting aspects. Christian pilgrims must therefore be separate from the world, from all contaminating associations,—"the unclean shall not pass over it," is declared in the context. Thus, in the opening of the 52d chapter, Jerusalem has this call, "Put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean." Of the heavenly Jerusalem it is said, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Pilgrims coming thereunto and seeking admission, must have clean garments.

The Agonistes in the Grecian games anointed themselves with unguents, in order to attain quickness, agility, and nimbleness of action; and this gave a grace and beauty to their various movements. Before they could attain this, the unguent must have pervaded their frame, and not glistened in superficial application. In like manner, before the Church can acquire a grace in doing good, and in "acting after the Spirit," the unction from the Holy One must penetrate all the muscles of its frame, and all the members of the body. This makes the Christian or the Church agile in her movements, triumphant in her march Zionward. The late Rev. G. C. Wells said: "You might as well attempt to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood, or a Church refined by fire."

A WAYMARK OF LOVE.

SABBATH, JAN. 18.—"Follow after love."—1 Tim. 6 : 11.

We have here Paul's counsel to Timothy, "*follow after love,*"—this is indeed one of the bright waymarks to the kingdom. He gives him, indeed, other beautiful objects to follow after,—"Righteousness, godliness, faith, love, patience, meekness,"—love is in the center, as the lustrous grace, the bright particular star of the constellation. "The greatest of these is love," says the apostle. The New Testament is full of beautiful counsels on the line of love, showing what a specific waymark it is. "Let love be without dissimulation,"—"Be kindly affectioned with brotherly love,"—Shew to the Church the proof of your love,—"That ye be like-minded, having the same love,"—"Let us love one another, for love is of God,"—"Let brotherly love continue."

Love says one "is the abridgment of the law, the new precept of the Gospel." Luther calls it the shortest and the longest divinity; short for the form of words; long, yea, everlasting, for the use and practice; for "charity

never faileth." "The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms and fills." Christian pilgrim, "walk in love." Let every thought be love, —every desire, purpose, aspiration moving on the line of love. Let your march Zionward this year be a *love* march—the overhanging canopy above —the walls on either side—the propelling force—pure, unalloyed love. Your journeyings then will be with an atmosphere of love all around you, and the brightness of heaven above you.

A WAYMARK OF JOY.

SABBATH, JAN. 25.—"That my joy might remain in you."—John 15 : 11.

These are the precious words of Jesus. The disciples were about to go out on a pilgrimage. The road had been untrodden by them. A thousand conflicting thoughts were connected with the contemplation. The Master would comfort them. His words were joyous words, intended to impart joy, to foster joy. Especially did He declare that He designed that His joy might remain in them. *His* joy!—pure, boundless, free, all-pervading joy.

And this is our inheritance. We begin our heavenward pilgrimage in joy—we prosecute it in joy—we terminate it in joy. True, we may at times be foot-sore and weary—pilgrims often are, but the joy of the Lord remains with us to throw its brightness upon our pathway. "That my joy may remain in you," as a certain commentator says, "that you may share in union with me that abiding fullness of joy which attends such love." This is the constant privilege of believers. It is Christ s joy, the joy springing from His constant indwelling, which is revealed to our personal consciousness. This joy rises above all earthly vicissitudes, defies all the efforts of the great adversary to quench it. It is an ever-burning, quenchless existence. It is well portrayed in Bunyan's allegory, where the pilgrim saw the fire burning and one pouring on water to extinguish it, but it continued to burn clearer and stronger. He wondered thereat, until he was allowed to see another pouring in oil. O beloved, walk in joy—journeying heavenward in joy. Let the joy of the Lord this year be your strength, your ever-present, matchless strength. We plead for a gladsome pilgrimage Zionward.

For the Guide.

THE LAMENT.

ABBIE MILLS.

"O, that my people had hearkened unto me." These were the words the Psalmist wrote from the mouth of the Lord. The complaint is that the people who had known the rigorous bondage of Egypt, and had been delivered when they cried unto the Lord of hosts, would not hearken to the voice of their deliverer.

It would not seem so strange that the enemies of the Lord should not listen to his voice, but that his own people should follow the voice of strangers, might well astonish the heavens.

Would that this lament had spent itself in ancient days; but what force these words still have! Strange gods are in the hearts of God's people because they have not hearkened unto him. Their enemies are many and are strongly entrenched within because they have not listened to the voice that said, "Be ye holy, for I the Lord your God am holy." In an intellectual sense the word is heard but the "hearkening" of the text means more than this. The sheep that hear the voice of Jesus, follow him. When the command falls upon ears that are linked with obedient hearts

the Lord soon subdues the enemies of Mansoul, and turns his hand against all adversaries.

Some there are who would be free indeed, whose heartfelt cry is, "Who shall deliver me?" who are confused by a Babel of voices around them; one talking of sanctification at conversion, another setting forth the way of gradual growth towards and into holiness.

Others, showing the impossibility of this, and the inconsistency of that, until the bewildered soul losing sight of the way of simple faith where there is a plain "Thus saith the Lord," flounders about in the mazes of unbelief, yet often wondering why the cry for Pentecostal blessings is not heard; why there is not a measure of ecstacy meeted out to the soul that shall kill outright every brood of doubt. Still the echo from the Truth rolls on, "Oh, that my people had hearkened unto me." Then he would have fed them "with the finest of the wheat, and with honey out of the rock" have satisfied them.

The "hearkening" that avails must be so absorbing that all other voices will be as though they were not. When there is a night-time stillness, every tongue silenced, then the voice of the Lord may be heard, and the truly waiting soul will be quick with the response "Speak Lord for thy servant heareth;" and there will be no faltering if before the morning light has fairly made an end of the long reigning darkness, words of reproof must be mingled with the message given for the ears of others. What songs the Lord may have given to his youthful servant in the temple, we are not told, but Ely's reproof stands recorded in the inspired page.

Holiness is a life of service as well as of feasting, but there is always food enough to give strength for service, and it is "the finest of the wheat and honey out of the rock. But if it is the loaves and the fishes that give birth to our faith, how often shall we find ourselves in desert places enduring a fast. Not by bread alone are we to live but by every word that proceedeth out of the mouth of the Lord. Blessed are those who hearken; who hide the words of the Lord in the heart that so they may not sin against him.

"Oh, that my people had hearkened unto me." Long ago I called. But a little while out of Egypt I showed them the goodly land, but they feared the giants, and their time has been wasted in the desert. If yet the heart is uncleansed there is no time to lose. Listen to the voice of entreaty that calls you to the valley of blessing, where Jesus will abide with you, and keep you from that sinning which has caused the haters of the Lord to rejoice, while the tears of repentance have again and again been your food. Turn your ear from every voice that counsels unbelief in the plain Word of God, nor talk of daring to take him at his word, but dare no more to do otherwise. So shall a feast of the soul begin that will grow sweeter while eternity lasts.

For the Guide.

RENEWED CONSECRATION.

MRS. LIZZIE FENNER BAKER.

Another year has swept its round, and is numbered among the secret things of God, to be revealed at the last great day. How swiftly and silently these twelve-leaved volumes close. The

pages filled with records of mortal deeds, they are laid aside for the final opening.

Another fresh, unwritten life-book lies before us. What shall be the impress thereon? Would it not be best of all to write on its first white page, in unmistakable characters, "Entire consecration to God?" Praise to Jesus! there are many who have done this, and who will enter upon the year 1880 with a more absolute surrender of their all to Jesus than ever before. "All for Jesus," will be their rallying cry as they throw themselves anew into the conflict against "sin, the world and the devil;" and some faint hearts will catch the meaning of that cry and take courage. How glorious is the Christian warfare! How grand to be led "from victory unto victory," until the "sword of the Spirit" falls from the faithful hand, and the tired soldier of the cross is granted, not a furlough, but a full discharge, and a home in the mansion of his "Father's house."

During the past twelve months, some of Christ's bravest and purest warriors have fallen on the battle ground. Some in our midst, others on far and distant soils—happy conquerors through Him who loved them. Oh, our hearts burn within us when we think of the dear and holy departed. We yearn in some measure to fill their vacant places. As we look at the blood-stained banner of King Immanuel, and at the mighty host of foemen leagued against it, our prayer is, "Lord, undertake Thou for us." Blessed be His great name, He does this. He never yet lost a battle. His ever loving, watchful eye moves from regiment to regiment of His forces. He sees every officer,—He notices every soldier. He has ever a smile of cheer—a word of encouragement.

When the fiery darts are falling around us in clouds, we hear Him say, "Lo! I am with you." "It is I—be not afraid."

What an impetus should be given to our arms when we remember that the eye of our Commander-in-chief is upon us. Dur- the late Franco-Prussian war, the Prussians were desirous of driving the French back to Metz, but owing to their inferior numbers the work was most hazardous. Reinforcements which had been expected to arrive failed to appear at the moment most needed. The Emperor William was exceedingly anxious that one regiment consisting of mere youths, the sons of most noble Prussian families, should be saved from engaging in a contest which promised to be little else than a slaughter. Von Moltke swept the field with his glass, and then turned it to the quarter whence expected aid would arrive. He pointed to the young Brandenburgers, the flower of the nobility, and said to the Emperor, "Sire, they must go in." The Emperor gave a reluctant consent, and the high-born youths moved on to what seemed certain death. Just then a cloud of dust filled the horizon and a few seconds more revealed the reinforcing regiment—sturdy, brave Pomeranians, coming at "double quick." As they came up, Von Moltke's trumpet voice cried, "Halt!"—then pointing to the thickest of the fight, he said, "Yonder are your comrades falling by thousands,—the eye of your Commander-in-chief is upon you—

forward!" Those dauntless heroes waited for no second bidding. They were lost to sight amid the smoke of cannon and the roar of musketry. This was but to win a field of earthly glory. Should the Christian do less who fights under the Captain of his salvation?

The longer we are in this holy warfare, the more absorbing does the soldier's life become. We don't want any furloughs in this army. There is no going into "winter quarters." Out on the field—marching with dauntless step—closing with the enemy hand to hand—this is our place.

For my own part, I can never describe the exceeding preciousness of work for Christ to my heart, and with unspeakable joy I can say that I never hailed a new year with more delight. Another year granted me this side of probation to labor for my Master,—another year to prove my love to Him who loved and gave himself for me,—another year in which to win souls for Jesus—to work in holy faith and love. I wonder not that time hangs heavily on the worldling's hands—when self is the sole object of existence. No wonder that ease, and pleasure, and fame, and wealth, all pall upon the heart.

The soul out of God—out of Christ, is an utter failure. God centred, it has an angel's bliss here below. In a mortal tenement it companions with the immortals. Who can describe the majestic peace which fills the heart where the Lord hath his abode!—the dwelling place of the Father and of the Son. To such a heart there is but one home, although he may dwell in tents like Jacob—his home is in God. When morning gilds the east, he arises to go forth with his heavenly Guide;—when the night shadows fall, he 'lieth down in peace," and the Lord maketh him to dwell in safety.

"Entire consecration." It means hope, joy, peace and rest that is changeless as God's love. Oh, write it, dear ones, on the first page of this new year. Let it shine on every leaf of our life-volume. Then, when "the books are opened," we shall rejoice "with joy unspeakable and full of glory." May the Holy One hasten the day when all who name the name of Christ shall yield souls and bodies unto Him which is their reasonable service, and the watchword of the entire Church be—"All for Jesus."

For the Guide.

THE PEACE OF CHRIST.

Lines written in sickness. John, 14 : 27.

EMILY A. TUTTLE.

I hear my Savior say,
"My peace I leave with you!"
It falls on me to-day,
Like gentle summer dew.

"My peace I give to you,"—
Not as the world bestows;
Such peace as this—'tis true
Only the Christian knows.

No gift can e'er compare
With this rich boon, dear Lord;
My cross it helps me bear,
Without one murmuring word.

Dear Jesus, with Thy peace,
I cannot troubled be;
All doubts and fears must cease,
I'll calmly rest in Thee.

While thro' life's tangled maze
I walk with weary feet,
'Mid suffering nights and days
This promise is my meat.

And waiting on Thee, Lord,
I ne'er ashamed shall be;
Believing all Thy Word—
I know Thou lovest me.

When life I must resign,
Oh, give triumphant faith;
And let this peace still shine
Upon my face in death.

For the Guide.

THOUGHTS.

BY ANNIE.

"O Father-eye that hath so truly watched,
O Father-hand that hath so gently led,
O Father-heart that by my prayer is touched,
That loved it first when it was cold and dead,
Still lead me on, dear Lord, with faithful care."

The New Year has dawned upon us in quiet beauty, and the sunshine of God's love is folding us in its warmth and cheering loveliness close to the great warm heart which beats so tenderly for his erring children. And so close do I want to get to that great heart, that I may feel each pulsation of the precious blood which was shed for us, that we might bathe in its fullness and be clean and pure. The Father-hand has guided us through another year—through the clouds and gloom of our earthly life into the green pastures and by the still waters on to the verge of this new year. And now as we stand on its threshold with the remembrance of the past joys and sorrows, its rich blessings and many trials, still lingering in our hearts, and our eyes with curious glance forward down the long vista of the unknown year. We would with simple trust and child like faith still cling to His hand and rest our hearts on the great Father-heart, which in the past has been our solace and comfort; and pray that the dear Lord with faithful care would lead us on in the narrow path to heaven where we would go. The dear Old Year was kind to us. Each new day brought some fresh remembrance of his love and tender care; some little token that the great Father-eye was resting upon us with loving gaze, and waiting and watching to supply all our needs. Some days the golden sunshine flooded our little home and heart with his rich warm beauty, making us rejoice and be glad. Again the clouds and storms darkened and chilled us but never disheartened us, because we knew, that behind the clouds and storms the sun was shining, and when the sunshine returned, the whole world would seem the fairer and the brighter. The dear Old Year brought to us many new friends, many evidences of the Father-heart which prompted and anticipated for us every rich blessing, every token of his tender love for us. Oh, so much have we to be grateful for; and so much to be sorry for; so much of sin; of steps turned aside from the narrow path of duties left undone, of gentle words unspoken, of suffering hearts unblessed. We are glad after all that the Old Year is dead; that the imperfect record is closed, folded up by the dear Father, who in tender mercy and love will wash its pages clean by the precious blood of Christ shed for us. It is all passed.

We cannot recall the wasted moments to live them over and do them over better than before if we would. The New Year is smiling before us. The blessed sunshine of God's love is beckoning us onward in the new untried paths to better, higher works, and duties awaiting us. It is like a new book each page fresh and pure right from the great Author, with simple, easy directions for every new hour and day. If we lack wisdom, he will give it us; and every grace and virtue is ours for the asking. So that we may each day write out a beautiful record, and ask God each night for his blessing and to crown it with his love. He will accept even our "wisps of hay" for his

service if done for him with a glad heart. If we cannot work for him out in the dusty vineyard, we can suffer for him, or do his will in humble ways. Every service however small, will glorify his precious name, and be made to brighten our own pathway with a glorious reflection from his loving smile.

Let us then clasp tightly the hand of our Father, feeling safe while he leads us on into new paths into new fields of labor, and to the new duties and responsibilities awaiting us. And then, up there,

"Luminous the crown and holy,
If inset each gem with care."

Loved Ones Gone Before.

HOPE INSKIP.

Hope Inskip, a distant relative of Rev. J. S. Inskip, was born in 1805 and died in Salem, Henry Co., Iowa, September 8th, 1879, aged 74.

Her father was an itinerant minister in the M. E. Church, and under his Godly training she was led to Christ, and united with the Church quite early in life.

In the twenty-third year of her age she was united in marriage to William Johnson, with whom she lived happily for fifty-one years, her companion still surviving her. In the year 1857 she became acquainted with the "Guide to Holiness" and through its teachings she became convinced of the doctrine of sanctification through faith. In the Fall of the same year she attended a Camp-meeting where seekers of Holiness were invited to the altar. She there made a full consecration to God and received the witness of the Spirit which she ever afterward enjoyed.

She was one of the Lord's suffering ones, and for years before her death scarcely knew what it was to be free from pain.

Being thus enabled to sympathize with the afflicted, she became a spiritual counsellor and guide to all who knew her, and her words of exhortation and cheer, will long be remembered by them, especially those of her own household.

The week before her death she had a vision of angels one night, and at one time threw up her hands exclaiming: "O, the room is full of angels. Don't you see them?" As she related her vision the next morning, her countenance shone with a heavenly radiance, and her eyes sparkled with an unearthly brilliancy.

In speaking of her death, she said: "I am going down into the valley of the Shadow of Death, and it is the brightest valley I ever passed through."

On the morning of her death she called her husband, children and friends, around her bedside, to bid her a final adieu.

She then requested those present to sing the songs she had already selected for her funeral.

They were: "O sing to me of heaven," and "My latest sun is sinking fast."

Among her last words were: "Farewell; vain world, farewell. Tell my classmates what a support I have in this trying hour.

As long as she could speak, she uttered words of comfort to her companion, and while the friends were singing the chorus of the second mentioned hymn, "O come angel band," the angels did come, and bore her away to the bosom of Him she loved.

Thus passed away an affectionate Christain mother, and truly a mother in Israel. S. F. BISHOP.

SALEM, IOWA. NOV. 17, 1879.

MRS. PHŒBE SMITH.

In Eastham, Mass., Nov. 1st, Mrs. Phœbe Smith, widow of Capt. Richard Smith, passed joyfully away from earth in the 89th year of her age.

Sister Smith, or Aunt Phbœe, as she was familiarly called, sought and found her Savior at the time when the first itinerant Methodist preacher made the

tour of Cape Cod. She immediately joined the M. E. Church.

We regarded sister S. as one belonging to a royal lineage, as her strong physical frame, her superior intellect, and moral excellence indicated. The consecration of all her redeemed powers occurred at an early period in her christian experience, as that seemed to be a theme she loved to dwell upon both in social meetings and in private conversation. She reared a family of twelve children of her own, besides adopting one, and also having charge at different times, of several of her grand-children, who were left fatherless or motherless, for ten of her children preceded her to the spirit land. She lived a very active life, doing her own work most of the time, yet finding abundant time for devotional exercises. Her labor of love was not confined to her own extensive family, for her presence was often sought, and usually found by the couch of the sick and dying, where her soothing words were like the balm of gilead, while often her willing hands and fertile brain devised means for their relief. Her circumstances in life in some respects were peculiarly trying, thus causing her christian graces to shine with greater brilliancy and her sympathies to be more welcome.

She leaves a record which any mortal might covet. She told me a short time ago that since she gave herself to God, death had been no terror to her. On being informed by her physician a few years since, that she was likely to recover from a dangerous sickness, her disappointed look was a great mystery to him. She afterward said, that she felt like a mariner who had been long at sea, tossed and driven by the winds and waves, and at length arrived in sight of the long wished for port, when, taking an unfavorable wind was driven back again to battle with the elements.

But the great Pilot went with her, and saved her from shipwreck, and at last guided her into the haven of eternal rest.

I visited her a few days before her death and found her suffering, yet patiently waiting for her Deliver to come. On my remarking that I hoped she would not have long to suffer, she said: "I shall suffer no more than what is good for me, and I know my blessed Lord will stand by me as he has done through all the trying scenes of my long life." The expression of joy which lighted up her face, as she spoke of going over the river, was encouraging to those who are left behind. She was thought to be conscious to the last, but could not speak, but she had wisely done up her work as she passed along through life, so she had nothing to do but fall asleep and wake up in heaven.

DEACON GULLIVER.

The good man has gone home. He died on the 23d of Sept., in his 88th year, after an illness of three years and four months, during which time he was unable to move a limb; but his soul was kept in perfect peace, and his interest in all the "Holiness'" publications, and meetings was unabated.

While passing through the "Shadow" he heard his Father's voice, saying, "My grace is sufficient for thee." He had peace in believing and joy in the Holy Ghost. His last words were: "O receive my soul at last," and after a few peaceful breaths his spirit was released.

It was not death to bear,
The wrench that set him free
From dungeon chains to breathe the air
Of boundless liberty.

M. H. GULLIVER.

MISS ELIZA FELTHAM.

My sister, Miss Eliza Feltham, died Feb. 2d, 1879, in Clara Villa, Bath, Eng., in a family where she had been steward more than 42 years. She lived a blameless Christian life. Her employer says, during all those years, he never saw a wrong action in her. Her disease was paralysis of the brain. She suffered only a short time. Her friends asked her if her trust was in Jesus? She an-

swered by raising her hand. Her lips followed the prayer of her beloved pastor, then she sweetly fell asleep to wait for a glorious resurrection where partings never come. Sister Eliza was about 54 years of age. M. HOOK.

CASSVILLE, N. Y.

Editorial.

SALUTATORY.

In blissful thought, we have gathered together the readers of the "Guide to Holiness," and from the depths of our heart, as we have heretofore done on the return of the season for these festive congratulations, wish you all

A HAPPY NEW YEAR.

And so it will be to all who will walk with God in the King's highway of holiness. To all such the command is, "Rejoice evermore, pray without ceasing, and in every thing give thanks." It is written, "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." The salvation here promised is a wonderful salvation. It is a salvation from all sin. A salvation that makes us meet for heaven. And this is the gift of God, upon ordering our "conversation aright." The royal Psalmist retired three times a day from the cares and responsibilities that crowded upon him, to call upon the name of the Lord, but says, "Seven times a day do I praise thee." We had a friend who was very benevolent, and he said, "If a beggar should say to him, I am very hungry, and on receiving a small piece of bread, he should express a great amount of thankfulness, I am sure I should call him back and give him half a loaf, and then again if he should be very thankful, I should give him a whole loaf." We believe we should oftener get the whole loaf from our heavenly Father if we indulged in a more thankful spirit.

The work of holiness is advancing. There are more now who are obeying the command of the Captain of Israel's host, and have put on the whole armour of God, than ever before. The thousands in India that are laying down their arms at the feet of Jesus, is truly wonderful. It should not be a matter of surprise, that there is some opposition. Our late beloved Bishop Hamline, said in regard to the conquests of Zion, "Where no war wages, no victories await her, if her foes are still, it is because her friends are idle." Shall we not, in the strength of the Lord, resolve, that the new year shall find us fully endued with power from on high, as were those disciples on the day of Pentecost? The promise is to us and to our children.

Christ is our power. Jesus said, "Without me ye can do nothing." The grand mystery that Paul gloried in, and exultingly exclaimed had been revealed to us is, "Christ in you the hope of glory." Let us imagine what Christ would do, if in his bodily presence he should again visit our earth. He did leave the glories of heaven, and actually shed his blood in order to save poor fallen degraded humanity. If then Christ has taken possession of these powers of mind and body to energize them, to be workers together with him, shall we not gladly say, "Thy will be done." This certainly was the grand object Christ had in view in adopting us into his family, and giving us a right to heirship with himself. We will praise the Lord for His word is sure, "It shall come to pass in the last days that the mountain of the Lord's house shall be established, in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it."

TO NEW SUBSCRIBERS.

When we promised to send the December number of the GUIDE to new subscribers whose names were sent in before the first of January, we printed an edition that we had not the least doubt would supply every demand. But we have been very agreeably disappointed. The surplus is entirely

exhausted, and if we had printed 1,000 more, every copy would have been needed. As we print from the type, and the pages have been distributed, it is out of our power to publish another edition. We are therefore compelled to ask the forbearance of new subscribers who do not receive the December number.

A FAULTLESS CHURCH.

We know of but one Church that is faultless, and that is the one that is to be presented to the Father, by our adorable Lord and Saviour, through His own precious blood. It may be doubted by some, but the material of which this glorious Church is composed was poor, fallen humanity. The description as given in the word of God is very revolting, as having no soundness whatever in him.

It took an infinite architect to prepare such material, and it had to be accomplished under very great disadvantageous circumstances and surroundings, amid pollution of every kind, and yet it was kept pure, like the sunbeam that penetrated to the depths of the cesspool. yet came up unsullied. The Bible which is eternal truth declares that some of these were actually pulled out of the fire; but the amazing efficacy of the blood enables our High Priest, to present the whole church, "faultless, before the presence of His glory with exceeding joy." He shall see of the travail of His soul and be satisfied.

CONTRIBUTIONS FOR INDIA.

Two years ago, a dear brother in India wrote us, earnestly requesting that twenty-five copies of the GUIDE be sent for distribution among the preachers in that distant land. We stated the case in the columns of the GUIDE and our friends cheerfully contributed for that purpose, and up to the present time that number has been sent every month.

Shall they be contined, or the number increased, through the year 1880? What do our friends say? Contributions for that purpose will be a source of joy to those self-sacrificing missionaries who love the GUIDE, and welcome it the more, because it is to them as the face of a familiar friend from their distant home. If the number were doubled, the demand for them would not be supplied.

WHAT IS THE DIFFERENCE.

(Extract of Letter to Mrs. ——)

You say you are not able to testify, as some others do, to the reception of entire sanctification.

Should I tell you that not by works of righteousness that I have done, but through the grace of God I am enabled to testify to the present experience of the grace, it would be only what you would expect to hear. Now where is the difference? Not because God is a respecter of persons, O no! you will surely say.

The difference is here. I feel it a solemn duty to believe God's word, irrespective of frames and feelings. I am enabled through grace alone to lay all, known or unknown, upon the altar which God has erected, where-unto the unholy man may come and be made holy; the polluted, and be made clean.

While I thus bind my offering to the altar, I hear God saying by the voice of His word, "I will receive you." I believe he does receive me, because he says so, and in view of the fact that my heart does believe, I take the next step in the process of my salvation, and therefore my lips testity to the fact. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

Now what is the difference between your experience and mine? I think it is here. To the glory of Christ, I testify on the authority of His word, and irrespective of emotion that He does receive, or, in other words, that the altar sanctifieth the gift. He, whose name is Faithful and True, honors the testimony, and thus am I enabled to overcome through the blood of the Lamb and the word of my testimony. Abraham believed God, and his faith was counted to him for righteousness. He was strong in faith, giving glory to God. I believe, therefore I testify. In answer to my

faith God sets his Spirit seal. "He that believeth hath the witness in himself." We cannot honor God more than by believing Him. Neither can we dishonor Him more than by distrusting Him.

Now my dear sister you say, "though you have been laying all on the altar the last thirty years, yet you have not been enabled to testify that the altar sanctifieth the gift." We certainly ought not to hesitate in testifying of anything we believe. Do you not believe God's word? Does not God's word say, "Whatsoever toucheth the altar shall be holy?" You say your offering is on the altar. If you do believe God, is it not your privilege, nay, more, your duty is to do as the father of the faithful did, that is, be strong in faith, giving glory to God. May you be enabled from this hour to hold fast the profession of your faith without wavering. The cause requires witnesses.

Have you read "Faith and its Effects?" you will find letters there which may help you in view of future difficulties.

SERMON AT ST. PAUL'S CHURCH.

During the session of our Missionary Committee, we have had the privilege of entertaining our beloved brother, Rev. J. W. Horne, who was for a number of years our Missionary to Africa. On account of a severe cold he declined any invitations to preach on the Sabbath, and accompanied us to St. Paul's. Our beloved pastor, Rev. Dr. Tiffany had succeeded in obtaining the services of one of the Missionary Committee, Rev. H. K. Hines, of Oregon. On commencing his address, Bro. Hines stated that for the last twenty-five years of his ministry, he had been out on the frontier, among the Indians and miners, and not accustomed to preach to such a congregation as was before him. Without embarassment however, and with much simplicity and power, he gave us a specimen of his manner of addressing assemblies on the other side of the Rocky Mountains. Believing that the readers of the "Guide" would be both pleased and profited, we give a synopsis as prepared by our Bro. Horne:

On Sabbath morning, of Nov. 9th, 1879, the Rev. Dr. Hines, of Oregon, preached, being also a member of the General Missionary Committee, which had just held its session at 805 Broadway.

His text was Matt. 28, 18: "All power is given unto me, in heaven and in earth, go ye therefore and teach all nations."

The introduction was, in brief, the following: Such language as this, was the language either of a crafty impostor, seeking to delude the people for his own ends, or else it was the grand, sober language of one who spoke indeed and in truth.

What abstract, absolute power is, we cannot tell. We can only attempt to define and describe it, by its effects. But whatsoever it may be, in its whole essence and compass, Jesus Christ claims it for himself. And it is necessary to the success and stability of his world wide mission, that he should demonstrate his possession of it. On His "therefore," hangs a world of meaning.

The Rev. speaker said: That a short time since, in the far West, he went into a meeting of free-thinkers, where it was in order to ask and answer questions. He wrote out the question, "Whose words have most influenced the mind, and morals, and literature and civilization of modern times," and passed it up. In a little while, the President of the meeting read the question and said, he must answer, "Jesus Christ's words." The demonstration was thus brought out.

1. Christ has all power over matter. Those of His miracles which touched matter were here noted, but in particular the one, in Cana of Galilee, where with a word, the Savior turned the water into wine, thus doing instantly what God, by natural law was doing, on the grape-vines, over all the hills of Galilee.

2. Christ had all power in the realm of mind. Again his miracles were cited,—in particular the one respecting the

Demoniac, in whose sad case, reason appeared dethroned, and "confusion worse confounded" and violence seemed to have seized the scepter: but a word from Jesus' lips, and the man is seen in his right mind again, praising and blessing the Lord.

3. All power over life belongs to Him. Not only can He lay it down, which perhaps we could do, but he can take it up again, at will. And He gloriously does it, as in His own resurrection and ascension.

4. All power in the region of morals, as in the forgiveness of sins, for example belongs to Jesus. The indictment of the Jewish Sanhedrim against him was, that He claimed to forgive sins, which none but God can do. But He did it again and again.

Conclusion. This is a word of great comfort and encouragement to us: "All power, in heaven and in earth is given unto me; and, lo, I am with you alway, even unto the end of the world."

The preacher said, that when leaving his home in Oregon, a week ago, his dear wife said to him: "There is a difference of four hours between New York and Oregon; but when on the next Sabbath you may be preaching, at 10 1-2 o'clock, in the great city, I will be with you by my thought and love and prayer." And, said the tender speaker, that promise and my faith in it, have greatly helped me in this hour; but, O! how much more shall the mighty promise help in every time of need, "I am with you alway, even unto the end of the world."

There should be no fear entertained for the success of Christianty, whatever may happen. No storm or scientist can ever pluck "The bright morning star from its place in the heavens; no billows can ever move 'The Rock of Ages' on which the church is built for evermore.

It was an able, instructive, encouraging discourse. Amen.

Why should we spend the fleeting years
In faithless doubts, and anxious fears,
Watering the midnight couch with tears?

INQUIRING OF GOD.

David inquired of the Lord. 2 Samuel 21; 1-2.

When matters do not go right with ourselves, in the Church or State, it is all important that we inquire of God. "Is there an evil in the land and the Lord has not done it."

Sometimes there is a dearth in church communities. Divine influences are withheld. Little power attends the preaching of the word. Prayer-meetings are dull. Sinners are not saved. Social religious meetings are insipid, and no spiritual harvest is reaped. The minister sadly says to himself, what can be the matter? Has God forgotten to be gracious!

Brother, don't pine away alone in your closet. When Joshua, as Captain of Israel's hosts, could not go forth to conquest, he inquired of God. Otherwise he had not known that Israel had sinned. And after ascertaining that the cause of God's refusal to go forth before His people, was because there was sin in their midst. Vain would have been his further pleadings, had he not resolved to know the particulars in the case.

Why liest thou on thy face? Get thee up, Israel hath sinned, neither will I be with you any more until ye destroy the accursed thing from among you. What searchings was there the next day, in the midst of all the tribes of Israel, as they passed, man by man, before the Lord, from Joshua downward.

O Brother, appointed, by the Captain of Israel's hosts, to lead forth a division of heaven's army, if not able to lead them forth to victory, it is because there is something wrong, either in yourself, or those under your care. Lose no time in inquiring of God, and however painful or humiliating, resolve that the evil shall be at once removed. Get your people as individuals to get low down in the presence of the searcher of hearts and inquire, Lord is there anything in me that prevents the success of thy work? Has a refreshing from the presence of the Lord been withheld? Showers of grace,

though earnestly desired and prayed for, do not come. Long has spiritual famine prevailed. Do as David did. Inquire of God. He may bring to your mind, some promised yet unperformed duty, either on your own part, or on the part of the people. Who can tell how long that famine might have continued in the days of David, had he not inquired of God? Israel had been unmindful of their covenant, though years had passed since that covenant had been made with the Gibeonites and the chieftains in Israel had perhaps ceased to remember, yet God is ever mindful of His covenant and He would have us ever mindful of our own covenant engagements with Him, and with each other. O, if things do not go prosperously with ourselves, with the Church or State, LET US INQUIRE OF GOD.

News Along the Line.

TEXAS.

Rev. Dr. Brush, who is the Presiding Elder over a very large District, stated that at one of his grand camp-meetings in Northern Texas during the past summer, which continued eighteen days, about six hundred souls were converted. One of the Presiding Elders of the Southern Church, who at first opposed the meeting, afterward became friendly when he found four of his own children among the crowd at the altar. Another seeker was a backsliden local preacher of the Southern Church, who being cut to the heart, came forward for prayers. He knelt down by the side of Dr. Brush, put his arms about him and began to pray thus: "O Lord, help me to love this Yankee! They say this is a Yankee movement, but we believe thou art here in power. O Lord, save me to-day."

At the close of his supplications Dr. Brush inquired:

"Brother, is all on the altar?"

Deliberately the penitent backslider took out his pipe and laid it down; then three plugs of tobacco from three different pockets, which he laid down beside his pipe, and then he said, "I am ashamed to have you see how much I've got, but it all must go." And having laid his last darling sin at the feet of Jesus, he was, says the Doctor, "wonderfully blessed."

ITALY.

The Rev. J. R. McDougall, of Florence, writes to the Christian at Work: "The present Pope has been exceedingly active in his crusade against the evangelical work in Rome, particularly the school department. His policy in this matter is sound, for if we secure the education in Christian principles of the young and rising generation in Rome, we have secured the beginning of the end and that a speedy end. Not only has he roused his clergy to active exertions in visiting from house to house, and warning off men and children from us under solemn threats, and stimulated by his voice and example the Roman aristocracy to give largely in order to counteract our efforts but bribery and corruption have been resorted to by his agents."

Several Catholic Churches are now used by Protestants for religious worship. The Free Italian Church has thus transformed one in Florence and one in Milan. The Waldensians are about occupying former Catholic Churches in Naples, Verona and Milan. In Milan the city council have lately ceded to them the Church of San Giovanna in Conca, and they are building a new chapel in the centre of Rome.

SALVATION ARMY.

The Salvation Army has secured an apparently strong foothold in Great Britain. Already it has an annual income of nearly $100,000, and its organization includes 120 corps, 180 officers and 3,256 speakers. It holds 50,000 meetings in the course of a year in 143 theatres and music halls, besides about 40,000 open-air meetings. An estimate

of the aggregate of the audiences, places it at 2,000,000 persons.

Another item from England says, Miss Louisa Lock, Captain of the English Salvation Army, and four of its leaders, have been imprisoned at Cardiff, for refusing to pay a fine imposed by the local magistrates for blocking the highways with their meetings.

(This looks like the tactics in olden time of the adversary to stop the mouths of God's servants, not only by threatening excommunication, but actually shutting them up in prison. But the same angel that delivered Peter is alive and in active service, and our God knows how to deliver.)—ED.

REV. DANIEL DE VINNE.

A waif of a youth on the streets of Albany in 1809, strayed on a Sabbath evening into a Methodist Church, and was politely led to a front seat. After Rev. Daniel Ostrander ended his sermon, a Bro. McKenna arose and gave his experience of how he was converted from Roman Catholicism and made a new creature. This was a new thing in a new place for a Roman Catholic lad. This experience awakened our young friend and led to his conversion. He subsequently came to New York, and in 1819, as Mark Moore was spoken of as likely to be sent to New Orleans as a pioneer, it was objected that he could not get his support. Our young friend drew up a subscription paper for those who would give $5 a year, showed it to G. P. Disosway, John Harper and others, Also to Rev. Joshua Soule, the book agent, who looking at it said: "This thought is capable of expansion." He did expand it by bringing it before the next Quarterly Conference of New York, which at that time included all the preachers and the officiary of all the Churches of the city. It found favor with the leading members present. Nathan Bangs, Freeborn Garretson, Laban Clark and others, Daniel Ayers and other laymen, and before the year closed the Missionary Society of the Methodist Episcopal Church was organized. The young man of 1819 is the present Octogenarian, beloved of all who know him —the Rev. Daniel De Vinne.

THE King of Siam has lately issued a proclamation that henceforth every man shall be allowed to worship God without molestation and according to the dictates of his own conscience. Converts to Christianity are not forced to worship spirits or to work on Sunday.

The first series of three week's meetings on Centerville Circuit, Ohio Conference have resulted in 67 accessions to the Church and about 40 conversions and still the work goes on. P. S. B.

Revival Miscellany.

WHARTON ST., PHILADELPHIA.

The Editor of the Ocean Grove Record, Rev. A. Wallace, says, "We spent part of last Sabbath at Wharton Street, Philadelphia, with Bros. Stevens and Harrison, and had the rare pleasure of seeing between fifteen and twenty souls converted in the old-fashioned way, within a single hour. The work is not only amazing in the excitement it has wrought in the community but in its depth, power and solidity.

The crowds attending the revival services became so great that sometimes a full hour before the time the doors and outer gates have to be locked and placed in charge of the city police. When the building is as completely filled as it can hold, confusion is only avoided by this rigorous enforcement. It is not a rare occurrence to see fifty persons at the altar at one time and a score converted at one meeting. The total has reached about 500.

VIRGINIA.

In Virginia, bordering on the Potomac River, from Leesburg to Fredericksburg, and extending to Petersburg, a great revival work has been going on for two months past. This work extends into almost every neighborhood in the counties of Eastern Virginia. In a number

of instances, from seventy-five to one hundred conversions have occurred. Large additions have beon made to church congregations. The work is still progressing.

WEST MILFORD.

Dear Editor, Will you please say to the lovers of God that the Lord is waking up the people here on West Milford Circuit, on the subject of entire Holiness. Since our Conference, three have found perfect love, and some sixty are seeking this blessing. I am now in the midst of a revival of religion at Brown's Creek Church, and on Sunday there was thirty-two arose as seekers of perfect love. Seven have presented themselves as seekers of pardon, and yesterday one was powerfully converted to God. Several that were in a backsliden condition have been reclaimed. Praise God!

C. H. LAKIN.

CANADA.

The Canada Presbyterian says that there has been quite a movement towards Protestantism lately in Canada, and that within the past few weeks one priest, two Christian Brothers and one friar have abjured Romanism, and placed themselves under the care of the Board of Evangelization.

NORTH PRESCOTT, MASS.

Dear Doctor, and all the lovers of Holiness.—We are having a blessed revival of religion here among the hills of Franklin Co., under the direction of the Pastor of the M. E. Church, assisted by Miss Mary C. Woodbury, daughter of Rev. J. J. Woodbury, of this Conference. About thirty have enlisted in the service of Christ, and yet there is more to follow. One of the most pleasing features of the work is, the young converts are pressing at once into full salvation, and give very clear testimonies that the blood of Jesus Christ cleanseth from all sin.

Please make this Charge a special subject of prayer in your next Tuesday meeting. Yours, in the Gospel,

JASON HATCH. Pastor.

Miscellaneous Gatherings.

SENT TO SAVE, NOT TO RULE.

"Zions Herald," of Boston has an article under the above heading which is so apropos to the present state of ruling in the Church, that we have concluded to transfer it to our own columns, hoping thereby that some beloved ambassadors of Jesus will take it to their closets, and as did the disciples of old, ask, "Lord is it I?"—ED.

We are sent as ministers for the salvation of the people. Some men seem to think they are commissioned simply to purge the Churches. Their first and principal work is to put down any conspicuous men and women who do not at once yield their judgments to the views of the new minister. They have plans of their own. They do not ask any advice about preaching, or "running prayer meetings." If any persons have other notions, it is all the worse for them! They are accustomed to work on their own lines; and everybody must "look out for the engine when the bell rings!" They pride themselves upon bearing about scalps of many leading men in the societies where they have heretofore been. They magnify the priestly office, and desire the laymen to attend simply to their own duties. Now the result almost inevitably is, that, in nine cases out of ten, the harmony of the Church is broken up and its temporal and spiritual prosperity imperiled by such a course. We are to save men, not to destroy them; to learn their peculiarities; to meet them where they are, and, by Christian courtesy and faithfulness, to gradually shape them into such characters as we would have them bear. It is a comparatively short and easy work to denounce, discourage and drive away men from the Church. It is a Christ-like office to bear with them, suffer patiently from them, and win them, by God's grace to their own salvation.

Will you cast away the gladness thus your Master's joy to share,
All because a word for Jesus seems too much for you to dare?
Have you not a word for Jesus? Will the world His praise proclaim?

Correspondence.

For the Guide.

PEARLS FROM OCEAN GROVE.—NO. 5.

MRS. MARY D. JAMES.

Mrs. P. read the 78th Psalm and spoke especially on responsibilities. We cannot divest ourselves of these. God's wonderful dealings with His people Israel furnished to us a lesson which we should diligently study and be influenced by. Will not God so lead His people? The Israelites doubted, after all His wonderful interpositions for them. Do we ever ask, "Can God furnish a table in the wilderness?". God's anger was kindled against them because they believed Him not, and trusted not in His salvation. How offensive to Him is unbelief!

Dr. P. said, I am struck with the words that have been read. What a lesson! Shall we ever dare to doubt His word? He says, "He will deliver us out of the hands of all our enemies, that we may serve Him without fear, in holiness and righteousness before Him, all the days of our life." "Who, Himself, bore our sins in His own body, on the tree, that we, being dead unto sin, might life unto righteousness." It is Satan's constant effort to make us doubt. Let us not yield to his suggestions and offend God.

A sister said, I trust the naked word. I look to the Holy Ghost to teach me from the Bible as a child in school looks to its teacher and its books. If I owed $5 and hadn't any money, and a friend should offer to lend or give me that amount, if I should see the one to whom I was indebted, I should be very likely to say, I will pay you to-morrow if you will call upon me. I should be so sure I could do it, having perfect confidence in the word of my friend. Just so we must believe God and rely upon His promise.

Dr. Palmer said, there's something wonderful about this believing meeting, and we are going to keep on believing. We can trust the word of God. We can't trust our own feelings, but we can, we will rely on our covenant keeping God. His word has never yet failed and never will.

AUG. 25TH.—Bible reading by Mrs Palmer, 61st of Isaiah: "The spirit of the Lord God is upon me, because He hath anointed me to preach good tidings to the meek." Meekness is a condition, meaning receptive, ready to be taught. "The meek will He guide in judgment, the meek will He teach His way."

BELIEVING a condition of receiving. "This is the work of God that ye believe on Him, &c." We should believe the naked word.

Mrs. Palmer spoke of a woman who once came to live with her, whose face was so sad that it was distressing to look at her. She asked, "what makes you look so distressed? Are you sick?" Her reply was, "I never can be happy till I am holy." They knelt and prayed together. She said, "I will never ask a sign again; I will take Thee at Thy word." The blessing came, she was filled with peace and joy in believing. Her face was no longer sad, but bright and cheerful from that time. How many are asking for a sign?

"This is the work of God that ye believe." Many want the blessing before they believe. This is not God's order. "We have need of patience," we may have to wait, but it will come if we believe God's word. Believe and receive is the divine order. "Come, receive, accept, and drink," are all through the Bible. "If any man thirst, let him come unto me and drink." The Comforter wants to come in and take up His abode in our hearts. Will we let him?

"Over 40 years ago," said Mrs. Palmer, "He came into my heart to abide, and has been living there ever since" He waits to come into all these hearts.

A little while, and we shall soar
Above the din, above the roar,
Where earthly tempests rage no more.
'Tis but a little while.

LETTER FROM NEW SOUTH WALES.

My Dear Brother—Your letter dated May 31, is before me. I have received the "Guide" up to June and have obtained you a subscriber to it. I will not fail to recommend it to others as opportunity effers. I have derived great personal benefit from perusing its pages. It has repeatedly stirred up my mind to seek after the great blood-bought possession of God's spiritual Israel. I am profoundly thankful that I have believed and have entered into rest since receiving the last copy of the "Guide." On the evening of July 24, I obtained a clear conception of the great gospel requirements, and at once in humble dependance upon my Savior complied with them. I cannot testify of rapturous feeling, but rather a conflict, but without the (too often in the past) accompanying doubt. I retain a clear and constant assurance of victory over self, and sin. Many years ago, soon after my connection with the Methodist Church, though enjoying a sense of justification, I was led to see that God had better things in store for me. I sought and obtained a clear and blessed experience of full salvation, and for a season exulted in the enjoyment of it, but with profound regret, I confess I lost the evidence and possession of it. How often have I sighed during the years which have rolled by since then, as I have recalled the peaceful hours I then enjoyed. How often has the Good Spirit led me back to the confines of the promised inheritance and urged me to enter once more. And O, how I have longed to do so, but my heart had become so accustomed to oscilate between faith and doubt, that it seemed almost impossible for me to bring a steady unflinching faith to bear upon the plain declarations of the sanctifying truth, and I have gone back to the fluctuating and unsatisfactory life of one who knows his privilege, yet lives beneath it. Thank God this sort of thing has ended, and my growing faith declares "'Tis done, the great transaction 's done." My reasons for writing thus, are, that I may magnify the grace of God whose long suffering and patience is wonderful, and also, I feel that to retain the blessing I must, on all proper occasions, testify of the fact, and lastly, it has occurred to me that some of the sanctified ones with you, may have been praying for a blessing upon the subscribers of the "Guide," and I know that every answer to prayer acts as a stimulus to further and increased confidence in the power of prayer. I do not wish you to publish this, but will put no restraint upon you, if you think it will contribute in any degree to encourage others. With an earnest prayer that the Spirit of Holiness may be universally received. T. R. McMichael.

Carrajong Parkes, N. S W.

A CLOUDLESS LIGHT.

I cannot make up my mind to do without the "Guide to Holiness." In my age, infirmities, and they both are many, I am edified and comforted in reading on the sweet topic of a higher life. I believe in entering the door of faith which God opened to Paul and Barnabas among the Gentiles, which is Christ. Inside that door we are hid with Christ in God, and can feed and fatten on the promises. Too many arrive at the door, but don't go in. The "Guide" is a precious document to me. I read and rise to bless God that such papers are published in my day and scattered among the folds of Christ's sheep. Yes, Thy light is come and the glory of the Lord is risen upon thee, O Zion. I preach it, and hope I live it, thank God. For many years Jesus has been my sanctification, my love and faith. I can never forget your and sister Phœbe Palmer's visit to Sayville, at which time I was preaching in the Congregational Church in that place. I attended the gatherings and knelt at the close several times, to give, even more thoroughly, my whole being to Christ, and I went out, O, how happy. My light is cloudless and has been ever since. The Lord is my light, and my days of mourning are ended. I see with Isaiah, God, and it is death to my old man. I abhor my old self and am humble. I trust the day is not far off when the redeemed shall return with singing and everlasting joy upon their heads. The way of holiness is

God's way and the unclean shall not walk therein, but the redeemed shall walk therein, the pure in heart. Way-faring men though fools, shall not err therein; they shall obtain joy and gladness, and sorrow and sighing shall flee away. This is the holiness state, the sanctification state, "sealed to the day of redemption" by the blessed Holy Ghost. May the blessed God help you and your consort to sow the good seed and scatter over all our territory this sweet Bible truth, "Yours in the fellowship of Jesus Christ our "Life-refuge"

C. LOCKWOOD.

For the Guide.

EXPERIENCE OF FULL SALVATION.

EMILY P. GEORGE.

Last fall, soon after the conference, there came to me an awakening, a quickened faith, and large blessings. At one of our Thursday evening meetings, giving expression to some of these feelings, our pastor, Rev. M. S. Wells, said that I was on the verge of full salvation, and urged me to take the final step, and plunge beneath the purple flood. I was a little surprised, I was not at the time seeking holiness. Do not think I would have been willing to acknowledge myself a seeker of that blessing, I had wanted to see a revival of religion, to work for God, and my earnest prayer had been, Lord fit and prepare me for what Thou hast for me to do.

Soon after this, there came a season of darkness and temptations. Doubts beset me on every side, I could not tell why; did not know wherein I had neglected duty. But from walking on the mountain top, basking in the sunlight of righteousness, I was suddenly down in the valley of gloom. I went into our next prayer-meeting, thinking I should be able to overcome these temptations, but they pressed me in such a manner that I arose and asked for the prayers of my sisters and brethren.

In closing the meeting, our pastor said: "there were those that wanted more religion, a deeper work of grace in their hearts, but was there any who wanted holiness? who was willing to be known as a seeker of that blessing?" and the question came to my heart, Do you desire it? are you willing to stand out alone, and be known as a seeker after holiness? And the resolution came, I will, and strength was given to express that desire, but I was not alone. By a previous arrangement sister and brother Wells visited at our house the next day (Friday). and he again pressed the subject upon my mind, Saturday I gave it but a passing thought. Sunday, that memorable Sabbath, the 17th of last November, I went to the morning service, expecting to hear a missionary sermon, but our pastor had chosen for his text the eighth verse of the 36th Psalm. "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." The text arrested and fixed my attention at the first, for a time I followed the line of thought in the sermon and enjoyed it; but by and by it began to step out beyond my depth and the conviction came full and clear, there is a fulness of which I know nothing. It also showed me where I stood and my need. Then came again the question to my soul will you seek this blessing for yourself? I hesitated, but the questionings clung to me, followed me. I went into the Sabbath-school directly after service,—went through my duties there—went to my home. Oh what a pressure there was upon me, but still I shrank back, I felt that some heart must be pleading for me. I wanted to go to the evening service, it was dark and the roads very muddy, but the Lord opened the way. I had no definite idea in going, only, a vague sort of feeling, that by some word or in some way I should get help. During the prayer meeting it came to me, now tell the Lord just what you want. In an imperfect manner I did this, and other hearts plead my case before the throne of mercy, but the blessing did not come. I went to the upper room, but the services there were not for me,—my communings were with God. I cannot express in words my

thoughts or feelings, nor tell just how long I had been there, but think the evening service was about half through, when the glory began to come in. Oh! how it filled all that room, and thrilled my whole being, tingling through every nerve to my very finger tips. Perhaps I should have said that something over four years previous to this experience my mind had been forcibly drawn to this subject and had received some light; that at that time I had promised to walk up to the light received; that during these four years the subject had often been presented to my mind, and, at times, I had caught glimpses of these higher religious experiences and intensely longed to realize them in my own life, but as often receded, and doubted their reality for myself and thought those who said they were fully saved were a little boastful. But blessed be Jesus, I can now see if it is boasting, it is boasting in Jesus as a complete Savior, a matchless Redeemer.

And after ten months experience I can truly say I have never doubted the transformation of my innerself, that occurred on the 17th day of last November. But out of my heart can say to-day:

Hallelujah 'tis done,
I believe on the Son,
I've been washed in the blood
Of the crucified One.

I have been a reader of the "Guide to Holiness" during the present year, and have been strengthened and blessed in reading the experience of others, which has led me to send you my own, which you are at liberty to publish, if you deem it of sufficient interest.

MANLIUS, N. Y., OCT. 6, 1879.

ACKNOWLEDGMENTS.

The following sums have been received from those who desire to contribute for the purpose of sending the GUIDE to worthy persons who are poor and afflicted, and are therefore unable to subscribe for it:

S. M. Eddy, Lamar, Pa.,	$2.00
Lydia Jewel, Orono, Ont.,	1.00
Mrs. E. C. Bradley, St. Johnsbury Centre, Vt.,	1.00
Mrs .A. R. London, Altoona, Ia.	1.00

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened by singing:

"Who are these arrayed in white,
Brighter than the noon-day sun?"

The many written and verbal requests for prayer were then presented. After singing the Doxology for answers already given, Rev. L. R. Dunn, followed by Dr. P., led us to the throne, and the power of the Holy Spirit was manifest in our midst.

ARE YOU SEALED.

Sister Palmer, after reading a part of the 7th chap. Rev., said, she was deeply impressed with the importance of the sealing referred to. The people of God are a consecrated and sealed people. "After that ye believed, ye were sealed, with the Holy Spirit of promise, which is the earnest of our inheritance." We must have confidence in God before we can fully surrender ourselves to him, and we must be wholly consecrated before we can, or have a right to believe we are fully accepted. Entire consecration, and a calm, persistent faith in the promise, "I will receive you," sooner or later, sometimes very soon, brings the promised Holy Spirit into our hearts, the sweet and generally joyous assurance of purity, the seal which is the earnest of our inheritance. We may know that we are all the Lord's property, others will also know it. Formerly in the East, the owners name was burned on the forehead of his slaves, just so every child of God carries his Father's name on his forehead. She used to think the last verses of this chapter referred only or mostly to the heavenly world beyond, but to her great comfort, she found that the Holy Spirit, by Ezekiel and Isaiah, gave them to us in this glorious gospel day. The blessed Jesus had given her to know the truth. "He that cometh to me shall never hunger; and he that be-

lieveth on me shall never thirst." She felt impressed that some here had not yet been consciously sealed, and urged, dear precious brethren and sisters look to Jesus just now, the Holy Spirit will give power to come out and be separate. His word is pledged, "I will sprinkle clean water upon you, and ye shall be clean." Let us be found among those arrayed in white robes here. She never felt a stronger purpose to be one with God.

LEARNING THE NEW SONG.

Dr. Palmer was deeply impressed with the thought while the chapter was being read, of the innumerable company around the throne, who had washed their robes in the blood of the Lamb, and were now singing the new song. We are told that none could sing that song but those who had learned it here on earth. While in prayer his heart bounded with joy at the thought, the same Teacher who taught them this heavenly anthem, was present to teach us. If we get at the feet of this Teacher we may learn the new song, and some of those sweet notes that make the anthems of heaven so glorious. Our only happiness is in giving up all for Christ; the enemy may say there is hard work to be done, but the Bible says, "His service is all honorable and glorious." If we would know the joys of heaven, we must learn to sing, "Unto Him who hath washed us &c." He had given himself to Christ for a habitation, that He might have His own way with him.

WHAT IS RELIGION WORTH TO YOU?

Rev. Bro. G.—Religion, like anything else, was worth to him just what it did for him: That is the test of its value. If he had a coat that cost $100 and could not wear it, it was not worth anything to him. A home or farm, whatever it might be under some circumstances, was only worth to him just what it done for him. There is great value in the promises of the gospel; they are worth more than all the gold of Golconda, but they were worth to him only what they did for him. What is religion worth to each one of us? People show what it is worth to them. Some people live all their lives and begrudge twenty-five cents at the end; that is all their religion was worth to them. Some natures are converted into a fountain, by salvation, and run over in benedictions to everybody. He blessed God for the power of God unto salvation. There is fire enough in Vesuvius for all the engines of the world, and yet it never turned a spindle. It is one thing to have the power and another thing to get hitched. It requires humility. When we find we can't go of ourselves, then we hitch on to the engine and can go as fast as it. When he exercised faith in Christ, it took but a moment to do the work, and God had all the glory, and he had the benefit.

GIVE ALL AND RECEIVE ALL.

Sister Upham.—If we would receive all we must give up all. To be uprooted from self and its foundations we must be shaken and experience things trying to our carnal nature, but they work out for us this great salvation. In her declining days, as she found her natural strength decaying, she found her strength renewed, and found depths in the riches of God of which she had no conception, but she had found them only by complying with God's conditions.

JESUS OUR SALVATION.

Rev. Bro. Belden loved to give Jesus his testimony, and looking up into his face to say, "I give myself wholly to thee; thou art mine and I believe thou dost receive me," and a restful feeling came as he confessed his fault to Him. Jesus was his salvation. He didn't put salvation in him and let it work, but He came to him as his salvation, and he was asking great things of Him which He was doing.

GOD KNOWS BEST.

Bro. Johnson had found his way back into God through Jesus, who is the door. He did not know what he should some day know about the blessed Jesus, but he kept on learning, and the spirit showed him plainly of the Father, and he knew the power of Christ's resurrection. He did not know or care what the Lord was going to do with him; he had no desire but His will; he was sure He knew what was best for him, and he was glad that he had the

advantage of His omniscience and power.

I KNOW.

Rev. L. R. Dunn.—While Bro. J. was speaking, he was thinking what an advantage it was to have a positive religion that enables us to say I know Jesus Christ. Not a historical Christ merely, not a Christ of which we have only heard about from others, but we can say, "I know Jesus for myself." He knew Jesus better than he knew onyone else, and talked to Him more freely than to anyone else, and was as confident that He was his Savior, as he was that he was then standing. The fact comes to our consciousnesss as strong as any mathematical demonstration. Paul says, I know whom I have believed. When Dr. Alexander was dying, a friend who was trying to comfort him said, "You realize the truth of what the apostle said, 'I know in whom I have believed.'" "It is not so," said the Dr., "I do not want even a preposition to come between me and Christ. I know whom I have believed." This personal contact with Christ makes us what we are. The opinions of Huxley, Darwin, Tyndall and others didn't shake the foundation on which he stood, for it was firm. We hear much about the healing of the body, which was well enough in its place, but don't let the devil switch us off on that line. The cleansing of one soul in the blood of Christ was worth more than the healing of the bodies of all the world. If Jesus sees fit to heal the body bless his name, but let the spiritual be uppermost. He believed the miracles by Christ were typical of spiritual miracles He was glad to know Jesus Christ. When the wife of Lafayette was dying she looked up into his face and said, "I am all yours." Let us look up to Jesus and say, "I am all yours" and isn't it a comfort to hear Him say, "you are all mine."

Children's Department.

A BOY'S FAITH.

Two little boys had been talking together about a lesson they had been receiving from their grandmother, on the subject of Elijah's going to heaven in the chariot of fire. "I say, Charley," said George, "but wouldn't you be afraid to ride on such a chariot?"

"Why, no," said Charley, "I shouldn't be afraid if I knew that the Lord was driving."

And that was just the way David felt when he said: "What time I am afraid I will trust in thee." He knew that neither chariots of fire nor anything else could hurt him, if God was present as his protector and his friend.—"Sunday School World."

Book Notices.

MISSIONS AND MISSIONARY SOCIETY—of the Methodist Episcopal Church, by Rev. J. M. Reid, D. D., 2 Vol. New York, Phillips and Hunt; Cincinnati, Hitchcock and Walden.

These interesting volumes, prepared with much labor and care, by the author, who modestly says, "Our task has been largely one of preparation, rather than authorship," should be in every Methodist family. The perusal will be a means of grace, and call forth thanksgiving and praise, to the great Head of the Church, for giving to this branch of our beloved Zion such glorious opportunities, to extend the triumphs of the Redeemer's kingdom. It will make an elegant and valuable New Year's present for your minister or family.

THE ATONEMENT IN CHRIST—By Rev. John Miley, D. D., Professor of Systematic Theology in Drew Theological Seminary.

New York, Phillips and Hunt; Cincinnati, Hitchcock and Walden.

This is a very able doctrinal work on the atonement as held by Armenians against a limited atonement.

The Author says, "A true doctrine of atonement can fully be given, only in its formal exposition. The vicarious sufferings of Christ are an atonement for sin, as a conditional substitute for penalty, fulfiling, on the forgiveness of sin, the obligation of justice and the office of penalty in moral government.

GOD'S METHOD WITH MAN or Sacred Scenes Along the Pathway to Heaven. By Rev. B. Weed Gorham, Cincinnatti, Hitchcock and Walden.

This is an interesting volume of two hundred and eighteen pages. The author says, "I have regarded the phenomena connected with Christian experience as the phenomena of a science, worthy the study of man or angel. He adds, however, "We believe that the truths of God's great book are too vast in their scope, and too deep in their foundations, to be logically traced, or intellectually apprehended and grasped by man." It will richly repay a perusal, and no doubt help inquiring minds to find the way of truth. Price, $1.

THE CONTRAST between Infidelity and Christianity as seen in death-bed testimonies. By Rev, E. Davies, Evangelist. Published by the author.

This little volume is a collection of the last utterances of eminent persons passing away to the world of spirits, some having made sure of eternal life, and others who rejected the only hope of salvation.

These startling truths and the wonderful contrast cannot fail to do good.

CLEANSE AND THEN ROBE ME.

Words and Music by L. HARTSOUGH. Harmonized by ALICE HARTSOUGH.



3 Not the unchaining of sinners alone
Can finish within us Thy will;
Oh, fill my heart now with Thy fulness of love,
So I may Thy wishes fulfill.

4 I am so wanting without Thee complete,
Be ever my all and in all;
The Heart of my love, the Will of my way,
Whenever Thy Spirit may call.

5 Life of my purpose, and action, and hope,
I claim Thee each hour and day;
I cannot, nor dare I the flesh again trust,
Direct me, dear Jesus, Thy way.

6 Clasp then the hand that is reaching for [Thine,
Oh, clasp it dear Jesus, and make
The oneness complete that shall never be [marred,
The union that never shall break.

COPYRIGHT, 1879, BY L. HARTSOUGH.

GUIDE TO HOLINESS.

FEBRUARY, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

I. MOUNTAIN APPROACHES.

Some of the richest unfoldings of truth in the Bible are given amid mountain scenery. This is especially true as respects Christian privileges and enjoyments. When the evangelical prophet, Isaiah, would give us an inspiring view of Gospel promises he employed this imagery: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of wines on the lees well refined." And again, "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them, for He that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted." Blessed and inspiring words! The life of Jesus furnishes illustrations. His ever memorable sermon was on the mount; His satanic overthrow was given on the mountain summit; His transfiguration was on the mount, and His exaltation to glory was from the mount.

So also Bunyan, in his beautiful allegory of the Pilgrim's Progress, represents the pilgrims as coming to their richest realizations when they arrive at the "DELECTABLE MOUNTAINS." We propose, under the guidance of that immortal writer, to invite the readers of the GUIDE to enjoy with us some mountain contemplations, in illustration of saintly privilege.

The thought of this article is—

MOUNTAIN APPROACHES.

Every mountain has its approaches. They are usually rugged and steep, taxing the energies greatly, and the power of endurance. And yet the path is well defined, and, under good guidance, the summit may be reached, if there be a will and determination in the case. One of the prominent objects to be attained in the career of "CHRISTIAN" so graphically delineated by Bunyan, was to reach the "DELECTABLE MOUNTAINS." The scenery, the climate, the associations were such as to render it a point of the highest possible attractiveness. And, to our mind, life on those mountains, as realized by the pilgrims, strikingly represents the "Higher Life," or the life of true Holiness, as set before us in the Bible. It certainly marks an advanced stage in the pilgrimage of the travelers Zionward. Let us, therefore, for the present, fix our eye on the MOUNTAIN APPROACHES.

1. *The escape from the City of Destruction.*—Those who have read Bunyan will remember the starting point. It was attended with formidable difficulties. The entreaties of friends; the clamor of the population were

against him. Despite these antagonistic influences, however, he took his way from the dark and horrid associations of the city. And while they cried unto him to return, he ran the faster, putting his fingers in his ears, and crying, "*Life, life, eternal life!*" The load upon his back was intolerable, there was none there that could give the slightest relief, and in the desperation of his enslaved condition he sought it outside the precincts of the city. This shows us a soul in true earnest after salvation.

Following the counsels of the good "*Evangelist*," who had appeared to him in his darkness and distress, he directed his steps toward the "WICKET GATE." "*Obstinate*" and "*Pliable*," two of his neighbors, followed after him and endeavored to bring him back. Failing in this, "*Obstinate*" retraced his steps, but "*Pliable*" journeyed with him for a while, but getting into the "*Slough of Despond*" was too rough an experience for poor "*Pliable*," and he deserted Christian, and made his way back to the City of Destruction. He has had lots of descendents, unfortunately, who have set their faces toward the Celestial City, but have been quickly turned out of the way. Christian, as he came out of the "Slough of Despond," fell into bad company. "*Mr. Worldly Wiseman*" came across the field to meet him, and they entered into conversation. With wonderful adroitness this man turned the pilgrim out of the right path, inducing him to stop at the village of "MORALITY," and visit one "Mr. Legality," described as "a very judicious man, having skill to help men off with such burdens as were upon the pilgrim's shoulders."

To reach "*Legality's*" house, he must pass by "MOUNT SINAI." Coming thither, the manifestations were so appalling that he was afraid to go further. At this point "*Evangelist*" came to the rescue, corrected his error, and started him out afresh on the way of life. Alas! how many sincere inquirers have been turned aside. God, however, will not leave a soul to be a prey to the adversary that is resolutely bent on eternal life.

Arriving at the "WICKET GATE," Christian saw, inscribed over it, these encouraging words: "Knock and it shall be opened to you." Obeying the invitation, by knocking. The porter, "*Goodwill*," quickly opened the gate. And as Christian was stepping in, "*Goodwill*" gave him a pull. When Christian asked the reason, he was told that "*Beelzebub*," the keeper of a strong castle, not far off, was wont to shoot arrows at those coming up to the gate. Truly, the great adversary would prevent the admission. But grace has a vigilant eye as well as a great heart to snatch sincere inquirers from the outlying peril.

Entering the gate he received cheering words, and directions whereby he was enabled to pursue his journey to the "*House of the Interpreter*," where he received further instructions. The "Interpreter" thus presented, shows us the gracious offices of the HOLY SPIRIT. Blessed INTERPRETER He is of heavenly and divine things. In the "House of the Interpreter" he was furnished with some striking visions—one was two little children symbolizing *Passion* and *Patience*; another the fire burning, and one casting on water to extinguish it, whose efforts were thwarted by one in the rear pouring in oil; and the third, one rising out of his bed and putting on his raiment with much trembling, amid blackened heavens, thunderings and lightnings. The good Interpreter thus dropped into Christian's mind these lessons—Patience, indispensable in working out salvation; Christ maintaining soul-life despite satanic effort to extinguish it. The garments of immortality to be put on with holy fear, amid appalling surroundings. All this designed to strengthen his purpose, and arm him with an invincible courage. Then it is said "Christian began to gird up his loins, and to address

himself to his journey." Then said the Interpreter, "THE COMFORTER be always with thee, good Christian, to guide thee in the way that leads to the city."

"The highway up which Christian was to go was fenced on either side by a wall, and that wall was called SALVATION." Along that highway our pilgrim ran, not without difficulty, however, on account of the heavy load that was still upon him. He soon came to an eminence, on which the cross stood, and a little below, a sepulchre. Fixing his eye upon the cross, he was instantly lightened of his load; it rolled into the sepulchre and was seen no more. "Then," it is said, "was Christian glad and lightsome, and said, with a merry heart: 'He hath given me rest by his sorrow, and life by His death!' Then he stood still a while, to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold, three *Shining Ones* came to him and saluted him with, '*Peace be unto thee!*' One said, 'Thy sins be forgiven thee.'—the second stripped him of his rags, and clothed him with change of raiment—the third set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate."

Here we have the picture of a joyous conversion, realized in the moment of transition from the kingdom of darkness into the marvelous light of God's dear Son. The work is deep and powerful and glorious. It is witnessed and sealed. Heaven gives the indubitable seal.

"Exults our rising soul,
Disburdened of its load,
And swells unutterably full
Of glory and of God."

This scene of light and beauty at the outset of pilgrim's career, shows us the first approach to the DELECTABLE MOUNTAINS. We shall trace this line of APPROACHES still further in our next.

CONSECRATION MUST PRECEDE FAITH.

PHŒBE PALMER.

The difficulties with many offerers who come to the christian altar, may be thus solved. They are told that the blessing of entire sanctification is received by faith, but are not duly observant of the fact that an entire setting apart of all for God must necessarily precede faith. They try to believe *before* the offering is laid on the altar.

How inconsistent and futile such efforts! Christ alone can make us whole. As many as touched Him believingly, in the days of His incarnation, were made perfectly whole. "WE HAVE AN ALTAR." This altar is Christ. His blood is the purifying medium. He says, "For their sakes I sanctify myself that they may be sanctified through the truth." As though He had said, "For their sakes I set myself apart to endure the agonies of Gethsemane, and to bleed and expire on the cross, that they, through faith in my purifying blood, may be sanctified."

And now Christ waits to receive the offerings of his people. Offerings presented to God, through Christ, are "holy, acceptable." So great virtue is there in Jesus, our atoning sacrifice, that as many as touch Him believingly, are made whole of whatever diseases they have—of the Christian's altar it may ever be said, "Whatsoever toucheth the altar shall be holy."

We think few find it difficult to believe, after the sacrifice is bound to the altar, even with cords to the horns of the altar. Christ then becomes our light, and our salvation. Faith is wonderfully simple. The difficulties mainly come by trying to believe the offering is "holy, acceptable," before it is laid on the Christian's altar.

Many, as the Jews in the days of Malachi, are not willing to bring that which is without blemish. They sin after the similitude of those covetous Jews, and bring the lame, the blind, the torn and sick, for sacrifice.

How few are willing to go without the camp, bearing the reproach of the profession of this grace! How few are willing to be of no reputation, for Him who made Himself of no reputation for us! How few are, in all respects, willing to comply with the conditions upon which entire sanctification is promised, and how few, consequently, are enabled to believe for the blessing! Alas! how utterly impossible is it to believe while we love the praise of men more than the praise of God. "How can ye believe, who receive honor one of another, and not that honor that cometh from God only?"

For the Guide.

A GLORIOUS TESTIMONY.

MARY D. JAMES.

How thrilling were the dying words of Bishop Haven!

"He is a whole Christ!—a full Savior! Glory to God for full salvation!"

I remember over fourteen years ago, when I met with Dr. Palmer and his sainted wife at Yarmouth Camp-meeting, Mrs. P. remarked to me: "Brother Haven is deeply interested in the subject of full salvation; I have conversed with him, and his mind is exercised with much solicitude on the subject. He is a firm believer in the Wesleyan teaching." She added, "What a power he will be if fully baptised with the Holy Ghost.

Several years afterward I listened to a sermon from him in which the subject of holiness was set forth clearly and forcibly as the high calling of the children of God.

Subsequently, and during the latter part of his editorship of "Zion's Herald," he published a letter from Rev. Dr. Steele, in which the glowing experience of his entrance into the rest of perfect love was the theme. The editor, in his comments, fully endorsed the blessed doctrine of entire sanctification, and expressed the earnest desire that such experience might become common in the ministry and in the Church.

When disease was wasting that noble form and death was approaching, what a glorious testimony come from his lips in regard to

THE GREAT SALVATION!

Surely in that hour of nature's struggle with the King of terrors he must have felt its power when he exclaimed—"He is a WHOLE CHRIST—A FULL SAVIOR! GLORY TO GOD FOR SUCH A FULL SALVATION!"

Precious testimony for the Church to cherish as the legacy of her beloved Bishop Haven.

How sweet were his parting words to his physician: "Good night, Doctor; when we meet again it will be morning."

WE WILL MEET IN THE MORNING.

Good night; we will meet in the morning,
At dawn of the heavenly day—
The morn of redemption and glory,
When night shades have all passed away.

Good night; we will meet in the morning,
When sickness and dying are o'er,
And bright scenes of glory await us,
And loved ones who passed on before.

Good night; we will meet in the morning,
When tears will be all wiped away;
What recompense rich for earth's sorrows
Will Jesus bestow in that day!

Good night; we will meet in the morning;
How quickly will pass the brief night!
And gladly we'll hail the blest dawning
Of glorious eternity's light.

For the Guide.

THE BEST YEAR.

ABBIE MILLS.

Pens are swiftly becoming accustomed to writing 1880 instead of 1879. Time's fingers have written it, and thus it stands in God's record. His eyes see from the beginning of the year to the end thereof, while we wonder what the days will bring. Events, in the main, we cannot discern, but that this will be the best year that has been granted us on earth, we may with certainty predict if we take for our motto, "*Entire consecration to God and His service.*" Complete consecration, and true faith, will place us among the overcoming, whom our God has declared seven times blessed.

Circumstances differ as widely as individuals; but each one may be victorious along life's pathway, for we overcome through the "blood of the Lamb, and the word of our testimony." Not by unwearied efforts to be and do good.

How many broken vows 1879 witnessed, and many said at the close, "I will vow no more, for it is better not to resolve than to continually do so, and then fail." But the Lord would not have said so much about the blessedness of overcoming if it was an impossibility. Those who have turned from oft-repeated inventories of their own weakness to Christ as their rock, and have learned the true meaning of the words, "The Lord Jehovah is everlasting strength," will know of the perfect peace that trust in the Strong One gives, and His strength will be theirs, according to their need.

Certainly those who now give themselves wholly to Jesus in an everlasting covenant, that He may wash them white in His blood, and accept the salvation He has provided, will find this the best year they have ever known; while those now walking in the highway of holiness, who are looking for the "more to follow;" will surely find God shewing them great and mighty things which they had not known, that will keep them praising Him for His wonderful works.

Not that all such will be chosen to stand in conspicuous places, or to do great things, but, faithfully following where Jesus leads, they will find many a place for an Ebenezer.

To all who are wholly the Lord's, there will be no failure, as God counts, but *good success*, whether there be winds and storms or the sunshine of worldly prosperity, "More than conquerors through Him that loved us," the summing at the end of this year will prove that the past has none more gloriously crowned with the loving kindness of the Lord.

FAYETTE, IOWA.

For the Guide.

ENTIRE CONSECRATION.

MRS. MARY N. VAN BENSCHOTEN.

The full import and signification of these expressive words often fail to be clearly apprehended.

This is discovered in conversation, in religious testimony, and as demonstrated in the life.

While it seems to be well understood that the entirety of the being is to be set apart for the Lord, involving a renunciation of "The world, the flesh and the devil;" a forsaking of all sin and a separateness therefrom by the blood of Christ, with many there is no vivid realization that consecration implies being set apart for use.

"To serve God" is so generalized as to have little or no practical meaning or force. The soul rests in the ceasing to do evil. "I try to do no harm," we hear them say, and the folded arms look meek and sinless.

Now this is only one thing embraced in consecration. While it is all important to be sweet in

spirit and holy in life, entire consecration embraces not only being, but doing all God requires. The whole wealth of our entire being must be set apart for service. It is to be a living sacrifice.

It is not enough to have our influence on the side of truth, but it should be vitalized by the energy of the Holy Ghost, and then gathered up and thrown mightily forward into the battles of the Lord.

We are not simply to be good, but good for something. Said Mrs. Bishop Peck to her adopted daughter, in whose home she was stopping for a few days: "Daughter, you do a great many things; can you not leave some of these undone and do more work for Jesus?'

The words had power, for the daughter said, soon after, in a religious meeting, "I can no longer be satisfied with being simply good, I want to be good for something."

We feel assured there is a great wealth of power lying unused among some of God's children. It has never been consecrated. It has been forcibly said: "Vesuvius has fire enough to run all the engines in the world, but it has never turned a spindle." Its power has never been utilized. So with human hearts. How they glow and burn and fuse, and yet to so little purpose.

O how I covet these mighty fires for my Lord. God never kindled them simply for their own warmth and enjoyment. He who came to bind up the broken-hearted, to comfort those that mourn, to preach the acceptable year of the Lord, means we shall bear a part in the blessed work, and for this have we been annointed. In these days of gracious opportunities there is an endless variety of ways by which this force may be applied, ways suited to the different capabilities and tastes. With vast resources of love and sympathy which are mighty in uplifting a fallen world, we should not seal the holy fountains, but let them gush and flow over the barren wastes turning them into gardens of the Lord. All the might and power we have of heart or mind or will must be devoted with a divine energy to pushing forward God's grand purposes in the world. Then, and then only, shall we begin to interpret in our lives what it is to be entirely consecrated to God.

THE OLD BOOK AND THE NEW.

REV. F. BOTTOME.

He closed the book and made it fast,
The Master whose I am;
And on the record of the past
He put my single name.
I prayed him just to let me look
Its careless pages o'er;
But "No!" he said, "what's in the book
Is written evermore."

And then, along the line of years,
I saw the volumes stand;
I knew them all—through blinding tears
I recognized my hand.
O could I but erase some deeds!
Some pages blank could fill!
"Nay, nay," he said, "for all is sealed
To judgment, good or ill.

"The past is past; no vain regrets
Can change a single line;
His hand who time and judgment sets
Puts this new book in thine.
Take it, thou hast no choice, 'tis thine,
Nor canst thou aught conceal,
For conscience keeps a sleepless shrine
And all things will reveal.

"'Tis not the deed which thou hast wrought
Should make thee hope or fear;
But that thyself—thy will—thy thought
Makes certain record there.
Each day but marks thee what thou art—
God's balances are just;
Not weight of deeds, but weight of heart,
And worth of simple trust.

"Go wash thee from thy sense of shame
And deeper sense of sin;
Seek this, and consciousness of blame
Will pass, with peace within.
So shall each day its work record,
And each revolving year
Before thy ever-living Lord
Its faithful witness bear."

Sabbath Bible Readings.

FOURTH SERIES.

BY REV. G. HUGHES.

BIBLE KEY-WORDS—"EVERMORE."

GOLDEN TEXT FOR THE MONTH.

Sing unto the Lord, bless His name; shew forth His salvation from day to day.—Psa. 96: 2.

Glory and praise to Jehovah on high!
Glory from all, through the earth and the sky!
Angels approach Him in homage and duty;
Fall at the feet of your Heavenly King:
Saints, to his presence O throng, in the beauty
Of holy devotion, His mercies to sing;
Glory and praise to Jehovah on high!
Glory from all, through the earth and the sky!
—*Selected.*

BLESS THE LORD—EVERMORE.

SABBATH, FEB. 1.—"But we will bless the Lord from this time forth and for evermore. Praise the Lord."—Psa. 115: 18.

Of all the creatures both in sea and land,
Only to man Thou hast made known Thy ways,
And put the pen alone into his hand,
And made him secretary of Thy praise.
—*Selected.*

Blessing the Lord *evermore*—this is man's high employ. It is an exercise suited to earth and heaven. Here it engages our feeble powers—in heaven it will enlist our redeemed faculties, and draw them forth in lofty strains.

THE LORD is the subject of our praise—*evermore.* How high the theme! His glorious nature and attributes—His wondrous works—His sublime administration, in this lower world, and among the armies of heaven. Here are subjects for daily, continuous praise. Each moment, as it flies brings upon its pinions new revelations of the glory of "the Lord," making fresh demands for songs. "Bless the Lord from this time forth and for evermore." Do it heartily, continuously.

An old writer says: "It shall often happen, that when thy heart is torpid, and yields not to the action of prayer, it shall begin to thaw, and, at last, burst, like streams under the breath of spring, from its icy prison, with the warmth and genial exercise of praise. The deadness, the distractions thou deplorest, shall flee away as *the harp* is taken down from the willow, and strung to celebrate the divine perfections."

MERCY—"EVERMORE."

SABBATH, FEB. 8.—"My mercy will I keep for him for evermore, and my covenant shall stand fast with him.—Psa. 89: 28.

God's boundless mercy is to sinful man
Like to the ever wealthy ocean;
Which, though it sends forth thousand streams, 'tis ne'er
Known, or else seen, to be the emptier;
And though it takes all in, 'tis yet no more
Full, and fill'd-full, than when full-fill'd before.
—*Selected.*

This is a beautiful word of promise, spoken concerning David. But he was the representative of God's people in all ages—hence the sweet word of promise is ours—*ours.* It breathes throughout the centuries, touches every pious ear and heart.—"*My mercy will I keep for him for evermore.*" For *him*—implying a peculiar character, one like David, "after God's own heart," bearing His image and superscription—consecrated to His glory. For *him*, "mercy evermore." And what is mercy? It is God's grace—His favor. And it is significantly written, "In His favor is life"—life with heaven pressed into its bosom. Mercy, with the stipulations of a divine covenant that shall "stand fast"—as enduring as *The Throne*, sealed with blood, the blood of God's dear Son. O, beloved, thus canopied, canopied with mercy, and

hedged in with covenant stipulations, press forward with joy.

DOING—"EVERMORE."

SABBATH, FEB. 15.—"Ye shall observe to do for evermore; and ye shall not fear other gods.—2 Kings, 17: 37.

I worship Thee, sweet will of God!
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more.

—*Selected.*

An injunction calling for loyalty aud holy obedience. It is comprehensive—"The statutes, and the ordinances, and the law, and the commandment"—such was God's obligations laid upon Israel. It finds reiteration in the words of Jesus, for our government: "If you love me keep my commandments." And, indeed, this is declared to be the demonstration of our love—"If a man love me he *will* keep my words." Matthew Henry says, "It ought to be the great care of every one of us to follow the Lord fully. We must in a course of obedience to God's will, and service to His honor, follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; and constantly, without declining—and this is following Him fully."

BREAD—"EVERMORE."

SABBATH, FEB. 22.—"Then said they unto Him; Lord, evermore give us this bread."—John, 6: 34.

Lo! he feeds on living bread,
Drinks the fountain from above,
Leans on Jesus' breast his head—
Feasts forever on His love.

—*Selected.*

The words of Jesus are precious. To His disciples He said, "I am the bread of life;" and again, this remarkable passage: "As the living Father sent me' and I live by the Father; so he that eateth me, even he shall live by me."—John, 6: 57. As bread for the body is "the staff of life," so Jesus is the staff of our spiritual life. He is our souls' sustenance. He that feedeth on this "living bread" shall never hunger, never die. This is the bread of God which cometh down from heaven, given for the life of the world. "It has a vivifying quality—is congenial to all appetites—is the common gift of God to the world"—but it can only be life-giving as we partake of it. Rev. Ebenezer Erskine, whose doctrine was impugned, vindicating the truth, and himself for its promulgation, before the Synod of Fife, said: "Moderator, our Lord Jesus says of himself, 'My Fa her giveth you the *True Bread* from heaven.' This He uttered to a promiscuous multitude; and let me see the man who dares to affirm that He said wrong." His emphatic utterances swayed the Synod. O, reader; pray from your heart's depths, "O, Lord; *evermore* give us this bread." Eat abundantly; live *forever.*

A LIVING CHRIST—EVERMORE.

SABBATH, FEB. 29.—I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death.—Rev. 1; 18.

Jesus Christ, God's only Son,
Came at last our foe to smite;
All our sins away hath done,
Done away death's power and right;
Only the form of death is left,
Of his sting he is bereft;
Hallelujah!

—*Luther.*

A living Christ, alive for *evermore*—how blissful the thought! He was dead but is alive again, alive for *evermore.* So he himself proclaims, "I am He that liveth!" And how grandly empowered. He has the keys of hell and of death! He lives to impose restraints upon hellish powers—they are held in chains. He lives to unlock our sepulchres, and to bring us home at last. Glory to His name, *evermore!* "The Pope is then not the *key-keeper.*" No; Jesus himself holds the keys. "His glory He will not give to another." As one has said, "He who hath the keys of death must have the keys of life also. He has power to bring forth into the resurrection of an open life all His servants who are now with Him. Dean Alford remarks, "He is

not only the living One in His majesty, but He has passed through death as one of us, and is come to confer life even in and through death." Let us rejoice, evermore, in our living HEAD.

For the Guide.

A SONG OF TRUST.

Affectionately inscribed to M. R.

MRS. M. E. KNIGHT.

"Yea, though I walk through the valley of the shadow of death. I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Though health and strength be gone,
And fades each earthly joy,
Immortal hope is mine
Of bliss without alloy.
Then rest, my soul, in God,
And kiss the chast'ning rod—
Let this thy motto be:
"What time I am afraid
I'll trust in Thee."

Long have the furnace fires
Raged high around my soul,
That all the dross might be
Consumed, and I made whole.
Calm in His hands I lie—
Hushed be each murm'ring sigh:
What though I cannot see—
The while I am afraid,
"I'll trust in Thee."

Father, before Thy Throne
I bow, for these I pray:
My best beloved—my cherished ones.
From Thy dear love away
Ne'er may their footsteps move,
Lead safe to home above—
I give them all to Thee;
No longer now afraid,
"I'll trust in Thee."

WATSEKA, ILL.

THE HOLY SPIRIT.

BOWEN OF BOMBAY.

Oh, the infinite grace of the loving Spirit, who comes to the heart of the sinner, there to set up by anticipation the great white throne, and to exhibit the doom that is to go forth against all that belongs to that kingdom of darkness! In these days, what thanks can we render to the God of all grace that He is pleased to pour out His Spirit in such a way on christendom, as to give anthority to the awful truths of the final judgment, and thus by convincing men of the inevitable day of wrath, of the triumphant righteousness of Christ, of that all comprehending sin of unbelief, to dispose them to look unto the Crucified One, whose blood cleanses from all sin.

For the Guide.

MOTHER MONROE.

CHAP. VIII.—GREAT INTEREST IN YOUNG PEOPLE.

"Jesus said unto him—FEED MY LAMBS!"

Mother Monroe's special interest in young people attracted many to her, and she delighted to take the dear ones under her wing, as she said, and called them her children. This tender regard was reciprocated and they looked up to her as to a mother. A number of young men were among those who shared her interest and solicitude. Through her influence and prayers they were brought into a life of entire devotion to God, and a number of them afterwards were called to the Gospel ministry.

It was evidently made known to the faithful mother, that the Lord of the vineyard had need of "her boys," as she called them, even before they had intimated it to her, and she would corroborate the evidence that the call was divine. "The secret of the Lord" was revealed to the devoted one who walked in such intimate fellowship with Him.

One of those concerning whom she was thus instructed, was A. M. Folger, a lawyer of Boston who was soon after his conversion brought under her influence, and

numbered among her "precious boys."

In a letter concerning her, he thus writes: "The urgent appeals and prayers of Mother Monroe were among the four contributing causes that led me to enter the ministry. For three years that dear saint continued to plead with me and for me, with a faith and persistency which finally levelled all opposition, and made me yield. Time and again she invited me to her sanctum, and bade me get down on my knees in humble submission, and ask mercy and guidance of Him whom pride and self-will had caused me to disobey.

"How sweetly she talked to me of purity of heart. Full salvation was her favorite theme, and this—she said—would make me a willing and obedient child.

"She told me on one occasion, that I had "given her more anxiety than all the others for whom she had prayed; but she added, 'The Lord has heard my prayer, and I have received the evidence that you are to preach full salvation, just as you find it in the Bible.' After three years of hesitation, deliberating as to whether the Lord had really called me to so holy a service—but God answered those fervent prayers in full, and in His great mercy and love brought me into the vineyard, where I am permitted to work with a willing and glad heart.

"One year before that saintly mother passed away, I received a letter from a Presiding Elder in Vermont, offering me a charge. Immediately I hastened to my good counsellor and read it to her, and before I had finished the last lines, she said, 'You go;—now you mind! don't be a naughty child any longer. Pray tell me what you mean—do you want to be pulled into the pulpit? Don't you know what a call means? There is an open door, and the Lord Jesus Christ bids you enter, —now go along!'

"Still I hesitated; then a second letter came from the same Elder. Still delaying, the Elder journeyed all the way to Boston for me, and after considerable persuasion on his part, and repeated urging from Mother Monroe, I consented, reluctantly, to go. She was in ecstacies over my decision. She laughed and cried, and then fell prostrate before God, saying—"Bless the Lord, O my soul! I knew thou wouldst answer my prayer. Now, Lord, keep the adversary from Brother Folger.'

"I was to leave Boston on the 13th of December. On the previous evening I stood at the dying bed of the venerable saint. Stricken with paralysis, she could hardly give utterance to any coherent expression. She attempted to speak to me. I listened with eagerness to catch the last utterances of the precious lips which had so often instructed and blessed me. She opened her eyes, and fixing them on me with a countenance all radiant with holy joy, said distinctly 'Go to Vermont.'

"She could say no more—those were her last words to me—'Go to Vermont.'

"Dear Mother Monroe, never shall I forget her ministrations of love to me. Every line of that dear old withered face is doubly precious to me now—every word from her lips has a wondrous meaning and sweetness. Thank

God her prayers for me were answered!

"When Satan assails me, the memory of her faithfulness and solicitude in my behalf, seem as the talisman to charm and keep me beneath the cleansing blood that for more than fifty years kept her so pure."

Mr. Folger's labors have been crowned with wonderful success. Over one hundred souls were given him the first year as seals to his ministry, and the succeeding years have also been marked by the salvation of hundreds more. Mother Monroe was not mistaken in regard to his call, nor in the strong and persistent efforts to induce him to be obedient to that call.

Rev. J. D. Pickles, now pastor of a Church in the vicinity of Boston,—Winthrop, a graduate of Boston University, and a beloved and successful minister ot Christ, were among the favored ones called by Mother Monroe—"her boys."

The high appreciation of her saintly character, and of her influence over him, is expressed in the following letter:

"Of all my thoughts concerning the sainted one of whom you desire me to write, one impresses me above all others, and that is, her unvarying humility. She was certainly 'clothed with humility.' She never exalted herself. Her life was hid with Christ in God.

"It was my privilege to visit her quite often, and how sweet are the memories of that little "upper room!" I seem to see her now sitting there with the Bible in her hands, feeding her soul with the 'Bread of Life.' I remember going in one day, and seeing on her wall the day s motto, 'Lo, I am with you alway,' I called her attention to it as a most precious legacy. She expressed her appreciation of it, and truly it was evident that she walked in the enjoyment of it. She never allowed me to go away (unless something special occurred to prevent) without prayer. In those seasons of devotion God graciously met the babe in Christian experience and the devoted mother, and made our hearts to burn within us, as Jesus himself talked with us.

"The one theme above all others was Christ, and His power to save from sin; and how earnestly did she beseech God in those hours of prayer, that I might be clothed with power from on high to preach the full Gospel, and to hold up the old Methodist standard of "entire sanctification."

"How many times was I counselled in perplexities, and comforted in difficulties, by the 'word spoken in season" from the lips of that saintly mother, who so tenderly nursed and instructed me in my early Christian life! Her memory will ever be fresh and fragrant in my heart.

ECLIPSE OF THE SOUL.

The moon, in an eclipse, complained to the sun; "Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the sun; "I am sure I am shining as I always do. Why do you not enjoy my light as usual?"

"O, I see," said the moon, "the earth has got between us."

"Why, O my Savior," says the backslidden Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; What can prevent them reaching thee?"

Canst thou not see, O troubled Christian, that the earth has got between thee and Christ?

For the Guide.

OUR MASTER AND HIS WAYS.

M. R. D. D.

A woman pressing through the crowd,
Just touched his garment's hem;
Another dumb with fear and shame
Our Lord did not condemn.

And yet another, strong in faith,
Before the Master's face,
With subtle argument did plead
The power of His grace.

And Peter's mother rose and served
Them in the selfsame hour,
That Jesus came to her and stilled
The raging fever's power.

Men seemed to eyes anointed,
As trees moved to and fro;
And one who came for healing
To Siloam's pool must go.

But why repeat these stories,
The wayfarer may read
The wisdom and the goodness
Of Him who knows our need.

May read it in the Holy Book,
And in each human life;
And where the Master's "Peace be still,"
Hath touched the sinner's strife.

And when he lays his chastening hand
Upon some loving one
Who sadly takes the bitter cup,
But says, "Thy will be done."

We may read this wondrous lesson
In earth, and air, and field,
And find upon each passing breeze
The Master's love revealed.

But when we come to trials
Hard to be understood,
We'll look beyond and upward,
And just know God is good.

For He is reaching downward,
To take us by the hand
And lead us up to purer lives,
That we may understand.

The windings of the upward path,
The comfort of His face,
The triumphs of redeeming love,
His glory and His grace.

For the Guide.

SPIRITUAL UNDERSTANDING.

ANNIE A. CLARK.

"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107; 43.

It is a glorious thought, that we may enter into the audience chamber of the Deity, where spiritual light is imparted to behold divine realities, which are hidden from the careless or worldly-minded. There are some who seem to know so little about God, and yet profess to love Him; they overlook divine favors and fail to observe the hand of an over-ruling Providence in the small affairs of every day life. A professed Christian said to me not long since, that she thought that the Lord had done but very little for her in comparison with what He had done for others, whom she considered no more deserving than herself. I had been personally acquainted with her from early childhood, and knew that blessings unnumbered and unbounded had continually crowded her earthly pathway; yet she saw them not, so dark and deep was the shadow that obscured her spiritual vision. None but those who walk and talk with God in His inner temple, and abide under the covert of His wing, are able to observe and fully understand the loving kindness of the Lord. That God has an especial care over His children, the wise cannot fail to observe. How can we doubt it? Does he not say that the "very hairs of our head are numbered," and "not a sparrow falls to the ground without His notice?"

We are lost in wonder and amazement at the great condecension of Deity, in stooping so low and in regarding our interests so

dearly, even in the little minute affairs of life. His mighty omnipotent arm is upholding us. "He is guiding us with His eye,"—yet not always in the way that is most congenial to flesh and blood. I have been enabled of late more than ever, to see His guiding hand and understand His loving kindness. I had for some time been in a state of impaired health, deprived of the regular means of grace. I had been called to suffer, instead of to do the will of the Lord. I had in the meantime a great desire to attend our Camp-meeting at Pitman's Grove, last August, which is some distance from my residence. The desire was granted in attending a few services.

Circumstances were such, that we could attend but one service on the first Sabbath. It was so ordered that it should be in the after part of the day. We were a little late. The seating capacity was filled around the altar, so I had to take a seat back of the stand, where I could only now and then catch a glimpse of the speaker. I was hungry for the Gospel in its purity. When the speaker was introduced to the congregation, I did not understand his name; but as he proceeded with his discourse, I recognized in his style one of the regular correspondents of the "Guide"—Rev. Geo. Hughes.

How I did praise God, that in the order of His Providence He had granted the desire of my heart. And oh! such a sermon as it was! The power of God came down and fell on saint and sinner, while my own soul, also, was watered with the dews from heaven. It was not a "star sermon." It had Christ and power and Holy Ghost in it. Oh, how great is the loving kindness of the Lord—how do His mercies close us round! How often He gives us sweet surprises amid life's encumbering cares! We can plainly see His guiding hand in directing our steps, and causing all things to work together for our good.

"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

FRANKLINVILLE, N. J.

For the Guide.

HOW I FOUND JESUS.

I was brought up religiously, and from my earliest years had been accustomed to repeat prayers morning and evening. But I never knew what it was to pray until twelve years of age. It was then that I became acquainted with Jesus: and this was the occasion. I had just been reading in the daily newspaper of the ravages of the cholera in a foreign land, and the editor had expressed his fear that the dread destroyer would in time reach our own shores. The thought at once occurred to me, "It may take my life." Then came the question, "And what if it does?" "Well," my conscience replied. "I am not ready to die—I am afraid to die."—"Afraid!" returned the Secret Questioner, "Not ready! Why?" "I am not at peace with God," Conscience answered, "Something is wrong—I wish I were a Christian. My father is a Christian, my mother is a Christian. How can I give my heart to God? They say I must. —What is it to give the heart to God? I'll go and ask father."

"True to my resolution, I sought my affectionate parent, and made the inquiry with unaffected earnestness. But much to my disappointment and grief, I received no new knowledge. My father, though a man of unusual piety and heavenly wisdom, did nothing, on this occasion, to enlighten me. My eyes felt sealed to the light of truth, my ears seemed deaf to any spiritual meaning. I cannot now recall the words of my dear father, but I remember well my impressions while listening. It seemed to me that there must be some hidden secret meaning to the words, which made his own soul confident and peaceful, but which was entirely beyond my comprehension. And yet I felt that this hidden meaning was of vital importance to my welfare, but would only be of avail to me as I comprehended it.

I continued to think much of the matter, and a day or two after, as I stood in a room alone pondering my difficulty, being troubled in Spirit, the thought suddenly occurred, "I'll go and ask God what it is to give my heart to Him. He must know and He will tell me. I can understand Him!"

With the thought, I started for my own room to pray, but a terrible spiritual enemy, that I seemed never to have met before, seized me, and almost jerked me back. It seemed as if I tore myself out of his grasp. My determination to inquire of God grew stronger and stronger with every step I took, with every stair I ascended. And my confidence in God's ability and willingness to teach me gradually but rapidly increased, until when I had reached my room, closed the door, and was in the act of turning the key, the thought was suggested to me, as it seemed, and immediately and heartily adopted as my own resolution—"I'll never leave this room till I am a Christian."

How long I knelt before the Lord, I do not know. It did not seem long, but what a revolution took place in my soul in those few moments! I passed from night to day, from tumult to peace, from death to life. My sins of the past seemed unbidden to pass like a panorama before me,—I was horrified with a view of my innate selfishness: with the fact, never until that moment realized, that I had lived wholly for self, and had never done a deed nor imagined a thought for God's sake. I saw myself a sinner undone and lost, and could only sue for mercy. Then came a thought of Christ, and I felt, knew, and can never doubt, that I was saved by grace—pure grace. But what lovely, overwhelming grace and love it seemed: I rose from my knees with peace and joy of heart. Everything about me looked so bright and sunny I seemed to see God's loving face everywhere. All was an atmosphere of light and love.

I ran down stairs, meeting my dear father at the foot of the stairs, I threw my arms about his neck, and told him my great joy. His tender words were, while his eyes grew moist, "go out and tell your companions what a Saviour you have found." I did go forth at once to play among my companions, but do not remember that I said anything to them. It seemed that it would be needless, for everybody must and would love

Jesus. No one could resist his charms nor would wish to.

For many weeks I lived in joyous thought of the Savour as mine, always with me, about me, in me, as One who was blended with my own life. No thought seemed apart from Jesus. It seemed natural and instinctive to love Jesus, and to love everybody and everything else for Jesus sake, because He seemed to fill me with His own feelings.

I do not remember that I was careful to have set seasons of prayer, all seasons were prayer. To pray without ceasing seemed as unconsciously natural as to breathe. Nothing seemed irksome —all was pleasure,—duty was pleasure,—I thought not of law or commands, but only of Jesus. Nor did I remember self, nor trouble my conscience as to nice distinctions of motives, and balancings of good and evil thoughts. I was absorbed with the one blessed, loving, heart-filling thought of my ever-present, ever-possessed Jesus! I felt that I was pleased with Him, and that He was pleased with me, because He was pleased with Himself in and with me, and that He thought not of me as I deserved to be thought of, not of me as I had been, but only of me as He had made me, and as he had kept me by His sweet and constant presence.

The Bible was my constant and delightful companion—I loved it. It expressed my own thoughts. It accorded with what I felt. And continually I gave forth the fullness of my joy in spiritual songs:—Singing seemed the natural language of my soul.

Thus I felt and lived for many weeks, and my very belief is that I might have continued to feel and live so, growing in grace and being taught by the Spirit. But, to adopt the language of Bunyan, the devil got in at "ear-gate," and stole away my shield of faith, and my sweet view of Jesus was gone, —that is, as to its freshness and spontaneity,—in an instant.

"Ear-gate was opened thus: I was attending a Church prayer-meeting, and a venerable father arose to address the worshippers. His strain of remarks consisted in bewailing his "coldness," and that of his brethren, and in regretting the loss of the great peace he once enjoyed." Poor me! I felt shocked and grieved and alarmed! "Is this my happiness not to last?" I asked myself "Must I lose the sweet company of Jesus?"

And so with the thought—the subtle shaft of the tempter entered my soul, pierced my eye of faith, and left me wounded and blind.

It was not till many years afterwards, and after enduring much chastening from the Lord's hand, that I was brought to understand how the constant presence of Jesus may be enjoyed through the exercise of the same simple child-like confidence with with which I first sought Him.

For the Guide.

WONDROUS FOUNTAIN.

MRS. J. M. HARTSOUGH.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." 1st Jno. 1: 7.

Oh the precious blood of Jesus
Shed to wash our sins away!
Even from their stains it frees us,
Keeping pure from day to day.

This the "fountain," flowing freely,
For the whole of Adam's race,
Rich and poor, the high and lowly,
Trophies are, of saving grace.

This the "pool" of healing water,
And the sick the halt the blind.
All diseased in any manner,
Here a perfect cure may find.

Oh how many souls in glory,
While on earth its virtue sought:
Sinners once, they told the story
"Jesus blood the change hath wrought."

Many more are strong and healthy
Who before, were weak and lame
"Witnesses," they tell us truly,
As they trusted, healing came.

Let the word be carried swiftly
Over mountain hill and dale,
That the blood of Jesus only,
Can for sin and guilt avail.

FORT DODGE, IA.

For the Guide.

THE CANDLE OF THE LORD.

R. S. LADD.

"The entrance of thy Word giveth Light." Psa. 119: 130.
"The spirit of man is the candle of the Lord." Prov. 20: 27.

Implying ability to shed light in darkness—rays of sunshine giveth light, and understanding. So reflected light, giveth light where there is none. Though borrowed, it does its work to illuminate, giving light (in the present tense) "to all that are in the house." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mark the language, so shine, as producing results, guiding others by our light—pointing to a safe, and sure path in the midst of a crooked, and perverse nation, among whom ye shine as lights in the world." A beacon light, safe pilot, on the ocean of life, where so many are wrecked, and lost.

"Let your loins be girded with truth (truth in the inward parts) and your lights burning, or burning and shining, that none will mistake their bearings by the dimness of our light, The natural result of Thy Word giveth light—maketh wise the simple; and is a lamp to our feet, and a light to our path. It is the candle of the Lord"—confirmed by Jesus' own words. "Ye are the light of the world—a city set on a hill cannot be hid." Not chiefly talk, argument, outward demonstrations, but a "well ordered life, and godly conversation." "Whatsoever maketh manifest is light." If our candle is burning, it will be seen, and known, by the character of its light. "Whatsoever a man soweth, that shall he also reap." "Men do not gather grapes of thorns, or figs of thistles. A tree is known by its fruit."

We are responsible for the light we emit. The degree of light we shed in our path, to beckon others on the way. The boldness of Peter, John, and Stephen, and others, demonstrates the wisdom of God, and the power of which they spoke, for the people were "cut to their hearts," by their sayings. The Psalmist says "They shall be like a tree planted by the rivers of waters, that bringeth forth fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." "The spirit of man is the candle of the Lord." "What man knoweth the things of a man, save the spirit of man which is in him, even so the things of God, knoweth no man but the spirit of God." The spirit is the ruling agent in man. It lays claim to a principle that governs his whole life. To know what manner of spirit we are of, is first to have a Divine Get set in the soul, that "searcheth all things," —brings to light the hidden things of darkness, and maketh manifest the counsels of God."

Standard bearers for God, or lighted candle, implies Holy boldness—Divine stability—Firm courage—Patient perseverance—Endurance with meekness—Humility of mind—Long-suffering with charity, and brotherly kindness. "If these things be in you and abound, they make you, that ye be neither barren nor unfruitful," planted in the likeness of Christ. His impress is reflected—"bearing the marks of the dying of the Lord Jesus, in spirit, demeanor, deeds, and words. Acts of gentleness, in the midst of provocation—patient in suffering. With all lowliness of mind, let each esteem others better than themselves." Willing to take the lowest seat, and be accounted "the off-scouring of all things."

Regulated, fortified will, backed up by the Spirit of God, needs no human skill, or invention, whether of scientific accuracy, or literary felicity to keep the armor bright, and glistening. The candle of the Lord gives a perpetual light, shines out in the livery of Heaven, touched with Divine radiance.

Moses was not satisfied with the Angel only, but kept pleading with "God to go with him." His earnest pleadings brought the answer; "my presence shall go with thee, and give thee rest." Even then, he longed for more, and cried mightily, "show me thy glory." Lingering in the arms of the Infinite alone can satisfy these longings. "Fear not, I am with thee," must be the constant voice ringing in the ears of such helplessness.

It is "God that worketh in us, both to will and to do." Hear Paul, "When it pleased God to reveal His Son in me, immediately I conferred not with flesh, and blood, but went forth preaching Christ the wisdom of God, and the power of God—amid stripes, imprisonment, watching, fasting, cold and nakedness, he exclaims, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord." So say the company now living, "that have washed their robes, and made them white in the blood of the Lamb." "None of these things move me—esteeming the reproach of Christ greater riches than all the treasures of Egypt," or the wide world over.

The Ancients' candle is still burning, and by their words, and deeds, we find strength, courage, and help, in every time of need. To be a candle for the Lord outweighs every other consideration. Spiritually we live by the soul grasp upon God, and His Christ. He alone can give the light. He can give it. He will give it. He does give it.

(*To be Continued.*)

ACKNOWLEDGMENTS.

The following sums have been gratefully received toward sending 25 copies of the GUIDE TO HOLINESS to our missionaries in India.

Mrs. W. R. Phillips, Speonk, N. Y.,	$1.00
N. Condin, N. Penobscot, Me.	1.00
Lydia H. Hall, Springfield, Mo.,	1.00
Emma R. Hastings, Spring Mountain, O.	2.00

Loved Ones Gone Before.

BISHOP HAVEN.

Gilbert Haven, Bishop of the Methodist Episcopal Church, a Prince in our Israel, and a fearless worker in the Church of God, has been called home from labor. Dr. Fowler in the "Christian Advocate" says:

On every side we feel our loss. There is not a field of helpful activity that does not miss this manifold worker. The council, the press, the school, the cabinet, all are called upon to pay many talents of sacred treasure to the King of Terrors. Few men in the land would be missed more than Gilbert Haven. While the Church has suffered a great loss, every needy cause, as well as every oppressed people, has lost a friend and advocate.

He passed away from earth in great peace, January 3d, from his mother's residence in Malden, Mass. He was born Sept. 19th, 1821. His father was for years the most conspicuous and beloved member and officer of the M. E Church in that town. His venerable mother is still living, 93 years of age. He graduated at Middletown in 1846, and taught immediately after Greek and Latin in Amenia Seminary. In 1848 he was elected its president. Here he formed an acquaintance with Mary Ingraham, and she became his dearly loved wife in 1851. She died in the peace of the Gospel in 1860, leaving her husband a deep and sincere mourner until his death.

A number of his near friends were summoned to his bed side on Saturday morning to bid him adieu, as his physician judged that he might not survive the day. It was a scene of Christian sorrow. Tender tears were dropping from all eyes; but it was not sorrow without hope. The Bishop was perfectly himself. The condition of his lungs rendered his speech somewhat difficult and a little indistinct, but his utterances were vigorous. He said it was his impression when the blow first struck him, six weeks ago, that it was fatal. He wanted to live if it were God's will. He saw great fields of usefulness before him. He had a strong grasp, he said, on both worlds. All was bright, however, before him. "I have not a cloud over my mind," he assured us. "It is all blessed. I know whom I have believed. I believe the Gospel—all its precious truth—all through." The last two words he uttered with characteristic emphasis. It did not seem like a dying hour, save that all were weeping in the room. Through all his sickness he has conversed with his son about dying and heaven, as one would speak of taking a journey to a familiar place upon the earth.

The Editor of "Zion's Herald" says. He was a vigorous, audacious editor, always loyal to the Church, conservative in doctrine and discipline, a radical reformer, outspoken, prompt, at the head of the advanced line of reformers, a denouncer of all unrighteousness, even in high places, a true patriot—a man to be loved and abused, but always true to himself and his apprehension of truth and duty.

Mr. Magee writes of the last hours of triumph. He has been sick almost six weeks, and so severely that it has not been deemed proper to allow friends to see him. Saturday morning it became evident to all that he was nearing the end. His physician so told him. He said, "When that agony was upon me at the beginning of this illness I feared that it was the grip of death," and then he announced a desire to see as many of his friends as possible. Quite a large number called during the day, and to each he had something pleasant to say, and messages to absent ones. From the first of his illness his mind has been perfectly clear, and was never more so than the last day. To one who asked whether he found Christ precious in this trying hour, he replied, "Yes; He whom I have preached and served so long will not desert me now. He is a whole Christ, a full Saviour. Glory to God for such a salvation!" To another he said, "Good-night, Doctor; when we meet again it will be good morning."

The whole day was filled with, "Glory! glory! glory!" An hour before he died he fell asleep, and at the close he awoke, opened his eyes, and looking up, said,

"There is no river here; it is all beautiful," and thus he passed away.

REV. WM. MCALLISTER.

Another honored member of the Church Militant has been transferred to the Church triumphant. He has left us to be with the "overcomers before the throne" where every eye sparkles with delight, every countenance beams with the smile of complacency, every tongue drops manna, every pulse beats high with immortality, and every frame is made to sustain without weariness, an eternal weight of glory."

Rev. Wm. McAllister was appointed at the last session of the N. Y. East Conference to the "Cornell Memorial" M. E. Church in this city. On Sabbath, Dec. 23d, he preached to his people morning and evening and on the next Saturday evening he was called to his reward. He was born in Ireland in 1820. He came to this country in boyhood. He attended the old Sands Street Sunday School and was there converted.

Brother McAllister was taken down to his bed on Monday night with inflammation of the bowels, and he was persuaded from the first that he would not recover. But his work was well done. His faith was clear. He had perfect peace. He was confident that a large number of the young people who had been gathered into the Sunday-school would shortly come to the Saviour. At his last service he invited penitents to rise. Seven or eight arose. He prayed for them, and, being in great pain, he closed the meeting, saying, "Next Sabbath we will open a series of special services." During his sickness, in his delirium, he was talking about these young people. "There they are, a great company of them, right by the pool. They will take another plunge." The work of his life did not forsake him, even to the last.

When his appointments were in the city he was a very frequent attendant at the Tuesday meeting, and his thrilling words often electrified his hearers while he told of the blessedness of full salvation through the blood of the Lamb. At the meeting two weeks before he left for his heavenly mansion, he said with great emphasis, "one reason why persons do not obtain the blessing of sanctification is because they are not clear in their justification. We shall miss him not only from the social gathering, but his pen was to have been employed as heretofore in writing for the "Guide."

MRS. ANN APPLEBY

Was born on the 6th of January, 1796, in Leeds, England. Her parents were Mr. S. S. and Ann Clapham, who were members of the Wesleyan Society during a considerable part of Mr. Wesley's life. Mr. Clapham was a useful and faithful class-leader for many years. Mrs. Clapham was a gifted and holy woman, of great faith and power in prayer. Their children were brought up in "the nurture and admonition of the Lord." Mrs. Clapham was called to her heavenly home on the 5th of May, 1810. An extended notice of her life may be found in the "Methodist Magazine" for 1811, page 840. Her death had a sanctified influence on the heart of her daughter Ann, who was then from home attending school. She at once began a life of earnest prayer, and after the usual battlings with unbelief, accepted Christ as her Saviour, and had "joy and peace in believing," while listening to a sermon preached by the Rev. Dr. Charles Atmore, a minister of some note in those days. In July, 1810, she united with the Wesleyan Methodists, and remained a consistent member of the Church to the close of her life.

On the 25th of December, 1815, she entered the marriage state; and three years afterwards (Sept. 20th, 1818), with her husband and children, came to Upper Canada, and settled in Belleville, where she became a member of the first class organized there, whose leader was the late Mr. James Bickford.

Her diary, which lies before me, furnishes ample and interesting evidence of her possession of the richest graces of the Christian life. Through vicissitudes of no ordinary character, and often exceedingly trying, her faith, hope, love, patience, and other graces "grew exceedingly." Indeed, if the limits assigned to an obituary per-

mitted, this tribute to her memory might be profitably lengthened by extracts from her journal, which I have read over and over again. Our ministers who have been stationed in Belleville will affectionately remember her. She was a class-leader for many years, until compelled to surrender the charge by the growing infirmities of age. Among many thousands of Christian ladies whom I have known, none rank higher than our sainted sister Appleby. Her meekness, gentleness, wisdom, and consistency between profession and practice, allow of some equals, but no superiors. Her health declined very gradually through the later years of her life; but her mind remained clear, and her mental faculties retained a high degree of vigor. She closed her pilgrimage in the bosom of her daughter's family (Mrs. James Nosworthy), where every attention was given which could be needed, and which filial affection could supply. During the last two weeks of her life she suffered much, but with cheerful resignation to the Divine will. On the Sabbath before her departure she partook of the Lord's Supper with evident comfort and profit, all her utterances indicating an unshaken confidence in God her Saviour. She calmly passed away to rest on the 27th of August, 1879, aged 83 years, 7 months, and 17 days.

"Give glory to Jesus, our Head,"
With all that encompass the throne;
A widow, a widow indeed,
A mother in Israel is gone."

E. B. HARPER.

Editorial.

WILL NOT GOD AVENGE HIS OWN ELECT?

What must have been the feelings of the pious father of Adoniram Judson, when his son, on returning from college to the home circle, he avowed his Deistical principles? To that devoted household, it was doubtless Satan's hour and power of darkness. But God sometimes permits things, as in the case of Job, for the trial of faith in those whose hearts are perfect before Him. God's ways are not as ours, and though by permissive providences, the night of sorrow may seem to obstruct the soul's vision, yet joy cometh in the morning. Does this meet the eye of some parent, who, having presented the prayer of faith for the eminent devotedness of a beloved child, yet hope being deferred, the heart is beginning to yield to gloominess and despair? Read the case of Adoniram Judson, the illustrious American Missionary. He was very able and very ambitious. He was early sent to college. In the class above, was a young man of the name of E—— brilliant, witty, and popular, but a determined Deist. Between him and the minister's son there sprang up a close intimacy, which ended in the latter gradually renouncing all his early beliefs, and becoming as great a sceptic as his friend. He was only twenty years of age, and you may be sure it was a terrible distress and consternation which filled the home circle, when, during the recess, he announced that he was no longer a believer in Christianity. More than a match for his father's arguments, he steeled himself against the softer influences, and with his mind made up to enjoy life and see the world, he first joined a company of players at New York, and then set out on a solitary tour.

One night he stopped at a country inn. Lighting him to his room, the landlord mentioned that he had been obliged to place him next door to a young man who was exceedingly ill, in all probability dying; but he hoped it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever. Still the night proved a restless one. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer, and the young traveller could not sleep. So close at hand, with but a thin partition between us, he thought, there is an immortal spirit about to pass into eternity, and is he prepared? And then he thought, "For shame of my shallow philosophy! What would E——, so intellectual and clear-headed, think of this boyish weakness? And then he tried to sleep, but still the picture of the dying man rose up to his imagination.

He was a "young man," and the young student felt compelled to place himself on his neighbour's dying-bed, and he could not help fancying, what in such circumstances, would be his thoughts.

But the morning dawned, and in the welcome daylight, "his superstitious illusions" fled away. When he came down stairs, he enquired of the landlord how his fellow-lodger had passed the night. "He is dead!" was the answer. "Dead?" "Yes; he is gone, poor fellow; the d ctor said he would probably not survive the night." "Do you know who he was?" "O yes, it was a young man from Providence College—a very fine fellow. His name was E——." Judson was completely stunned. Hours passed before he could quit the house; but when he did resume his journey, the words, "Dead! Lost! Lost!" were continually ringing in his ears. There was no need for argument, God had spoken, and from the presence of the living God, the chimeras of unbelief, and the pleasures of sin, alike fled away. The religion of the Bible he knew to be true; and turning his horse's head toward Plymouth, he rode slowly homeward, his plans of enjoyment all shattered, and ready to commence that rough and uninviting path, which through the death-prison at Ava and its rehearsal of martyrdom, conducted to the grave at Maulmain. P. P.

MADE WHITE AND TRIED.

We live in that day of which the prophet spake, "Many shall be purified and made white, and tried," that is, first purified and made white, and then tried. Thus it is that God takes His chosen ones to try. It was because Job was a perfect man, that the Lord permitted Satan to try him. "Blessed is that man that endureth temptation."

It is a blessedness that many do not covet, but Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ."

CHRIST'S SECOND COMING.

To the question "What is the duty of those ministers who believe Christ's second coming is nigh? I mean relative to preaching it? Such is my hope. I want to know and do all my duty." Mrs. P. P. replies, "I am glad that you are numbered with those who love the appearing of our Lord and Savior. We are also of those who have long believed that we are living in the last part of the last days. You ask what our thoughts are in relation to the duty of a minister who believes in the speedy coming of Jesus?" We would say, proclaim it fearlessly in common with other great specialties pertaining to salvation. If Jesus said, nearly two thousand years ago, 'Behold! I come quickly,' shall those who are called to speak in His name be silent on the subject? How emphatic were Peter, Paul, and John on this subject, in their illustrations. If Peter, by divine inspiration, could say so many centuries since, in writing to his brethren, "We upon whom the ends of the world have come,"—in what period of the world must we be living? O it is passing strange, that Christ's ministers of the present day, so seldom speak of His coming again, when so much is said of it in the Scriptures?

The only apology I can make for this omission is, that the proclamation of Christ's second coming has so often been mixed with error in doctrine and in spirit. This has kept many devoted people aloof from the subject.

After all the one great object of the Christian ministry, is to get the people ready for the coming of the Lord. Holiness is the one grand ultimatum of all Christian ministration. Without it, whatever our belief may be on other subjects, we are not ready for the coming of Jesus, inasmuch as "Without holiness no man shall see the Lord."

CHURCH FESTIVALS AND FAIRS.

He who said, "All power is given unto me in heaven and on earth," has with authority said "Make not my Father's house a house of merchandise." The people were doing then as many people of various de-

nominations are doing now, when they hold fairs and festivals in God's temple. That is, they were selling not dolls, pincushions, flowers, and a score of other nameless things of this sort. No! their merchandise consisted rather in the staples of trade. They sold oxen, sheep, doves, &c. How sacriligious! you exclaim. And how manifestly revolting to Him who cannot look upon sin with allowance?

Such was the abhorrence of the Son of God in beholding His Father's house thus desecrated, that He made a scourge of small cords. Ah! what must have been His thoughts towards those desecrators of His Father's house, while he was making that scourge of small cords? But He made it and then used it in driving them all out of the temple, and doubtless they went in a hurry. It was his loving zeal for His Father's house that made Him do thus.

The question some years since was asked of Mrs. Phœbe Palmer, "Is a minister justified in receiving money as a part of his salary raised by festivals. I am serving a very feeble church," &c. We repeat her answer, believing it to be Scriptural.

"Your question has been with me a subject of prayerful enquiry. If under any circumstances, it might seem admissable those in which you are placed might furnish the strongest inducement.

To church festivals and fairs, viewed from the standpoint where we have made our observations, we strongly object. Yet while to ourselves, the usage of holding festivals and fairs in churches for the support of the Gospel seems very inexpedient, and in fact repulsive to our Christian sensibilities, as not pertaining to the beauty of holiness, we would be careful not to walk uncharitably. Doubtless some engage in festivals and fairs, who would not intentionally do wrong.

When holiness is experimentally apprehended in the churches, we shall hear no more of church festivals and fairs, as necessary for the sustainment of Christian enterprise."

Holiness means entireness—wholeness. It lives out of self, and prefers Zion above its chief joy. It accounts money, time, and everything worth possessing as already the Lord's, and rejoicing'y makes all subservient to the upbuilding of Zion's walls. O that its pure, beautiful, world renovating principles may spread and speedily cover the whole earth.

Yet can we expect that the earth-transforming principles of holiness, will ever fully prevail till Jesus comes, and the kingdoms of this world become the Kingdom of God and His Christ? I think not. Our Lord tells us that the wheat and the tares will grow together, till the end comes. Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

News Along the Line.

LETTER FROM REV. WM. TAYLOR.

A letter to Dr. Nast from Rev. William Taylor, dated Halifax, Nova Scotia, Nov. 26th, 1879, says: "I read a letter a few weeks ago from brother Krouser, of Puerto Moritt, Chili. He and brother Hoffman and their wives were well. Their work is developing finely. They have between them nine German colonies, with fellowship bands, and Sunday-schools organized in nearly all of them. Brother Krouser thinks the time has nearly come for them to organize a Methodist Episcopal Church. Beginning outside on the self-supporting principle, as we do, we cannot organize a Methodist Church till we raise up a converted people, who will themselves elect to become in name what they are in fact, Christians of the Methodist type in experience, doctrine, and methods of work. The South India Conference was built up in that way. I hope that you and your people will continue to pray for our heroic brothers, Krouser and Hoffman, and for their continued success in their work. We ought to send a first-class German Methodist minister to Valparaiso, Chili, and I shall want some good ones next summer for Brazil. Do what you can for us in furnishing men."

NOTABLE INCIDENT.

A notable incident in France was the holding of a Protestant service in the Palace of Versailles, Nov. 2d. In one of the pavilions a pulpit was set up, and there, in the same building in which Louis XIV. signed the Revocation of the Edict of Nantes, Luther's "Chorale" was chanted and the Huguenot liturgy recited. The audience was a very large one, and the President of the Consistory of Paris passed through it carrying the great pulpit Bible in his hands. The use of the room has been temporarily given to the Protestants by the French Government.

GOOD NEWS FROM AFRICA.

Rev. J. H. Deputie, of Africa, reports a revival in progress at Edina; thirty persons had been gathered in, and that they were about erecting a new brick church. Brother Deputie further reports that the Lord has visited the churches, generally, from Cape Mount to Cape Palmas, and that many souls had been gathered into the several churches. He also states that the work had spread among the natives, and some of them have been gathered in.

INDIA.

News from India brings us the intelligence that Mrs. Amanda Smith is remarkably successful in her labors there. In Bombay the churches were crowded to hear her, and great good was accomplished. Much to the regret of her friends there, she has been induced to go to Calcutta where, if possible, still greater interest is manifested in her simple story of the Cross. It is evident that the Lord is with our sister in great power.

FRIENDS YEARLY MEETING, KANSAS.

The Friends Kansas Yearly Meeting held in October is fully noticed by Rev. S. P. Jacobs. The brother thinks a "tidal wave of holiness is sweeping over the Quaker Church," and that it has "become exceedingly difficult to tell a Quaker from a sanctified Methodist, Presbyterian, or Baptist." Again he says: "It is estimated that over twenty found pardon, and more than one hundred were fully sanctified during the sessions of the Yearly Meeting."

INDIANA YEARLY MEETING, SPICELAND.

'The Saturday' of the 27th says: "There has been a great revival of religion among the Quakers at Spiceland under the preaching of David B. Updegraff and sister. Scores of persons have professed conversion, hundreds have been strengthened in their faith and backsliders reclaimed. Hundreds would bow at one time seeking salvation."—The "Christian Worker" says:

The Gospel was preached in the spirit and power of Christ, and with a definiteness, clearness, and force never surpassed in our meeting, and in the various opportunities of altar service over two hundred persons came forward, seeking either sanctification, renewal in Christ, or conversion, and in the last meeting on second day, between two and three hundred persons testified to especial blessings received during this season of the Lord's loving favor.

Our people are thoroughly aroused, and with a calm determination are going forward with the work.

Let all praise the Lord for his wonderful works to the children of men.

J. P. B.

Revival Miscellany.

The Lord is graciously reviving his work in many parts of our land. In Norwich, Conn., Sister M. D. James writes, "Tokens of increasing devotion in church members, and several conversions are cheering our hearts. We are looking for a mighty outpouring of the Spirit. We are having services afternoons and evenings this week and will probably continue them next week." The revival at Stockton, Md., has closed with over 300 converts. I. T. Prettyman is Pastor.

EVANSBURG, PENN.

The revival in Evansburg, Pa., conducted

by Rev. D. W. Wampler, assisted by Miss Maria Stratton, has become a gospel power in awakening, convicting, and converting many precious souls; 106 have knelt at the altar for prayer, 85 have joined the Church, 56 have received the ordinance of Christian baptism, and many have publicly resolved to commence living a Christian life.

WINOOSKI, TROY CONFERENCE.

A series of meetings have been held in the M. E. Church in Winooski, Vt., (Troy Conference,) for the past three weeks, Miss Mary Knowles, the Quaker evangelist, assisting the pastor, Rev. S. D. Elkins, with good results. Over fifty have been reclaimed, converted, or started in the Christian life. At no time has the work looked more hopeful than now. We claim the village for Christ!

COATSVILLE, PA.

At Coatsville, Pa., C. C. M'Lean, pastor, a great revival work has been in progress, and during a portion of the time the main audience-room would not hold the people, and an overflow meeting was held in the lecture room. The result has been that about one hundred and thirty have been converted, and nearly, if not quite, two hundred of the members have received the satisfactory evidence of their acceptance, which makes in all over three hundred souls who have been blessed in this year's meeting.

SPRINGFIELD, MO.

A friend writes us from Springfield, Mo., Dec. 26, 1879: "One of the greatest revivals ever known in south-western Missouri has been prevailing in Grace M. E. Church of this city for the past six or seven weeks. In the neighbourhood of 250 souls have professed pardon, and the work is still going on. May it not cease until a multitude is brought into the fold.
Rev- J. W. Bushong is pastor."

NICHOLS, WYOMING CONFERENCE.

Rev. J. K. Peck writes from Nichols, Wyoming Conference; "I am glad to report from our revival meetings that 193 persons have sought the Saviour up to this date. The meetings are still going on. Ninety-one persons have already united with the Church on probation.

TOM'S RIVER, N. J. CONFERENCE.

Rev. G. C. Stranger, pastor at Tom's River, N. J., writes us: "The greatest revival known for years in this town is now in progress in the Tom's River M. E. Church. The Church is wonderfully quickened, backsliders have been reclaimed, and many souls saved from sin. Ninety have already joined the Church, and the good work still goes on.

SILVER CREEK.

Rev. T. I. Jagger has closed his first protracted meeting at Silver Creek, Ridgeway Circuit, Jan. 1st, after a continuation of six weeks. It resulted in 116 accessions and ninety conversions. Of the number 36 were heads of families.

Miscellaneous Gatherings.

A STRANGE MESSENGER.

This is the title in one of our exchanges of this remarkable fact in natural history and its more remarkable outcome in morals:

"A professional diver said he had in his house what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock with a piece of paper in its mouth, which he detached, and commenced to read through the goggles of his head-dress. It was a gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart, that he said, 'I can hold out against God's mercy in Christ no longer, since it pursues me thus.' He became, whilst in the ocean's depth, a repentant, converted, and (as he was assured) sin forgiven man—'saved at the bottom of the sea.'

"Ah! who against His charms is proof,
Ah! who that loves can love enough."

Correspondence.

For the Guide.

PEARLS FROM OCEAN GROVE.—NO. 6.

MRS. MARY D. JAMES.

EXTRACT FROM REV. B. W. GORHAM'S.

Sermon, Aug. 21st. And this is the victory that overcometh the world, even our faith.—1 John, 5:4.

Faith is the acceptance of a statement without other evidence than the word and character of the one who uttered it. What could we know about the world, but for history. He who writes a history should have no motive, but to state with accuracy all the facts of the history. We take for granted that histories are true. Our faith accepts history. Historic faith in the Bible is the acceptance of it as truth. Historic faith is not saving; the faith of credence, of trust or reliance, is saving faith.

Suppose you meet a gentleman, a stranger, and he states that Napoleon is a Corsican, or that Queen Victoria was not a daughter of King William, but his niece—you accept it as a fact.

This same stranger proposes that you go into business with him and give up all you have, and for life be connected with him in business. There is a relation established for life. The difference is very great.

Now, you enter into such a relation to God, and your faith will bring salvation as quick as lightning's flash.

We have that kind of faith in a bank when we invest all we have of earthly treasure there, feeling that it is perfectly safe.

A little girl in the cars, seated by her mother's side, happy as a bird—don't know where her mother is taking her,—but feels no concern because of her confidence in her mother. She feels safe in the care of one who loves her, and knows how to lead and protect her. That child does just as well and is just as happy as if she had all her mother's strength and wisdom.

Riding on the bank of the Susquehanna not long since, and meditating on this subject of trust, I saw a vine entwined around an oak tree. I thought it seemed to say I am too weak to stand up myself, and must cling to this strong tree. The wind may blow furiously, but it can't hurt me. I'm as strong as the tree to which I cling. God's strength is mine while I cling to Him. This is saving faith.

I had my little boy's hand in mine one day when walking, and a ditch was before us, and we had to cross it. I thought I'd see what Willie would do. He saw it and suddenly withdrew his hand from mine and held it up appealingly, as if to say hold me now papa, I've been holding fast to you, but now there's danger, you must hold me.

Paul cites Christians who were remarkable for their faith in Hebrews, 11th. We are to look at the things not seen. All natural things appeal to our senses. There is another world that is invisible to us, but it is just as real as this world. We have no senses by which we can apprehend the realities of that unseen world. But they are apprehended by faith, and it is just as if we could step into an elevator and be lifted up to the world above.

"Faith lends its realizing light,
The clouds disperse the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

In speaking of his own experience Rev. B. W. Gorham remarked: "It is said that in all the decades of life, happiness wanes to the last. His experience contradicts this. The last twelve months had been the happiest of his life; he was sure Jesus had undertaken to save him and he was determined to let Him.

He is consciously saved; fully saved; and resting sweetly in Jesus.

For the Guide

HOLINESS BURNED INTO THE HEART.

MARY E. NORRIS.

The writer of the following experience says in a letter to the Editor from Goldendale, Washington Territory.

The "Guide" is a welcome visitor in

our humble home. In this far-away place a few faithful ones are trying to "Lift high the royal banner" of holiness unto the Lord. O for "the tongue of the learned;" O for the "pen of a ready writer," for a thousand tongues and a thousand pens to spread this glorious news of a full and free salvation to all the "ruined sons of nature." May God bless the "Guide" and all connected with it, and hasten the time when the watchmen on Zion's walls shall bring the ranks up to the standard of holiness unto the Lord.

"I will extol thee, O Lord, for thou hast lifted me up." I feel it is only due His Holy name, that I record the way in which He hath led me. When a little child, I tested the truth of God's promise, "They that seek me early shall find me," though for a time the adversary of souls tried to persuade me that I must not indulge in the Christian's hope, because I had never passed through that period of pungent conviction for sin, I often read of in the experiences of others. I finally resolved to rest on what my Lord had done for me, and henceforth to walk in newness of life.

Then followed thirteen years of half-hearted service. During which time training, combined with a very retiring disposition, led me to be a very silent Christian. I was accustomed to think that upon men rested the responsibility of all active work in the Lord's vinyard, not realizing that it was for woman, even for me, to serve the Lord with gladness. With centuries of Calvinism in my veins, I was waiting till death should prepare me for the presence of the King in His beauty. But God was leading me in ways that I knew not, until after taking away earthly good, that I might be led to seek a more enduring substance He brought me to where I expected to find a low type of Christianity, but where I first heard of the "higher life." I thought I was too well instructed in the word to be turned by this new wind of doctrine as I considered it, though in heart, I could not but respect its advocates. As I took up the cross, my pathway grew brighter and brighter until nothing that I could do for Jesus' sake seemed to be a cross. Still I was very much opposed to the profession of "holiness," and of course to the terms used to express that state of grace. I wanted to be "pure in heart" but thought in some way an active life might atone for the silence of the lips, in respect to a higher experience, but when I was filled with all the fullness of God, the overflow welled forth from a heart so unutterably full, that I felt I must declare to the world that holiness unto the Lord was burned into my heart of flesh. No human language can express how precious Jesus was to my soul. I felt that all the tender rhapsodies of Solomon's Song failed to show forth the beauties of the One altogether lovely to my soul. A light different from any light visible to human eye surrounded everything. God's word was more precious than tongue could tell. Satan tempted me by whispering that it was no use to try to tell it, but thanks be unto God who gave me the victory. I resolved that in His strength I would tell it with joy, and that in the most public manner possible. The strength and victory He gave me to tell of His wondrous love I shall never forget. In the ten months that have passed since that blessed time, the river of peace in my soul has been deepening and broadening with the irresistible onflow of its current towards God.

Diverse temptations and even wilderness weeks have come to my soul, but I have come off more than conqueror through Him that loved me. Of the many precious seasons since I first felt the cleansing blood was one special baptism when I plead—

"Consecrate me now to Thy service, Lord, by the power of grace divine."

This was indeed inexpressible and full of glory. And to-day as I look out upon nature, the snow speaks to me of the

cleansing blood which washes "whiter than snow." The trees, that the righteous shall flourish like the Palm and grow like the Cedars of Lebanon. Everything speaks of the goodness of the Lord. All the future is safe in His hands who "doeth all things well," and my soul realizes that "There is no want to them that fear Him" only to want to be like Jesus, and to yield Him an eternal loving obedience.

LETTER FROM MRS. MARY D. JAMES.

DR. AND MRS. PALMER:—My precious brother and sister * * The retrospect of forty-six years since I first met Dr. and Mrs. Phœbe Palmer and Mrs. S. A. Lankford, recalls blessed associations and precious privileges in connection with them which I cherish as the most delightful memories of my life.

"The fellowship of kindred minds
Is like to that above."

Blessed be God for the communion of saints! I have said hundreds of times in thinking of my intercourse with you, beloved ones and the sainted one in the upper temple.

With you I am offering ascriptions of praise for abounding blessings. 1879 has been the happiest of my life. The closing weeks were rich in heavenly benedictions. Associated with my dear son in his pastoral work and special efforts for the elevation of his Church to the gospel standard of experience, and for the salvation of souls out of Christ, I have in conscious weakness been cheered by the divine assurance "I am thy strength," and have proved its verity in every attempt to work for His blessed cause. As each passing day has brought its varied duties and demands, I have been able with a glad heart to say at its close to the praise of God.

"One more day's work for Jesus."

Oh, it is so sweet to feel it is for Him I live! and whether I live I live unto the Lord, or whether I die I die unto the Lord; therefore living or dying I am the Lord's." Blessed be His name!

I have entered upon my seventieth year, and should I live to see the 21st of this month, I shall have entered upon the fifty-ninth year of my spiritual life.

Ten years ago dear sister Phœbe Palmer said to me, you ought to write an account of your Christian experience for the "Guide." I replied, I have felt that a record of the way by which the Lord has led me might be for His glory. She said "Yes, fifty years of His gracious leadings would be a blessed record."—

When it was written, she said we will call it "Fifty Years' Walk With Jesus."

I think the history ran through five volumes of the "Guide"—from 1869 to 1874 inclusive. And now should the remainder of the "Walk" be added to the recital. it would show to the praise of our covenant keeping God that the last has been the best. The path has been growing brighter all the way, and each day has been marked by special blessings, new victories, and added enjoyments in the service of Him whom my soul loves. While trials have multiplied, triumphs have been as many, and with each new conquest has come new strength, new courage, new joy, and so the song of "Glory to the Lamb" has been ever upon my lips.

Precious song! Having learned to sing it here, it will be quite familiar to us

"When on Zion we stand"
Having gained the blest shore.

oh, it seems to me I shall love to sing "Glory to the Lamb" above all the songs of the Redeemed. How wonderful that even here we may enjoy

COMPANIONSHIP WITH JESUS!

and walking by His side with our hand in His, we may feel His presence as vivid a reality as that of our friends in the daily walks of life.

Oh, I am so glad that all these years I have been able to say

I'm walking close to Jesus' side,
So close that I can hear
The softest whispers of His love,
In fellowship so dear;
In union with the Purest One
I find my heaven on earth begun.

I'm leaning on His loving breast
Along life's weary way ;
My path illumined by his smiles,
Grows brighter day by day ;
No foes, no woes my heart can fear,
With my Almighty Friend so near:

Oh, wondrous bliss ! O, joy sublime !
I've Jesus with me all the time !

Had we the power to set forth this joy unspeakable and full of glory to the world, it seems to me every listener would be captured for Jesus. But never till we have immortal powers can we tell the wonders of His love and unfold the riches of His grace.

Under the influence of a revelation so glorious, it is no wonder that the Prophet Isaiah should exclaim "I will greatly rejoice in the Lord : My soul shall be joyful in my God, for He hath clothed me with the garments of salvation ; He hath covered me with the robe of righteousness ; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

In strongest bonds of Christian love,

Your Sister,

MARY D. JAMES.

NORWICH, CONN., Jan. 7th, 1880.

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened by singing:

"O love divine, how sweet Thou art !"

Very many requests for prayer were presented from Virginia, Iowa, Illinois, Kansas, and elsewhere, which the Rev. Bro. Morehouse followed by Dr. Palmer laid before the Throne.

Sister Palmer then read a part of the first chapter of first Cor., remarking that if these words applied to the Church in Corinth, how much more may they be said of the Church in New York, for we live in a day of increased light. The grace of God is given us, that in everything we may be enriched by Him in all utterance and in all knowledge. Who believes this? Many are afraid to open their mouths because they do not believe it, and trust God, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." In another place it says "to present you holy and unblamable and unreprovable in his sight, if ye continue in the faith grounded and settled," &c. He that called us to be saints—to holiness—will keep us blameless, if we will simply yield ourselves to Him by the power that He puts within us. Entire surrender and simply trust is all we can do. Her heart rejoiced every moment in Christ as her Savior, and felt so safe, knowing that Jesus dwelt in her heart and controlled all concerning her.

WITHOUT WRINKLE.

Dr. Palmer—We are called to be saints. In our Father's family there are no favorites. Every one has this high calling to be one of the sons or daughters of the Lord God Almighty. If we had been elected to be the son or daughter of the Queen of England, we should begin to think how we might sustain the character and suit the place. The blessed Jesus has made provision to fit us to be the children of God. Shall we, as members of the royal family, fitly represent the Savior who gave his life for us? He knew of no other way that leads to heaven, but the King's highway of holiness. Let us study his word, that we may be well skilled in the science of salvation, let us look to Jesus to array us in white robes and keep us clean. An incident came to his mind that occurred. A friend of his who was walking in the light and very near to Jesus, dreamed that she heard a voice saying "Behold the bridegroom cometh, go ye out to meet Him." She knew that she had been walking with God in white, but she ran to the mirror to see if all was right. She was all in white, but she saw some wrinkles, which she commenced to brush out, when she awoke. Christ

wants to present us without spot or wrinkle; holy and without blemish and He is able to do it, if we will let him.

TRUE RICHES.

Sister—had been passing through great trials, and everything worldly had been taken from her, but she never felt so rich or free from care. Jesus was her all and in all.

HELP IN TIME OF NEED.

Rev. Bro. Morehouse—The sentiment, that we are called to be saints was very precious to him. We may be just as holy here as we will be in heaven. It is a wonderful honor and privilege to be called of God to this. He asked no higher place; it was the ambition of his life to be a saint, to be holy, humble, and like Christ. A short time ago he was requested to go and see the Judge about some matter. He went, and the officer in attendance told him to sit down, he could not then see the Judge. He happened to know the Judge, so he took a card from his pocket and wrote on it, and asked the officer if he would please carry that to the Judge. He consented and took it, and shortly returned saying the Judge wished to see him in his own room. The officer was humbled, but he felt honored. We have a call from the King of Kings, we may go alone into his presence and hold conversation on important business, and be sure of getting help in every time of need. The past year he had been called to the most difficult field of his life, but it had been the happiest. Called by the King of Kings to minister to the wants of the needy he had had a wonderful experience.

CHOOSE YOUR SCIENCE.

Sister Palmer was reminded by some remarks just made of a lesson taught her by an incident which occurred more than forty years since. She with her husband was attending a course of lectures on astronomy. On her way to the lecture one evening she was expressing very earnestly a desire to have a point made clear, when husband suddenly stood still, and with an earnest look never to be forgotten said, "S. you might as well give that up, you cannot know everything, no philosopher expects to be perfected in every science. Choose your science, and get all the light you can on it." His words impressed her deeply, and she said, if I can be perfected in but one science, it shall be the science of holiness. The Holy Spirit gave her a very sweet consciousness of approval, and seemed to say, the Heavenly Teacher could make her understand and perfect her in the science of salvation. Let us resolve to know more of God. She was thankful that our lesson this afternoon taught us that God had chosen the weak things of earth, that our glorying may be in God. We have such a loving patient teacher, and our loving Teacher is always present. He can make us to know, that "Of Him are (we) in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification and redemption.

GAVE UP STRUGGLING.

Rev. Bro. M. fully realized that he was saved by the blood of the crucified one. It took him a great while to learn the lesson, For one year he was thirsting after righteousness, but did not get to the point where he realized Jesus saved to the uttermost. He was taught in the Scotch Presbyterian Church, that sin was any transgression of the law of God, and he could not understand how any person could say they had perfected holiness in the fear of God, but when he learned another definition that sin was a voluntary transgression of the known will of God he began to have larger conceptions of the truth. He consecrated himself fully up to the light he had, and resolved if God did not reveal himself that he would walk abreast of his consecration all his life. Two weeks passed when he received the baptism, and he had since such a rest of faith that no storm could disturb. Not till he gave up struggling and trusted Jesus fully for salva-

tion and keeping power did he realize the promises fulfilled.

Bro.—had been saved from the curse of strong drink at the Christian Home for inebriates, and was trusting Jesus fully.

GOD'S ANSWER IS RIGHT.

Bro.—There are many problems in life that we cannot solve. When at school there were problems given to the boys that puzzled them; they would work over them and fret over them, but could not get the answer right and then in their ignorance and self-sufficiency would conclude that the book was wrong, but that they must be right; when the teacher coming along and looking at the example, would point out some little mistake, and tell them that that little mistake ran all through the work, and it was foolish for them to say the answer in the book was wrong. He had so far found that God's answer on the book to every problem is right.

IN THE NAME OF JESUS.

Sister Chandler while listening to the illustrations, and tracing the analogy between the spiritual and physical, was reminded of an invitation she had with a few friends to visit the President. They were shown to a room where applicants for audience were seated, and as she looked around and saw the sorrowful faces of women who came to present some petition, and of the politicians and others who waited day after day for an opportunity to speak with the President. It looked as though it might be a long time before they could have an audience, but when the Adjutant General who accompanied them sent in his card, the usher came back bowing profoundly and took them into the library where the President's family were gathered, and in a few moments the President leaving his office came to see them. God is our Father 'tis true, but He is the High and Holy One that inhabiteth eternity, but if we just name the name of Jesus, God comes to us and will dwell in our hearts. Christ came from heaven that he might know all about us, and He has become our wisdom, righteousness, and sanctification.

REDEEMED FROM ALL SIN.

A brother who had been five years a homeless wanderer in the streets of New York, had been redeemed from the curse of intemperance, and testified of the power of Jesus to save—Christ had destroyed his appetite for strong drink and tobacco, and if He could save him from these sins, cannot he save us from all sin? He desired prayers for the Christian Home for Intemperate Men.

GET LOW.

Rev. Bro. Stokes was impressed with the thought "called to be saints" and as he listened to the illustrations he thought how Jesus said, "The kingdom of heaven is like unto." He had noticed on the shore that there were certain depressions, and there were little grains of sand so small that the naked eye cannot discern them, and yet when they, as one said, take hold of hands and say to old ocean as he comes up "Go back," he goes back, but when the sands are out of the way, he comes and fills all the depressions. When he as a sinner struggled with God, He did not come till the sands of opposition were out of the way, but when he got low enough down, God rolled in. Years after, although he had been a minister for years, he felt a fearful depression in his soul and cried out for months for God, but there came an hour when he alone with God, went down and down and grew less and less and less, till he was nothing, and all obstacles were out of the way, then God flowed in mightily, and for months he felt physically the mighty influence of that incoming of God till it seemed as if nature would give way under the power of God. Holiness is lowliness—let us keep low at the Master's feet.

A DISTINCTION BETWEEN TRUE AND VOLUNTARY HUMILITY.

Rev. Bro. Belden.—Many fail to get full salvation through voluntary humility. True lowliness is alway sright,

but to reject God's gifts because of our unworthiness is not humility. We may acknowledge our sin and unworthiness, but we have no right to reject God's gifts, wonderful as they may seem—and, if God puts epaulets on your shoulders, wear them. He was under covenant obligations to be God's and do his will, and he trusted his love, mercy and power to keep him to the end.

GOD SAVES MAN BY MAN.

Rev. Bro. Gorham had three truths in his soul, but he did not know as there was any logical connection. The first was, God saves man by man. He did not convert Saul till he had sent Ananias to him: He did not save Cornelius till he had sent Peter to him: He did not convert the eunoch till he had wrought two miracles to get Philip to him. God will not work beyond the activities of the Church so long as the activities of the Church are within merely good resolutions, and a spiritual farsightedness it will not accomplish much. God saves man by man. Every particle that is leavened, becomes leaven to its neighbor particle. If we do not take it for granted that God meant something more in our conversion than merely to take us to heaven. We make a grand mistake.

GOD WORKS WITH MINORITIES.

The second thought is, God works with minorities and is partial to them. The minority of Gideon's army was not small enough till God had whittled down the 3000 to 300. He believed God was going to save the world by the forces of the gospel administered by holy men and women. The millenium is to be manufactured in the great work-house of God Almighty—the Christian Church. Every Christian who is in God's order is working out the mellenium. When he felt deepest in God he was at home in the minority.

THE VALUE OF NOW.

The third thought is "The value of now." God doles out life, a heart-beat at a time, and now is the only thing within our grasp. God is going to do wonders before this century is out. He will move on the enemy's works in a manner that will be astonishing to three worlds. Who wants to join the army? Who wants a clean heart?

ALL POWER IS GIVEN TO JESUS.

Bro.—Knew he was saved and had unwavering faith in God. Forty years ago when a volunteer fireman he fell and injured his limb, which had troubled him ever since, and one year ago it gave way; after applying all human help, he went to God and he wanted to say to His glory that He had made that limb sounder than the other. He was glad that all power was given to Jesus, in heaven and on earth.

LEARNED THE NEW SONG.

Sister—Eight weeks ago found the atmosphere of the room uncongenial, but that day it was not so, for she had since learned the 'new song.'

Children's Department.

LITTLE HENRY'S QUESTION.

Little Henry is very fond of his little Testanent with red covers and a bright clasp, which his father gave him for a birthday present, and the verses he loves best are those sweet ones in Revelation, about the new heavens and the new earth.

"Mamma," he said, the other day, putting his arms around his mother's neck, and laying his cheek against hers, "Will God wipe the tears away from my eyes, if I can't find you when I get into the New Jerusalem?"—"Christian Voices."

Book Notices.

FIFTY BIBLE REASONS FOR CONTINUING A METHODIST, stated, proved, and illustrated by Rev. N. B. Cooksey of the Southern Illinois Conference, Methodist Book Concern, Cincinnati.

The author says, "The object of this little volume is, in a brief manner, to state clearly, prove and illustrate the leading doctrines and duties of the Methodist Episcopal Church. This we believe he has done with ability and attractiveness. The volume will do good and should be widely circulated among Methodists.

For the Guide.

IS YOUR LAMP BURNING?

Music by Mrs. JOSEPH F. KNAPP.



3 There's many a lamp that is lighted,
We see them from near and from far,
But few in their lustre and beauty
||: Shine steadily on like a star. :|| *Cho.*

4 But if they were trimm'd night and morning
They'd never burn down or go out,
Though from the four quarters of heaven
||: The winds were all blowing about. :|| *Cho.*

5 If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean
||: A girdle of glory would shine. :|| *Cho.*

6 How all the dark places would brighten!
The mists would roll up and away!
The earth would laugh out in her gladness
||: To hail the millenial day! :|| *Cho.*

GUIDE TO HOLINESS.

MARCH, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

MOUNTAIN APPROACHES.—NO. II.

Christian, whose pilgrimage is so graphically described by Bunyan, is a representative character. In our last we saw him starting on his heavenly way. We are now to look at him in his journeyings toward the Delectable Mountains, and thence to the Celestial City. We shall see that his career was a checkered one, with an intermingling of light and shade, joy and sorrow, victory and defeat, illustrating the experience of the justified until they enter upon the higher walks of the life of faith.

Let us specify a little. There is respecting these mountain approaches,

1. *Varied converse by the way.*—In the Christian pilgrimage we come in contact with a diversity of human character. All who claim to be in the way of life do not well substantiate that claim. "All are not Israel who are of Israel." Hence nice discrimination is demanded, lest the disciples of Jesus should be "led away with the error of the wicked." There are those who assume the garb of discipleship who are unworthy to wear it; but they are so plausible in their professions as to deceive the elect of God, unless they possess keenness of spiritual eye-sight. So Christian realised in the march to his mountain-destination.

Soon after he set his face toward heaven, he fell in with certain characters who drew largely upon his sympathies and kindly activities. He saw by the wayside, "Simple," "Sloth," and "Presumption," fast asleep, and in a fettered condition. He endeavored to arouse them from their slumbers, but his efforts were unavailing. This teaches us that large drafts upon our tender compassion and earnest efforts will be made as we progress toward the mark for the prize, without always having a commensurate reward. Painful as it may be, we shall have to leave many an unhappy sleeper by the wayside, and pass on, eager "to make our calling and election sure." Next, "Formality and "Hypocrisy" came upon his track, in an unexpected and singular way. It is said, "they came tumbling over a wall." They had discovered a shorter route, and were bold in their pretences, asserting that they would in the end reach Mount Zion without passing the Wicket Gate, as Christian had done. They soon parted company at the foot of the hill "Difficulty." So it is, these plausible pretenders will cross our track, but they will not attempt to climb the hill "Difficulty." The searching processes of pilgrim-life soon unmask the hypocrite, and reveal the hollowness of the formalist. We must bid them adieu and hold on our way.

Ascending the hill, our traveler met "Timorous" and "Mistrust," who, overcome by the difficulties of the way, had turned their backs upon the Celestial City, and were running with all their might toward the "City of Destruction." Alas! how many successors they have had!

But, Christian had more congenial companionship. At a certain point he was brought into sweet fellowship with "Faithful," who journeyed with him, inspiriting him by the way until violent hands were laid upon him at "Vanity Fair," and he was put to an ignominious death. Then he was joined by "Hopeful," who beguiled the tedium of the way by the brightness of his presence, and his joyous words. There is held up to us here, as in a mirror, the preciousness of Christian fellowship, illumining, cheering, and giving joy in the heavenward march. Wisely discerning the falsity of pretenders that we meet, we must brush them aside—folding to our hearts the pure, the noble, the heavenly-minded followers of the Lamb. In this select and elevated converse we shall prove that

> "The fellowship of kindred minds
> Is like to that above!"

2. *Difficulties confront the traveler.*—"Formalist" and "Hypocrisy," finding at the foot of the hill "Difficulty" two ways, one took the way that was called "Dangerous," and the other the way of "Destruction," and were seen no more. Christian, following his instructions, proceeded to ascend the hill. It was "steep and high," taxing his energies to the utmost. At first he ran, then he was compelled to walk, and at last to climb on his hands and knees. Midway to the top of the hill was a pleasant Arbor, designed as a place of refreshment for Zionward pilgrims. There our traveler sat down to rest, took the roll out of his bosom and read it to his soul's consolation. He also found comfort in looking at the garment given him at the cross. Now he was ready to resume his march, strong in the reception of heavenly communications. In the midst of his musings, however, he fell asleep. This detained him until the shadows of evening were being stretched forth. At this point an angel visitant came with words of reproof for his ill-timed slumbers, and urging him to new advances. Poor pilgrim! That one misstep involved him in serious trouble, obliging him to resume his journey under disadvantages. What was an especial embarassment to him was that while asleep the roll had dropped out of his bosom.

Important lessons are written out before us here. We are taught that progress toward the Delectable Mountains is made under difficulties, of which the hill difficulty, over which our pilgrim was called to pass, was an accurate type. The Christian life is a conflict. Each day we are met with frowning antagonisms. A heaven-born courage is demanded—a double resolution is indispensable. Yet it is so ordered, under the sovereignty of divine grace, that ample provision is made, as these great exigencies arise, for our comfort and enjoyment. On the hill-slopes there is the quiet "Arbor," the balmy atmosphere, the hallowed communion, the living inspiration. But, amid such congenial surroundings, we need to be on the watch, lest we sink into inglorious ease, and sleep when we should be up and agoing.

3. *New and joyous revelations.*—The life of the Christian pilgrim in making the approaches to the Delectable Mountains, is marked by new and joyous revelations. Our pilgrim, yielding to temptation in the quiet "Arbor" on the hill-side, suffered loss on his journey—incalculable loss. The Lord of the hill, however, led him on into the midst of inspiriting scenes. Thus is it with the justified believer, overcome in an unexpected hour, he is not left to fall a prey utterly to the adversary. Heaven pours

new light upon his pathway, helping him onward to his mountain-home. Arriving at the top of the hill, he met "Mistrust" and "Timorous," who informed him there were lions in the way, and the farther he went the greater the difficulties he would have to encounter. This was quite a discouraging aspect of affairs. These men are well described in the parable of the Sower, who, "when affliction ariseth, are quickly turned out of the way." Christian, however, determined to go forward, and, feeling in his bosom for his roll, discovered that it was gone. A terrible discovery indeed! His distress was great, and, remembering how he had slept in the arbor, and that there he had doubtless dropped the precious treasure, he saw that he would have to retrace his steps in order to regain it. Thus it is with many professing Christians. An hour of unhappy slumber despoils them. And, when they should be making decided progress in the King's highway, they are compelled to go back to the point of discomfiture to be restored to their lost possessions, and then begin their journey anew. How like the Israelites wandering in the wilderness, pursuing a circuitous route instead of having a direct and joyous and speedy entrance into the land of promise. Poor pilgrim returned with many tears and lamentations, looking on this side and on that, at every step of the tedious journey, if haply he might find his lost roll. Ah, the opulence of eternal life may be flung away in a moment!

At length, reaching the arbor, he sat down, weary and sorrowful, and wept bitterly. But looking down, he espied his roll, and eagerly caught it up and once more placed it in his bosom.

Again he was on the march, joy filling his heart and irradiating his countenance. He quickened his pace in order if possible to redeem the time. He moved up the hill with a quick step. "Yet before he got up, the sun went down upon Christian, and he upbraided himself anew for his guilty slumbers. Every dereliction from the right path brings its sorrowful penalties. Pressing onward with renewed vigor, however, he came to a narrow path and saw two lions just before him, as "Timorous" and "Mistrust" had said. The lions were chained, but he did not see their chains. Death now looked him in the face and he was afraid. But the porter at the lodge of the palace "Beautiful," whose name was "Watchful," appeared at the critical moment, crying, "*Fear not the lions, for they are chained!*" Thus encouraged, he went on until he stood before the gate, saying, "Sir, what house is this?" He was informed that it was "a house built by the Lord of the hill for the relief and security of pilgrims." The porter, inquiring whence he was, and whither he was bound, led him to rehearse the story of his pilgrimage from the "City of Destruction" to that point. He was then admitted to enjoy rest and refreshment, "Prudence," "Piety," and "Charity" setting before him a bounteous supper, and cheering him with their edifying converse. Next morning he was shown the verities of the place, and being anxious now to resume his march, they took him into the armory and fully equipped him for the hazards of the journey. This palace "Beautiful" shows the amplitude of the provisions of grace for Christian pilgrims, so that they may prosecute their course with joy toward the Delectable Mountains. Before our traveler left the palace, they afforded him a view of the mountains, which thrilled his heart. Thus, as the justified soul moves onward, visions of the mountainous country are afforded him, "a country beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold,"—

> "A land of corn and wine and oil,
> Favor'd with God's peculiar smile,
> With every blessing bless'd,"—

and voices from heaven break upon

his ear, crying, Haste, escape thee to the mountains, get thee up to the sunny altitudes!

For the Guide.

THE CRUCIFIED ONE.

MRS. LIZZIE FENNER BAKER.

Thou rock of my refuge and rest of my soul;
The strength of my spirit, which maketh me whole:
My song in the night-time, my light in the day,
My door to the kingdom, my fount by the way;
My Alpha, Omega, the first and the last,
My life at thy feet, in thy service I cast.

Oh! what shall e'er win me away from thy side,
Sheltered safe 'neath Thy shadow, whatever betide
My fond faith in rapture must rest in Thy will,
And love ever perfect, my being shall fill—
Thy "love everlasting!"—Oh! mystical Word,
The sweetest and holiest by mortal ear heard—
It hath covered me o'er with its glory and grace,
I care not for earth—in love's heaven is my place.

Pure prayers like fresh incense in meekness ascend,
While praises each moment their rich perfume blend
From the soil of the world, lifted far by thy hand,
I walk in white robes with the sanctified band.
And not far from the glorified—only a stream
So shallow and clear lies our pathway between!
So near are heaven's dwellers, I almost can see
How they gather in hosts blessed Master round Thee.

The strong ones made firm by thy strength to endure;
The blood washed so stainless since thou mad'st them pure;
The meek, who thy yoke through their earth journey bore,
The mourners whose mourning forever is o'er;
The tender peace-makers—the children of God—
All these safe upheld by thy staff and thy rod;
"The king in his beauty" with rapture behold,
And tread with the seraphs the bright streets of gold.

Oh! Master—my tired head I lean on thy breast,
Soon I too shall enter thy city of rest,
Soon I shall yield up at its gates the dear cross
Which hath been sweeter still mid each conflict and loss;
And oh! once within at Thy feet I shall fall,
And gaze on thy face who hast given me all;
Ah! short for my love will eternity be—
Lord hasten the day when my soul may be free.

CANNONSVILLE, N. Y.

HOW TO RECEIVE JUSTIFYING GRACE.

PHŒBE PALMER.

You ask prayers in behalf of your own precious soul. As faith without works is dead, it seemed, while darting a prayer to heaven in your behalf, that the Lord would have me accompany prayer with the work of writing a few lines.

Now, if in the strength of Jesus, you would resolve to take the advice given, I know that the Lord will give me something to tell you, that will be permanently helpful to you. Will you do it? It is this, take the Bible as God's voice to you. Promise the Lord that if you have such evidence of being born of the Spirit, as He has given, that you will believe it on the bare authority of His immutable Word irrespective of emotion.

Will you do this now? Then I will show you some.

"PROMISE IN THE BOOK

where your salvation stands." You say that you love the service, and the people of God, rather than the service of sin and its pleasures. Now look at the Divine Chart, and you will see a way-mark, showing you just where you are in the heavenly way. By this "we know that we have passed from death unto life. How? "Because we love the brethren."

Is not this a Scriptural evidence, by which you may now know that you have passed from death unto life! Other evidences may deceive you, but the Scriptures are the living oracles—it is the voice of the living God speaking to you, telling you just how you may know, that you have passed from death unto life. It matters nothing how the work was performed.

The man that first saw men as trees walking, and afterward saw all things clearly, saw just as well as though he had seen all at once. But suppose the man, after being healed of his blindness, had refused to give Jesus the glory of his cure, because he was not cured in the same way as the one to whose sightless eyes Jesus said "Be opened."

Do you want other way-marks, look again at the Chart, and I will point them out to you. Here is another. "Love is of God, and whosoever loveth is begotten of God." Do you love God? "Not as much as I would." That is not the question. You say that you would give worlds, if, at your command, to have the dubious matter of your relation to God settled. By your acknowledgment, "you love God better than the world, and prize his favors more than worlds on worlds." Would you feel thus, if you did not love God? Of course you could as soon doubt your existence, as to doubt your love to Him. Well then, here is another way-mark, by which you now ascertain your relation. For "whosoever loveth is begotten, that is, born of God." I might show you other way-marks, but time will not allow.

I seem to hear you saying, it is all plain now, and if I only had

THE WITNESS

I could believe this moment, and would promise the Lord, never, no never to doubt again. But I must have the witness. Let me tell you just how I received the witness, when very much in the state described in your experience.

After having settled the question of my relationship to God, in the manner described in the preceding, I said, "I do now believe, just because thou hast said it. I have Thy Word to assure me, that I am born of God, and just so long as I sustain the character to which the promise is made, so long I will believe, irrespective of emotion, and I will believe it forever, because Thou hast said it. Alleluia." As I thus believed with my heart and confessed with my mouth, it was unto conscious salvation. Though to my physical perception, no sudden, mysterious change passed over me, yet a

DIVINE CONSCIOUSNESS

an experimental apprehension from that hour, abidingly attested and intensified the fact to my mind. This was the witness.

Now mark it. The witness did not come before I believed, but through believing. This is God's order, "He that believeth, hath the witness in himself." But if you say, I must first have the witness, and then I will believe, then you reverse the Divine order, and plunge yourself in unending perplexities.

"Believe that Jesus died for thee,
And sure as He hath died,
Thy debt is paid, thy soul is free,
And thou art justified."

For the Guide.

DOING THE WILL OF GOD.

REV. G. BOWEN.

"That ye should do as I have done to you." Do not dislike this "do." You cannot exist without doing something, and it were vastly better that your doings should emanate from the will of Christ, than that they should simply proceed from your own capricious will. That you may abide in the

love of Christ, do according to the example He has left you—wash the feet of His disciples, prefer their interests, their pleasure, their comforts, their honor, to your own; be last of all and servant of all. Oh, how much of the love of Christ you have suffered to be locked up from you! How much you might have done for His people that you have not done! The Christian is not more truly constituted a servant of Christ, than He is a servant of Christians. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

For the Guide.

BISHOP GEORGE ON ENTIRE SANCTIFICATION.

REV. ELBERT OSBORN.

In 1824 the General Conference directed the bishops to write a pastoral letter to the Churches. That mighty man of God, Enoch George, wrote such a letter which was sanctioned by Bishop Hedding, and probably by the other bishops. This letter is copied by Dr. C. Elliot in his life of Bishop Roberts. (See page 282). Among many excellent advices, it contains the following passages, worthy of being attentively perused by all who love Christ's Church.

"It is not enough merely to preach gospel truth, but we must preach a full gospel, from a full heart, and preach it too, in demonstration of the Spirit and in power. Above all do we insist upon the witness of the Spirit, and upon entire sanctification through faith in Christ Jesus!" * * * "If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, they are a fallen people. It is this that inflames zeal, diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise, and every useful work. Holiness is the main cord that binds us together."

When I remember how fervently the good bishop used to pray Almighty God "to keep the Methodist Church from freezing," when I recollect how my own soul was melted under the few sermons which I heard him preach, and what a sense of duty to God pervaded my heart when he laid his holy hands upon my head, at my ordination, I seem to hear his voice sounding down through the vista of the past fifty years, saying to all of us 'Be ye holy for the Lord your God is holy.'

"THE JUST SHALL COME OUT OF TROUBLE."

Mr. Editor.—I have for a long time prized your excellent monthly, and for the past two years especially, have been greatly helped by its perusal in trying to put in practice a life of holiness. As I have read its precious pages, my soul feasted therefrom, and I have been enabled to walk in the sunshine of God's love. I would like in strongest terms to recommend to all who wish to be living Christians, to take the "Guide." and carefully to meditate upon its contents. It is to me profitable to read it, not only once, but over and over; and I find it more profitable the second reading than at the first. I am able by its help to understand more clearly many portions of the Word of God.

A short time since, I was in perplexity by reason of an attempt by an unprincipled man to take of me

a worldly advantage. I was threatened with trouble, but by blessed faith in divine providence I was delivered, and brought happily through it all. When my soul was burdened and bowed down, I took my trouble to the Lord in prayer; and while endeavoring to cast my care upon Him, the passage of Scripture at the head of this article was so blessedly applied to my mind, that my faith became clear and strong, and all my burden was removed. I knew that in the transaction I had acted righteously, and was persuaded that, according to the promise, "the just shall come out of trouble," and so was made quite peaceful and happy. Within four hours afterward, the man who had been the occasion of my uneasiness, came to me and expressed a willingness to arrange matters on terms which I had proposed. I saw in this a direct answer to believing prayer.

Some time since I was under the chastening, purifying hand of God. The view given me of my vileness was almost more than I could bear. I was sunken in shame and confusion of face, and felt deeply unworthy of the least of God's mercies. This was preparatory to a blessed manifestation of God's love. On Sabbath morning, January 11th, I was reading an article in the "Guide" by the late Mrs. Palmer, headed—"Within the Veil." I dwelt with profit on every line. I saw the veil rent in Christ, and that He is the living way to heaven; and a spiritual power then came down upon me, which has continued with me ever since. Hallelujah to the Lamb!

CHAS. JONES.

HANTSPORT, NOVA SCOTIA.

For the Guide.

THE CANDLE OF THE LORD.

R. S. LADD.

(*Continued from Page 48.*)

Not unto us, O Lord, not unto us—but unto thy name give the glory. We are but brands plucked from the burning. His compassion, how great? His love unbounded. "I am married to you, and will bring you to Zion." How comforting, how joyful! Gladly adopt the sentiment—"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, and by the Spirit of our God."

"Let the words of Christ dwell in you in all wisdom." Let—not hinder. Open the heart—stop struggling—willing "to be nothing, nothing, only to lay at His feet a broken, empty vessel, thus for His use made meet."

He has undertaken for us. Our salvation is in His hands. He will take also all our cares and burdens at the same cost, and relieve us altogether. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. He knoweth our frame—He remembereth we are dust." He is the Divine architect; exactly comprehends our ability; exactly knows what we are able to perform. The reward quickly follows the whole burnt offering. "The Spirit itself beareth witness with our spirits that we are the children of God;—if so be we suffer with Him that we may be glorified together. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." We are now made partakers of the divine revealing, "which is the earnest of our inheritance, until the redemption of the purchased possession."

What a boon!—"Kept by the power of God," in the midst of varied afflictions—adversity—corrections—bereavements—losses—crosses, and many untold woes and sorrows, that follow in quick succession in the drama of life. Still the candle shines in the spirit of His own. Wings are plumed to higher flights, tread by tread, "even to His seat." The candle shines the brightest in the hour of trial, and gilds the saddest pathway, all the way from earth to heaven.

The parable of the ten virgins, brings to view both the divine and the human side. "They went forth to meet the Bridegroom,"—apparently with lighted lamps alike; being wearied with watching and waiting, they fell asleep.

The five took no oil in their vessels, consequently their lamps went out. When too late, they inquired for oil to trim their lamps. What a spectacle! Their time and opportunity had passed! They were no longer candles for the Lord, awaiting the Master's return.

What a life-like scene is this now before our eyes! How many run well for a season—forgetting it is only such as "endure to the end that shall be saved," and heed the injunction,—Watch, lest coming suddenly He find you sleeping. "What I say unto you, I say unto all—watch!"

EXPERIENCE OF PERFECT LOVE.

In the "Christian Worker" for January 22, 1880, Luke Woodard, a minister of the Society of Friends, gives his experience of perfect love thus: "At the time of the general meeting at Farmington, I had not experienced the blessing of entire sanctification. It seems proper that I should here state, that in the autumn following, while attending a general meeting held by Ohio Yearly Meeting committee, at Adrian, Mich., I entered into the realization of this blessing,—since which time, my Christian experience has been one of conscious liberty, abiding rest, and inward victory, to a degree unknown by me before. This occurred before the general meeting at Glens Falls, an account of which closed my report as given in No. 1."

Sabbath Bible Readings.

FOURTH SERIES.

BY REV. G. HUGHES.

BIBLE KEY-WORDS—"NOW."

GOLDEN TEXT FOR THE MONTH.

"For as many as are led by the Spirit of God, they are the sons of God."—Romans, 8; 14.

"The Holy Spirit thou hast given,
The wondrous pledge of love divine,
Who fills our hearts with joys of heaven,
And bids us earthly toys resign;
O, let His seal be on my heart,
O, take him never more away,
Until this fleshly house decay,
And thou shalt bid me hence depart."

From the German.

AN UPLIFTING, "NOW."

SABBATH, MARCH 7.—"And now shall mine head be uplifted above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Psa. 27; 6.

A *now* deliverance is the saintly privilege. God's chosen ones have deliverance *from* or *in* tribulation. Enemies may gather round, they may "compass them like bees," they may utter great swelling words, they may appear in dread hostility—what then?

Why, the Lord, whom the Psalmist here exultingly designates "his light and his salvation," will lift up their heads above their enemies round about. As he says in Psa. 3; 3,—"But thou, O Lord, art a shield for me; my glory, and the *lifter up of my head.*" Here is, therefore, strong ground for saintly confidence, for joy and gladness. And the Psalmist says, "Therefore will I offer in His tabernacle sacrifices of joy." In the presence of the enemy we may sing. Victory is declared in advance.

In God then is our all-sufficiency, our strength, our defence—and we need not fear what man can do unto us. "When Antigonus was ready to engage in a sea-fight with Ptolemy's armadas, and the pilot cried out, 'How many more they are than we!' the courageous king replied, ''Tis true, if you count their number; but for how many do you value me?'" Our God is more than a match for all our enemies. He it is that fighteth for us—He shall lift up our head. When the armies of our enemies encompass the mountain, let us fear not, but have an unshaken trust.

A "NOW" ATONEMENT.

SABBATH, MARCH 14.—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9; 24, 26.

The scope of this epistle is to demonstrate the superiority of Christ's priesthood and the great efficacy of his atoning sacrifice. The contrast drawn here between the high priest and Jesus, "the high priest of our profession," is strong. The high priest entered into the "holy places," the "holy of holies" once in the year, as the priestly representative of the people, offering the blood of the slain victim on their behalf. But Jesus our mediator, "the high priest of our profession," *into heaven itself*—"to appear in the presence of God for us;" as the Greek has it, "*to the face of God*," without an intervening veil. No man hath seen God at any time, none but the God-man, Christ Jesus. He has entered into the immediate presence of the divine majesty, face to face with the eternal godhead—our brother, our representative, our mediator,—"able to lay his hand upon us both."

And what a plea He has to present,—not human worthiness or merit, O no! but a plea of blood, the blood of Calvary. That has a voice, a potential voice, a voice that moves the depths of the Father's heart on our behalf. As one writer beautifully says, "It is enough that Jesus should show *himself* for us unto the Father—the sight of Jesus satisfied God in our behalf. He brings before the face of God no offering which has exhausted itself, and, as only sufficing for a time, needs renewal; but He himself is in person, by virtue of the eternal Spirit, *i. e.*, the imperishable light of His person, now and forever freed from death, our eternally present offering before God."

Beloved, hold by faith your deathless interests in the hand of your ever-living Mediator, and pardon, holiness, and heaven are yours.

THE "NOW" RELATION.

SABBATH, MARCH 21.—"But now in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ."—Ephes. 2; 13.

"*Made nigh*"—that is the *now* relation of Christianity, the saintly relation. What a change His word and blood can make—the word and blood of Jesus! "Ye were far off'—how far, who can tell? Far off in darkness, in alienation, in rebellion, in desperate wickedness—close to the gates of death. O, my soul, it makes me shudder to think how far off—from God, from purity, from happiness, from heaven—and *so close to death and hell!*

"Amazing love, how can it be
That thou my God should'st find out me?"

Now "*made nigh*"—brought into the light of God's countenance, into saintly intimacy and fellowship, into the very bosom of the Infinite, "hid with Christ in God," with the hand of sonship upon the wealth of an eternal inheritance! How glorious—how unspeakably joyous!

All this in Jesus—through His blood. "The blood of Christ is made the seal of a covenant in which our nearness to God consists."

Prize this high and holy relation, ye saints of the Most High. Be satisfied with your divine environment. Walk at liberty in your holy dwelling place. Keep near the heart of the THREE in ONE. Look into the face of the Father, the Son, and the Holy Ghost, be conversant more and more with their glorious personality, speak to them *by name*—hold their hand in their distinct personality, be enraptured with their outbeaming glories. Come not out of the divine pavilion to have contaminating contact with the world.

A "NOW" BENEDICTION.

SABBATH, MARCH 28.—"Now the God of peace be with you all. Amen."—Rom. 15; 33.

An apostolic benediction—the outpouring of a great heart of love—"The God of peace be with you all!" Impartial, too. The God of peace be with you *all*. This is a beautiful character ascribed to God—"the God of *peace*," coming near us in a world of turbulence and storm to give peace, to hush the noisy winds, and to cause the waves of commotion to subside, that there may be a great calm, a soul-calm, amid jarring elements. "Live in peace, says the same apostle, addressing the Corinthians—"and the God of love and peace shall be with you." The peace possibilities are palpable and immense in such a Presence, the presence of "the God of peace." The God of peace holds the tumultuous elements in his hand. "He maketh even our enemies to be at peace with us." Peace is on the line of Christian illumination and progress. We have this word to the Philippians,—"Those things which you have both learned and received, and heard, and seen in me, do; and the *God of peace* shall be with you." And purity, divine purity, entire purity, is an emanation from the God of peace. "The very God of peace sanctify you wholly"—prayed Paul for the Thessalonians; and he compasses in his expansive thought and outbreathing—"preserved blameless unto the coming of our Lord Jesus Christ." And Satan's overthrow is guaranteed in this connection,—"And the *God of peace* shall bruise (*tread*, the margin has it) Satan under your feet shortly." The discomfiture of our great foe is at hand. To these rich and glorious conferments of "the God of peace" we have the verifying note, AMEN! Amen let it be, beloved—dwell under the shadow of the *God of peace*, and earth and hell shall pay tribute to you.

For the Guide.

EXTRACTS FROM AN OLD DIARY.

BY E. C. ESTES.

EASTHAM, Aug. 15, 1846.—At 10 A. M., Rev. T. Case preached from "Holiness, without which no man shall see the Lord." One of his questions was, "How does it become a servant of God to consent to get to heaven with as much of sin as he can carry with him, so that he be not finally excluded from heaven?"

Bro. Lovejoy said: "I endorse all the sentiments of the sermon. The thought struck me, that I like to hear the brethren of the membership tell their experience. I also thought that preachers ought to speak of their experience

even in as large congregations as this. I want to express to the praise of God the pleasure I have in believing in Jesus. I was converted at a very early age. I obeyed at twelve years the first invitation of the Spirit to seek salvation. My parents were not religious. I knew but one religious man in a large town, and I believe that my father and mother, my brothers and sisters, and myself, were all converted in answer to his prayers. I had never heard a religious experience. I went only by the Bible. I walked with God and had His approving smile. Still He wrought in my soul a conviction of a want of holiness. I longed and panted after the living God. I did not know what these things meant, but I speak to the praise of God's glorious grace, that for twenty-seven years I have not seen a day nor an hour that religion did not exert an influence on my heart.

I felt that I ought to preach; and during my first year my mind became enlightened on this subject through conversations with the preachers. My circuit was large, yet there was not a man nor a woman who enjoyed perfect love. After this I was much perplexed by various things, chiefly the censoriousness and fretfulness of those who professed the blessing, and I began to doubt the reality of the thing. Four or five years ago, when at Bro. Knight's (who is now in glory), in the solemn hour of the night I made a contract with God and gave myself to Him, and was filled with peace and joy. I cannot speak on this subject adequately to its importance, but I want you to enter into the work. The great difficulty is that we fail to make a full consecration of ourselves to God. Make this and it is easy to believe, and enter into rest. I want to refer to John's saying, verse 10—"He that believeth on the Son of God hath the witness in himself,"—"God hath given us eternal life, and this life is in His Son." To whom is eternal life given? To every human soul that will accept Christ. This may be received by simple faith, or rejected by unbelief. Will you by faith receive it, or by unbelief reject it? Let us bind ourselves by a sacred covenant,—"I will obey God, come what will." Don't let the fact that you have no feeling prove a snare."

Rev. Luman Boyden, of the N. E. Conference, said: "Though exceedingly weak, I feel disposed to refer to my own experience in the enjoyment of holiness. I have been an opposer of the doctrines which have been preached this morning. I was converted among the Congregationalists, but went occasionally to hear Methodist preaching in the village where I lived. When returning arm in arm with a friend from such services, I have vented my anger at the doctrines we had heard preached. I hated the doctrine of holiness. I became a backslider, and was restored among the Methodists. I found many persons to whom I spoke on the subject of religion would not believe that I had been converted, and this set me to thinking; here are irreligious people who deny that I have been converted, when I know that I have! May not I be as much deceived with regard to holiness? I determined to take the Word of

God, and examine for myself. I did so, and found holiness everywhere. Preachers came out from Boston, and not only preached this doctrine, but declared that they enjoyed the saving influences, which strengthened and confirmed my purpose to seek it for myself. I entered the ministry. My first year was spent with Father Newell, as dear a saint as lives this side of heaven: and Father Virgin, almost if not quite his equal. I went to a Camp-meeting and was deeply concerned for the impenitent, and for those seeking pardon; and whilst in the altar laboring with those who mourned, God filled my whole soul with peace, and joy, and love in the Holy Ghost. I went to my tent straightway, and told what God had done for me, when one of my good sisters, who had long enjoyed the blessing, arose and said, she had been praying all the time since the meeting began, that the preacher might be sanctified.

"When among young converts, I could tell of a fullness. Twice I had been near death. Once the physicians gave me up, and said I must die. My wife came to me at that solemn hour, and asked what should be done with the two children. I gave such directions as were requisite, and calmly stayed my mind on God. With shame I say that I lost the witness, but yesterday, while in the praying circle laboring with those seeking salvation, my acceptance with God was renewed, and I now rejoice in full salvation through Jesus my Savior."

Father A. D. Merrill said: "I can speak or I can be silent. I am drinking, drinking! Or, like an insect that makes no exertion, float all the time. Twenty-two years ago, at the first Camp-meeting I ever attended, I received this great blessing, and have retained it ever since. Every day I feel it. Every year at Camp-meeting it is renewed.

For the Guide.

MOTHER MONROE.

We have been delighting the readers of the "Guide" with extracts from the memoirs of Mother Monroe, in advance of publication, but as the MS. is now in the hands of the publisher, we will close for the present with the—

TRIUMPHAL ENTRANCE OF MOTHER MONROE INTO THE CELESTIAL CITY.

MARY D. JAMES.

"So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Not scarcely saved—but sweeping thro' the gates
In triumph, passed our precious mother home:
What wonders burst upon her eyes and ears,
As borne by angels o'er the golden streets!
New notes of joy, resounding through heaven's courts,
That now a daughter of the King comes home,
To claim her crown.

Only a glance at those
Resplendant scenes—the jasper walls and sea
Of glass, and crowns, and palms, and harps and bands
Of angels—orchestra of heaven—so grand—
The crystal river, and the trees of life,
The great white Throne, the hosts of worshippers,
Only a glance at these, though many loved
And precious ones are mingled with that throng,
She heeds them not, nor stops to greet—for lo!
Her eyes had seen the KING!—her gaze is fixed
Upon the Crucified.

The Crown—so bright
With gems,—she hastes to cast at His dear feet
Who ransomed her.—Not unto me—she cries—
Belong these jewels won—not unto me,
But Thine they are, and thine alone the praise
Forever more.

Entranced she looks upon
His face unveiled, and cries, 'tis He! 'tis He!
My soul's Redeemer!—He my heart's chief joy!
Oh, this is heaven complete—for I behold
The Lamb.

Mother beloved, we envy thee;
For thou art safe at home,—that sweet home!
Forever with the Lord—how blest! And we
Would follow in thy track;—thy footsteps bright
Mark the straight path to God;—and following thee,
"We'll reach the world of bliss.

For the Guide.

THE COMMUNION OF SAINTS.

REV. J. W. HORNE.

One of the articles of the Apostles' Creed is, "I believe in the communion of saints." And it cannot be doubted that the Lord Jesus intended that His disciples should constitute among themselves an intimate and loving society. His own assumed relation to them, and conduct arising out of that relation, assures us in this respect. Most wisely and kindly He drew them unto himself; led them with Him, withersoever He went; took them with him into the scenes of His greatest exaltation and of His deepest humiliation; counselled and comforted them, in fitting words of truth and grace which fell from His lips; provided for all their needs, so that they confessed they had lacked for no good thing; having loved His own, He loved them even unto the end; at the time of His departure from life, sought to bind them to himself and to each other by that most sacred and tender of all institutions, the Lord's Supper; and when He appeared to be finally leaving the earth, assured the sorrowing disciples, that with all power given to Him in heaven and on earth, He would be with them always even unto the end of the world. And in the apostolic and post apostolic Church, at least for several centuries, the Christians were known as the most loving and sacred of brotherhoods. The warm pictures which we behold in the Acts and the Epistles are tender, in truth. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ; submitting one to another, in the fear of God." "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. Confess your faults one to another, that ye may be healed."

In the era of the persecutions, we see the Christians, with their lowly pastors, gathered together in the chapels of the Catacombs, singing, praying, comforting themselves together with the precious promises of the blessed Word, and breaking bread together in the name of the Lord Jesus; while they make earnest inquiries for the poor and the sick and the persecuted, and appoint brethren and sisters to seek them out and supply their needs.

And when the supreme moment comes, and they are ordered away to the amphitheatre, to seal there their testimony to the truth as it is in Jesus with their blood, and to furnish sport for a brutal Roman holiday, how closely the Christians stand by one another to the last, singing songs of glory to God with the latest breath, under the flash of the gladiator's sword or the roar

of the furious lion, until even the heartless pagans cry out, "See how these Christians love one another."

Methodism was a revival as well in Christian experience as in Christian doctrine. It proclaimed the doctrine of the witness of the Spirit and of perfect love to God and man, and besought the disciples of Christ to seek for and receive the realization of them in their own hallowed and blessed experience.

Mr. Wesley no doubt apprehended, that the Great Reformation of the 16th century was a reformation chiefly in doctrines, from the corruptions of the Papacy, but that it fell far short in loving experience. Hence the hard, unyielding logic and intellectualism of Calvinism, degenerated after awhile into the Rationalism of Germany. Our Christian reformer, under the divine guidance, not only recalled emphatically to the believing Church, the apostolic teaching of the witness of the Holy Spirit to a free and a full salvation from all sin presently realized in the consecrated consciousness, but he also lovingly reinstituted the forms of the communion and fellowship of saints of the primitive, apostolic Church, in the weekly class-meeting, and in the love-feast, and in the band-meeting. And the Methodist societies of both the Old and the New Worlds have somewhat deserved the title of "Thundering Legion." Would to God that they had deserved it more fully, and everywhere and always,—because with the blood-stained battle-flag afloat, they have sung out and shouted out, in singing hymns, their deep and clear and joyous religious experience, and thus shouted on the sacramental host of God's elect.

It is no hopeful or healthful sign, in any Methodist Church in particular, where these peculiar, precious means of grace and of Christian fellowship are allowed to fall into disuse; but it is a sad sign of increasing coldness, and formality, and worldliness in the house of God, and of a tendency to separation among the membership. For it always has been, and always will be true, in the Church of God and of Christ, in the language of Malachi, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

I gladly confess to having been greatly strengthened and comforted in all my Christian life and pilgrimage, through the communion and fellowship of saints. And often have I blessed God, that through His kind providence He led me, when stationed in Williamsburgh and New York, to the communion of saints enjoyed at the meetings for the promotion of Christian holiness, held weekly at the house of Dr. and Mrs. Palmer. There I found the privilege of passing into the fellowship of ministerial brethren and of beloved sisters in the Lord; of attending with them holiness meetings, National Camp-meetings, and blessed meetings at Sing Sing, through whose instrumentality I found the 'King's

highway of holiness,' and am, I trust, walking in it to-day, and proving that, "If we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin." Amen!

For the Guide.

THE MERCY SEAT.

A. R. B.

Oh! how I love my Savior dear,
Since I can draw to Him so near;
Can even kneel at Jesus' feet,
And bow before the mercy seat.

When troubles all around me rise,
And hide from me the starry skies;
I look to Christ for joys complete,
And find them at the mercy seat.

When dangers thick my path beset,
Like clouds afloat just near sunset;
These dangers I shall surely meet,
Unless I see the mercy seat.

When griefs roll in on every side,
Like billows of the ocean's tide;
For me there is a calm retreat,
I find it at the mercy seat.

When far away from home and friends,
Each one his warm affections blends;
They long with ardent pangs to meet,
And bow around the mercy seat.

And when my days shall melt away,
And I behold that glorious day;
That holy city then I'll greet,
Since God will crown the mercy seat.

Providence, R. I., Jan. 12, 1880.

For the Guide.

NEVER ALONE.

ANNIE S. BARTLETT.

"Though he slay me, yet will I trust in him." Over and over again I whispered these words to myself, in an hour of darkness and trial, hoping to get some comfort and strength from them, and to so impress them upon my heart, that the truth of them should be apparent to all, and God's name be glorified. My heart was full; my words were full of tears which I could not repress, try as bravely as I would. It did seem to me the Lord was resting such a heavy burden on my slender form, that nature would give way. The clouds drooped over me dark and dreary. Not a gleam of the silver lining, not a tiny thread of the golden edge came to my longing eyes to cheer or sustain me. It was all darkness. The word had come to me that my room must be vacated on such a day, and on the house front was put the paper, "To Rent." As I sat alone in my little faith home, which would soon be mine no longer, every stroke of the hammer went through my heart, and re-echoed back the words, homeless, homeless! Why, for a moment, one bitter moment, I thought God had forgotten me, and friends had forgotten me, and would I could forget myself.

I had no room in view; I was out of money; I could not help myself in any way; the dreary months of winter were abroad in the earth, and the wolf was at my door. So I sat in the soft shadows of the twilight with my aching heart—alone! Alone, did I say? No, no—I was not alone. The Lord, the precious One, was close beside me. And this thought came so clearly and sweetly to my mind, after the first few moments of sudden grief and bitterness, that they vibrated all through my soul, "He will never, never leave thee, He will never thee forsake." So I felt His presence with me, while happy thoughts came flowing into my heart, and I knew the power to trust the dear Lord was yet my own, even though the battle raged

fierce and long. Then these words seemed to come, like a song of victory over temptation and trials, and bore me right upward into the sweet faith-land,—"Though he slay me, yet will I trust in him." Strength came flowing in my heart and all fear of man was taken away. "He would not suffer my foot to be moved." "In the time of trouble he would hide me in the secret of his tabernacle." The Lord hath spoken it.

As the days passed on, bringing me nearer to my removal from my home. My faith grew stronger, the song was more often on my lips—and the smile came back to her old resting place—and I felt ready to suffer or die, if need be, while I felt the strong Arm about me which moves the world. I knew I must be very quiet, very still, while pressed so closely to the great heart which beats for all suffering humanity. Then I too might trust, and not be afraid, when the darkest hours came to me. I knew people were watching what the Lord would do with and for his child. I asked that I might find some friend or helper, that some door might be opened through which the sweet sunshine of his mighty love would flow to comfort and bless me. These friends came with loving kindness, with words of kindness, with helping hands. And all the time, as the hours flew on apace, the heart went out more often in prayer, and such streams of mercy kept flowing in, that I knew that they who trusted in God fully, need never be ashamed or put to confusion. After the storm clouds pass, then cometh the sunshine; when the shadows pass away, the silver lining wraps you in its soft fleecy folds, and the heart finds new fields of wonder and enjoyment, in which she can feast her thoughts, and fresh impulsions move you to more devotedness to Him who careth for you. Oh, why do our weak hearts distrust for a moment our Savior's power or willingness to help? It is because we do not sit more often at His feet, and we talk so seldom with Him. We must all learn in some way to trust Him, though He slay us.

For the Guide.

INVOCATION.

BY KATE SUMNER BURR.

Holy Spirit, now inspire
Head and heart with holy fire;
Brooding o'er the sacred place,
Fill us with thy saving grace.

Holy Spirit, guide and friend,
On thy might our souls depend;
In temptations awful hour,
Shield us from the tempter's power.

Holy Spirit, ever near,
Kept by thee we've naught to fear;
Gently raise us when we fall,
Hear us when on thee we call.

Holy Spirit, we adore
Thee, the fount of saving power;
Great Instructor, ever One,
With the Father and the Son.

ACKNOWLEDGMENTS.

FOR INDIA.

Emma R. Hastings, Spring Mountain, O.,	$1.60
F. M. Stewart, Centralia, Wis.,	.50
Miss Eliz. Webster, Landsdowne, Ont., Can.,	1.00
Mrs. Ira Spooner, Hebron, Ills.,	2.00
N. S. Sanborn, W. Rumney, N. H.,	12.00
S. D. Sharp, Cold Spring, Ct.,	2.00
A friend per Henry Seitz, Palmyra, Mo.,	1.00

FOR GUIDE TO POOR AND AFFLICTED.

Mrs. Andrews, Waubeck, Ia.,	1.00
John Le Corner, Cairo, Ia.,	.90
M. A. James, Ansonia, Conn.,	1.00

Loved Ones Gone Before.

REVEREND L. WHITNEY.

Reverend L. Whitney left his home on earth, for a home and mansion in heaven on the 23d of May, 1879; aged sixty-six years. He had preached and enjoyed full salvation for many years. The "Guide to Holiness" was a great help and comfort to him. In his last hours he was very happy, having sweet visions of Jesus and his love. His consecrated life is recorded in heaven, as well as his successful efforts in winning many souls to Jesus. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

ELLEN HOSFORD.

Ellen, daughter of John and Chloe I. Hosford, died in Clermont Iowa, Dec. 26, 1879, of diptheria, aged eighteen. The struggle with the dread disease was short, but severe; six days, and then silence and rest. The entire community was deeply moved by her loss, and the sympathy for the stricken parents was genuine and universal. This opening flower of womanhood which was just beginning to send its fragrance through all our social life, God has transplanted to a fairer clime, there to bloom forever in fadeless beauty. Ellen united with the M. E. Church four years ago; and to the last her religious life was earnest and consistent. In Sunday-school, class, and prayer-meeting, she promptly and gladly took up each duty, and evinced that hers was a service of love and joy. In her last illness she experienced great peace of soul, for her mind was stayed on Jesus. During the last few hours, which were hours of intensest bodily suffering, she never lost the consciousness of the nearness of the blessed Comforter. Just at the last her mother bent over her and inquired if she felt the presence of the Savior; and she answered, "Yes, ma; He's close by me." And thus the dear girl passed into the better land, there to await the coming of the loved ones left behind. F. E. BRASH.

FLORA HOSFORD.

Flora, daughter of John and Chloe I. Hosford, died in Clermont, Iowa, Jan. 24, 1879, of diptheria, aged thirteen. Thus, after only four weeks' separation, the sisters, whose lives had been closely intertwined for so many years, were reunited. Flora was a member of the M. E. Church four years, and was true and faithful. Very touching was it to see the gray-haired father and the little daughter together seek salvation, together receive the witness of adoption into God's family—together unite with the Church militant, and now the little one has gone to swell the ranks of the Church triumphant. During her sickness, which continued four weeks, she said repeatedly to her mother, "It will be so lonely for you and pa;" and then she would add, "It won't be but a little while before you come to." And so Flora went to heaven with Ellen to be in the Savior's bosom. The father and mother, left all alone in the old mansion, are comforted by the knowledge that their dear ones are safe in the arms of Jesus, and the God given assurance of a blessed reunion. F. E. BRASH.

ELIZABETH WHITNEY.

Elizabeth Whitney, an old patron and reader of the "Guide," has gone up to see the city concerning which the "Guide" was an instructor. She was born in the State of New York, A.D. 1809, and in mature life was married to Mr. Nathan Whitney, with whom she lived most pleasantly until 1866, when he was called to pass over the river of death.

On the 16th of January, 1880, she also was called to cease from her labors and enter into rest. Her death took place at the house of Mr. Bumps in Michigan while away from home on a visit. At

the age of nineteen she sought and found peace in believing and united with the M. E. Church, in the fellowship of which she lived an earnest working and consistent member, until the death-angel released her pure spirit from the care-worn and diseased casket.

Several years since under the enlightening power of the Holy Ghost, she was made to feel that there were "heights and depths in the knowledge and love of God," to which she had not attained, she followed on to know the Lord more perfectly as her Savior, and was made to triumph through grace, and enter "Beulah land," or the sweet rest of faith. She was a way-mark for the kingdom, a bright and shining light.

W. R. McEwing.

MRS. A. O. WELLS.

Our sister beloved has been a faithful reader of the "Guide" for many years, and through its pages has received many words of Christian comfort and cheer. Her life has been one full of Christian charity and love for her fellow-men. Born in the town of Southport; has spent her years in the village of Wellsburg, and has passed away into her rest at the ripened age of seventy-five. All who knew her, deeply mourn her loss. Peacefully she fell asleep.

Mrs. A. J. Hicks,
Wellsburg, Chemung County, N. Y.

MRS. ELIZA SEE.

Just as the sun was setting Oct. 28th, 1879, the Master called Mrs. Eliza See to come up higher, and her pure spirit winged its flight to God who gave it. She loved to read the writings of the now-sainted Mrs. Phœbe Palmer, and no doubt they have held sweet converse together on the other shore, where all are pure and holy. Her companion for over fifty-four years, Joseph B. See, preceded her seven months and seven days. During her sickness she often appeared to be talking with him. She was conscious that her end was near, and was anxious to go. She is missed in our home by the Church and all the community, but God doeth all things well, and we expect to meet again to part no more forever.

A. N. See,
New Tabor, Kan.

MRS. ANN WARDEN.

In the death of Mother, Ann Warden, who departed this life September last in her seventy-fourth year—the Church and community in Red Bluff have lost one of the pure in heart. For many years she was a reader and agent for the "Guide," which next to her Bible was an unfailing source of spiritual comfort and strength. But she "died well" and "sleeps a blessed sleep."

Red Bluff, Kan. E. R. Rhoads,

Editorial.

ZINZINDORFISM.

God's Method with Man; or, Sacred Scenes along the Pathway to Heaven, by Rev. B. W. Gorham. This is a new book of 281 pp. We transfer a few pages on the above subject because we deem it timely.

In our journeyings, we have occasionally met with some of these precocious children, who claim to have received the perfect cleansing and the filling of the Perfect Love of God, at the hour of justification. Remembering that Mr. Wesley says, such cases might occur, though he had not met with one, in all the hundreds he had examined, has led us to be careful in our utterances on this subject.

We are constrained, however, to say that these friends in our judgment, have failed to give evidence of the genuineness of the work of Perfect Love. The desire to establish their own peculiar views, even to the bringing in of dissension among brethren, seemed to be uppermost, rather than the salvation of souls. We would not call in question their sincerity, but certainly believe they have taken up with something less, and given

it the name of Perfect Love. Love that thinketh no evil permits us to say thus much. The extract reads as follows:

"It has been the uniform experience of believers in every age, that regenerating grace, does not impart the full complete deliverance of the mind from sinful proclivity. In this confession of the remains of carnality after conversion, all Christian sects have been agreed, with the single minute and brief exception in which, during the last century, Count Zinzindorf inoculated the Moravians, and through them a portion of the followers of John Wesley, with the contrary doctrine, that entire purity is imparted to the soul in the fact of regeneration. The heresy was stoutly opposed by Mr. Wesley, who drew off from the Moravians on account of it, and it was soon abandoned by the Moravians themselves, as being obviously contradictory of the facts of current experience in their own minds. True, a few individuals in this country, have, in late years, made attempts to resuscitate the doctrines of Zinzindorf, but they have not succeeded even in getting the ear of the Church to their teachings; and one of them, perhaps the ablest thinker and writer of them all, the late Rev. Francis Hodgson D.D., has recently retracted fully, freely and publicly, his long-cherished error. This he did for the best of all reasons, namely, that after having opposed the doctrine of entire sanctification, as a separate and distinct experience for more than thirty years, he at length sought and found the blessing himself.

THE MIXED STATE.

There are bodies of Christians, who deny in their standards, that the taint of sin in our nature, can be practically removed by grace, till the hour and article of death; but no body of Christians, (if we except the few Moravians under Zinzindorf noticed above), ever held that it is removed at conversion. It is true, in some cases, that during the raptures that succeed conversion, the subject is not aware of the existence in himself of any depraved appetite or disposition; and because he does not just then feel sinful desire, he is liable to conclude that his internal foes are all destroyed; but he is never long in learning the necessity that still exists of completeness in the work of his interior salvation. He is wonderfully humbled from his old self-sufficiency; but pride still often stirs, and is pleased with a flattering word. He has a new equanimity, that attracts the attention of those about him to the change grace has made; yet it is difficult for him always to repress exhibitions of petulance. He has peace with God through faith, and a good degree of rest in his love; but he knows nothing of that complete deliverance from anxiety and solicitude touching the future of his life and fortunes, that the entire sanctification of his nature shall by and by bring him. His love of the brethren is sincere; but is not of strength sufficient to brook slights, injuries, and indignities, and love still.

THE YOUNG CHRISTIAN IN A DILEMMA.

Now should a young Christian, who finds the difficulties and embarrassments involved in the above statements, go for advice to a man who holds that the taint of sin in our nature, cannot be practically removed till the hour of death, how discouraging to all the better aspirations of his nature it must be, to be told, "These remains of pride, perverseness and selfishness, are your cross. Here is your warfare. This is your necessary discipline. There is no deliverance for you this side of death." Suppose then in his discouragement he turn away from his Calvinistic teachers, to a man whose theory is that there is no sin in a heart truly converted. Here he must be told, that the inward difficulties of which he complains are proof, either that he never was converted, or that he is backslidden, and is now a sinner.

Here we see how these cruel perversions of the order of God, lay their heavy hands upon the struggling soul. This young Christian is just now in a condi-

tion to be led on into the enjoyment of perfect love. Indeed, he is now powerfully convicted for it, whether he knows it himself or not. But just here Calvin tells him he never can have it; and Zinzindorf tells him the very fact that he feels his need of it, proves that he has no grace at all. These are the men who grieve those whom God has not grieved; who put darkness for light and light for darkness, bitter for sweet and sweet for bitter. "Alas!" says the anxious seeker of light, "I have deceived myself; my fancied conversion is all a delusion; I must go back to my proper place as a penitent." But on second thought he knows not what to do; for he is equally conscious on the one hand, that he loves God and spiritual things, and on the other, that there are sinful affections remaining in his heart.

THE TRUE DOCTRINE OF THE BIBLE

can alone deliver such a one from his sad dilemma. Let him be addressed as a brother beloved a child of God, a new creature in Christ Jesus. Let his pastor look into his eyes and say, grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, just as Paul addressed the Corinthians whom he exhorts as not yet being entirely clean; "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The two points ought to be set forth in our Christian teaching with frequency and clearness; first, that regenerating grace does not effect the complete purification of the heart; and second, that it is the privilege of the believer, even the beginner in the Christian life, so soon after conversion as he shall become aware of the remaining corruptions of his nature, to seek and obtain entire sanctification. Our people must not be allowed to conclude, that because they feel the stirrings of unholy affection, they therefore are not Christians; nor to conclude, that because regenerating grace did not wholly remove depraved desire, therefore they must consent to battle with it through life, without the possibility of victory."

THE WORK OF GOD IN CHINA.

The letter of Rev. S. L. Baldwin in the "Christian Advocate" headed "A Methodist Conference in China," brought interesting reminiscences of the untiring efforts of Mrs. Phœbe Palmer for the establishment of the Mission to China. Doubtless it would have been undertaken at some future time if she had not interested herself for the teeming millions of that far off land, but it was God working in her and urging her to the accomplishment of His will. With it also came the question "If our friends arrayed in white robes indulge in exultations over one sinner that repents, and this is a fact that does not admit of a question, for He who spake as man never spake, has reiterated it, with an emphatic "I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth." Can we imagine the joy of the one who was instrumental in the establishment of the mission, as the songs of triumph rolled up as incense before the throne, from a Conference of beloved ambassadors in China, saved through the blood of the Lamb?

To satisfy the enquiring mind in regard to these glorious realities, we will enquire of whom is this company composed, that are "in the presence of the angels of God?" The word of God informs us that these are "Ministering spirits, sent forth to minister for them who shall be heirs of salvation." One of these messengers was sent on an important embassy to John the Revelator. He bore the likeness and image of his Divine Master so closely that the beloved disciple John, who was so intimate with Jesus as to lean his head upon his bosom, was likely to have been mistaken, and worship the heavenly messenger, but he

said, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book, worship God."

Rev. Richard Wheatley, D.D. in Life and Letters of Mrs. Phœbe Palmer, says: "The Mission to China was established through her efforts. She had spoken with Bishop Janes and other bishops, and with some of the Board of Managers of the General Missionary Society on the subject. But they replied that it would take so long before any fruit would appear, that the Board would not undertake it.

One morning while riding out with Dr. Palmer, she said, "Pa! would you be willing to give so much yearly for ten years, if twenty others would give the same amount for the establishment of a Mission to China?" Dr. P. answered in the affirmative, and said, "I would double that amount each year." The next question was "Will you say so, at the Anniversary of the Missionary Society this evening?" That evening in the Greene Street Church he did say so. The proposition was no sooner made, than Bishop Janes said he would be one of the number; Mr. W. H. Woodbury was the next to volunteer, and the twenty pledges were very quickly made. The departure of some of the first Missionaries to China was the occasion of Mrs. Palmer inserting a full narration of her relations to this fruitful mission in her diary.

News Along the Line.

A METHODIST CONFERENCE IN CHINA.

"The Foochow Conference was in session at the Church of Heavenly Rest, Foochow, from Oct. 23 to Oct. 28. Hu Yong Mi conducted the opening exercises, and called upon the Conference to elect a president by ballot. S. L. Baldwin was chosen. N. J. Plumb was chosen English secretary, Hu Sing Mi, Chinese secretary, Chiong Taik Liong and Ling Ming Chiong, assistant secretaries. The business of the Conference was attended to with promptness, and in good order. The preaching by the natives was excellent. Although three of my missionary brethren, as well as myself, preached during the session, I think they will all agree with me in saying that the best sermon preached was that by Hu Sing Mi on the "Witness of the Spirit." For an hour and a half he delighted us with the very manna of the gospel, systematically arranged, clearly stated, and urged in beautiful and forcible sentences upon his attentive audience. He was this year appointed presiding elder of the Hing-hwa District.

His old friends in New York will be glad to hear of his progress, and Brother John Stephenson will not regret having taken him under his hospitable roof. Hu Yong Mi, in an excellent sermon on "Consecration," referred to a visit made to him by Dr Parkhurst, of Chicago, toward whom he said his heart warmed as soon as he saw him, and when he came to leave, the speaker wished to present him something, but could find nothing at hand worthy his acceptance. Finally, he lit upon an image carved out of a root of a tree—a very insignificant thing—and timidly offered it to Brother Parkhurst as a memento. Brother P. received it with delight, and said that he would take it home, and put it among his treasures in his drawing-room, which kind language had dwelt in his heart ever since as a precious memory. "So," said he, "God condescends to take our worthless hearts, when sincerely offered him, and to count them among his treasures." The religious services were all characterized by a spirit of earnest devotion, and were sources of great blessing to many hearts. The love-feast on Sunday morning was unusually excellent, and the experience given by a tall brother from Ku-cheng was especially inspiriting, having the true Methodist ring.

"This Conference was noted for the first location from the traveling ministry. Our oldest preacher, Hu Po Mi,

feels compelled, by growing age and family cares, to desist from the work. His request for location was granted, and earnest prayer offered in his behalf by Sia Sek Ong.

"Another of our elders, Li Yu Mi, ought really to enter the superannuated relation. He has frequent hemorrhages of the lungs, and feels that he has not long to live; but he begged to be allowed to try a circuit with an assistant the next year, feeling very unwilling to acknowledge himself superannuated. We granted his request, and sent him to his old home, from which he came out twenty years ago to preach the gospel.

"Three preachers were received into full connection, (no ordinations, of course), twenty-one were continued on trial, and ten admitted on trial.

"We are not without some clouds and trials, but still feel that there is great reason to "thank God and take courage." S. L. BALDWIN,

Foochow, Nov. 6, 1879.

INTERESTING STATEMENTS FROM CHINA.

The "Zion's Herald" edited by the Rev. B. K. Pierce gives the following interesting and heart-cheering intelligence.

"The early civilization, and then the strange arrest of all progress in China, are two of the most anomalous facts in history, and have been insoluble problems to Western thinkers. When all the West was in the night of the dark ages, China had the mariner's compass; had gun-powder, investing civilization with military superiority over savage warfare; had paper, for literature; had the art of printing; had, in fine, the most advanced civilization then in the world. By some mysterious cause she suddenly paused, and we have long considered her stagnant, if not dead. But China has entered the race of nations, and General Grant wrote, last year, from one of her ports: "You have been here and know the scenery and people as they were a few years ago; but if you could be here now, it would be hard for you to realize the change that has taken place. Travel through any part of the interior is as secure for the unaccompanied and unarmed foreigner as it is in New England. They have as universal a system of free schools for male and female throughout the empire as we have in the Northern States of America. They have a military and naval academy, colleges and schools of science on as high a basis of scholarship as our institutions of the same class. In the schools of science, the student must pass a high examination in English to enter, and then his course is six years." The awakened spirit of the age has broken into China; and she can hardly remain behind Japan in progress and innovation. Like Japan, she is now opening all her interior to Christianity. At least two-score of her great cities and nearly four hundred of her towns and villages have become mission stations. There are twenty-five thousand of her children in mission-schools; and some thirteen hundred missionary laborers, male and female, native and foreign, are abroad in her immense field, preparing to reap the harvest. Her language has the whole Bible, and thus affords it to at least a third of the population of the entire world."

A TRUMPET-BLAST FOR CHINA.

Dr. Tyler, thirty-four years a Foreign Missionary of the Protestant Episcopal Church, late from Japan, says:

"Miss Howe is welcomed to her former field of labor in a letter of November from Supt. Hart of Kiu Kiang, China. He also gives a trumpet-blast to the Church at home, in behalf of China, which he regards equal in importance to ten Japans. We are heartily glad to welcome Miss Howe back, and receive her sister into our mission, as also Miss Bushnell, M.D. The W. F. M. S. is now well represented.

"What is the matter with the people? Do they not know that we are setting up the standard in the greatest heathen

empire on the face of the earth; that we confront the strongest foe the Church has ever met—the broadest and wealthiest land ever given up to idolatry, and the most persevering mass of humanity under the sway of one human being? Does the Church not realize the fact that China in a few years will, as a factor among nations, be equal in every material respect to ten Japans? The changes going on here are slow, but sure. Oh, that some angel of mercy could fly through the land and awaken a suitable interest among God's people, that they may arise to this mighty work. The pressure will be laid upon the Church before long, and she will rise with a shout for China. May God, who regardeth the moral and spiritual darkness of this people, press their claim upon you, so there will be no withholding."

GOOD TIDINGS FROM GREECE.

We take the following from the "Protestant Standard": The New Testament in the original has been ordered by the Department of Education to be used as a reading book in the public schools of Greece. This is a new and interesting phase of things. There are in the kingdom 1,300 schools of the primary grade, with about 90,000 scholars. The "Record" of the American Bible Society, which has received this important intelligence, gladly remarks:

"It makes the heart swell with emotion to think of schoolboys at Athens reading Paul's sermon on Mars Hill, and of Corinthian lads growing wise over the apostle's letters to the Church at Corinth.

"And it makes our heart swell with emotion to learn that the blessed word of God is so honored in Greece as to be placed in the schools and used as a text-book. But here in America, the vaunted "land of Bibles and of Bible privileges" the Holy Scriptures must be kicked out in a weak and vain attempt to conciliate Roman Catholics. May God forgive the people of this country their shameful folly!"

Revival Miscellany.

Our Methodist exchanges, the New York "Advocate," "Western Christian Advocate" and "Zion's Herald," "Pittsburgh Christian Advocate," and the Methodist, come freighted with the glorious intelligence over which angels delight to ponder. In different parts of our beloved Zion hundreds are being brought into the fold and made new creatures in Christ Jesus. We could fill our pages with such glorious triumphs of the cross. Our space will only allow of recording a few of these victories to encourage the hosts of Zion all along the line. Rev. George Hughes, Editor of the New Jersey Methodist says in regard to this work of soul-saving, "Brethren make good use of the Jerusalem blade. Press the battle to the gate. Gather every trophy possible. Let heaven deepen the hallelujah swell. Put the souls in hand square through the "Wicket Gate." The Lord is visiting our colleges and seminaries of learning with the gracious outpourings of His Holy Spirit.

A VERY remarkable work of grace has been progressing in Wesleyan University, at Middletown, Conn., for the past two weeks. Nothing equal to it has occurred for years. The entire college is under its influence. On Friday last studies were suspended, and students and faculty devoted themselves to prayer. Fully four-fifths of the students were present President Foss led with great tenderness the service. It was a meeting of intense interest. All classes of students were moved by the power of this remarkable spiritual movement. Many and very interesting conversions have already occurred.

REV. O. W. SCOTT, writes from Kingston, Pa.

"We are in the midst of a gracious revival. Already nearly seventy-five have sought the Savior at our altars. Quite a large number of students in the

Wyoming Conference Seminary (located here) have been brought to Christ. We are expecting a much larger ingathering."

AT Hackettstown, N. J., a great revival is in progress. Up to date, 169 conversions, about 140 received. Rev. A. H. Tuttle is pastor.

THE new Church at Montclair, N. J., Rev. J. I. Boswell, pastor, has been favored with a gracious revival of religion, and thirty-four persons were received on probation on Sunday, Feb. 1.

TRINITY M. E. Church, Bridgeton, New Jersey Conference, has been blessed with a gracious revival of religion, that has resulted in the addition of eighty-two probationers, and the quickening of the whole Church. Mrs. Lizzie R. Smith, of Pennsgrove, N. J., aided us greatly in the beginning. She is an efficient worker in revival services.

REV. B. WEED GORHAM, evangelist, has been assisting Rev. W. Walton, at Commerce st., Bridgeton, N. J., in special services, with blessed results. The Church has been instructed, as but few men can do it, in the possibilities of grace and of religious experience. Brother Gorham does solid work; is one of the most discrete, judicious—indeed, one of the very best helpers in revival efforts we have in the field: God owns the word as he presents it. The Church has been greatly quickened, and a number converted. W.

NEW YORK.

A GREAT work of grace is now in progress at the St. James' Methodist Episcopal Church in this city. On Sabbath, January 11, the power of God came upon the people, and many scores of souls in the Sabbath-school and in the evening congregation sought Christ, and many were happily converted. At the evening services during the week there have been large congregations, and conversions at every service. Sabbath, January 18, witnessed a repetition of the preceding Sabbath, and the meetings of the past week have moved on with increasing power. The awakening is extensive, the convictions are deep and searching, and the conversions thorough. The officials and membership of the Church come up to the support of the pastor, Dr. King, nobly.

A GRACIOUS revival spirit prevails in the First M. E. Church of Syracuse. Meetings have been in progress for nearly a month, conducted by the pastor, Rev. Dr. M'Carty and the old mother Church of Syracuse Methodism is being greatly quickened.

THE deep religious interest continues at the Forsyth street M. E. Church. Mrs. J. E. Foote and other revivalists will assist the coming week. Twelve joined Sabbath morning on probation.

IT is estimated that in Orissa, India, 400 Hindoos have renounced caste and become Christians, many of whom are of the highest caste and of considerable wealth.

AT Bedford street M. E. Church, N. Y., Geo. Van Alstyne, pastor, since Nov. 1 the revival spirit has been largely present. During November and December conversions were taking place at nearly every prayer-meeting and Sabbath evening service. Special revival services were begun with the Week of Prayer, and are still in progress. Up to this time nearly one hundred have been at the altar, between eighty and ninety of whom have been converted. Last Sabbath afternoon, at the communion service, seventy came forward and were taken on probation. Several seekers were at the altar again in the evening.

The promise of a revival at Yonkers, under the labors of Messrs. Mead and Linn, has been amply fulfilled. Last week was the fifth of their stay in the place, and they report over a hundred as having been at the altar, most of whom have professed conversion.

IN Brooklyn several of our Churches are enjoying revivals. Simpson Church, Dr. Chadwick, pastor, and Summerfield, Dr. Sims, pastor, have been especially

favored. At St. John's, Dr. Peck, pastor, the work still goes on.

A VERY precious work of grace is in progress in St. John's M. E. Church, Newburgh, N. Y., Rev. F. Hamlin, pastor. The services are well attended, the house being sometimes too small for the number of people desiring admission. Already about eighty have professed conversion, and still the work goes on.

THE number of converts at the Wharton Street revival has reached 800. Still the brethren labor on, and the expected 1,000 will probably be secured before conference.

PASTOR Stanger at Tom's River writes: Don't know where you got the number of conversions of the revival of my Church; but one hundred is not half the number—and happy to say we have had about 220 conversions as near as I can tell, and 162 already joined the Church, and the work still going on with unabating interest. Many of those converted are heads of families and the leading men of the town.

AT Stockton, T. J. Prettyman, pastor, there have been over 300 conversions.

THE revival in the First M. E. Church, Phillipsburgh, still continues. Upward of 200 have been forward for prayers, a majority of whom have been converted. A recent temperance wave swept over the place, 1,500 signing the pledge. A club of reformed men has been organized, and a Ladies' Temperance Union numbering about 500.

A REVIVAL meeting of more than usual interest is in progress at Chester St. M. E. Church, Baltimore. Meetings are held day and night. More than one hundred souls have been converted, one hundred of whom, have joined that station. The meetings are conducted by the pastor, Henry Nice.

THE Revs. W. G. Herbert and L. L. Brown, pastors of the Elkridge Circuit, are still laboring in revival work. Two hundred conversions; one hundred and seventy probations.

THIRTY have professed conversion and seventeen entire sanctification at Westcottville. C. A. Malmsbury, pastor.

MERIDIAN street, Boston, Mass., L. B. Bates, pastor, for more than eighteen months has enjoyed a constant revival since the 1st of October, 1879. Sixty have been received into full membership from probation, and since Jan. 1, 1880, more than fifty have commenced the religious life, and many others are becoming deeply interested. This Church is doing quite a successful work in the interests of seamen. A number of sailors have been converted during the past year, and the most of them have already gone to different portions of the earth to tell of Christ, the only Savior of lost men.

CLEVELAND, OHIO.

THE Rev. Mr. Curtis, of the South Presbyterian Church, Cleveland, Ohio, is in the midst of the most extensive revival that he has known during his ministery of nearly thirty years. He believes that nearly one hundred souls have recently been born into the kingdom of God within the limit of his charge.

Mr. R. S. Underwood, the Evangelist, was to have closed his revival meetings at Schenectady, N. Y., Dec. 5th, but so much new interest was developed that he continued another week. Over fifty professed conversion.

Correspondence.

LETTER FROM CANADA.

Dear Bro. Palmer:—It was in the summer of 1867 that you and your late greatly-beloved and venerated companion, visited "Griensby Camp Meeting." To me the event has proved one of the most memorable epochs in my spiritual history. Many years before that, I had attained the experience of full consecration, but had not been wholly saved from doubts. No matter how signally God from time to time put his seal to my oft-repeated vows—times of dullness and of

weakness would come, and then I would doubt.

At that meeting, however, I preached upon the subject, was greatly blessed in my own soul and wonderfully drawn out after God. Now, said the adversary, here is the proof you never did enjoy the blessing before, what you are drawn out to seek for, is it. I yielded and fell as an angel from light into darkness and terrible spiritual deadness. The Spirit left me. You were concluding a fellowship meeting the next afternoon before the stand, when I stood up and related my experience. How I thought I had never had the witness of the Spirit to my entire sanctification. Your dear wife, the late Sister, Phœbe Palmer, rose up at once. She unthreaded my whole experience; she showed me how I had dishonored God by my doubts; she reproved me sharply, as though she were commissioned specially to do so—for my sin. I stood convicted. How the sin of doubts rose up before me under her spirit indited words as the soul damning, God dishonoring crime. How I wondered that I had never seen it so before. Shame and grief mingled with gratitude, that the cause of my want of a clearer experience was detected. There standing in that congregation I vowed before God if He would restore to me His sanctifying Spirit, I would doubt no more forever.

Hallelujah to God! The victory was mine. The contest of nearly sixteen years was terminated. Doubt was cast down. Christ reigned supreme. Have I been tempted to doubt since? I can hardly say that I have. Satan has tempted me. Times of comparative dullness in experience have been felt; times of little apparent power or emotion, and then I have heard his voice, saying, "Is this holiness"; and in a moment I have grasped my Savior with a stronger grip; and Satan was no more seen; but the Savior has come in sight, saying, "I am thy salvation and thy peace," and my apathy has been turned into joy and praise; nor has my victory over doubt been unattended by other most signal benefits. God has made more use of me to some extent as a standard bearer. He has opened before me paths of usefulness that would otherwise have been closed. He has led me by a way which I had not known; and to-day I feel that for promoting the revival of God's work in the conversion of souls in the quickening of a lifeless and formal Church, there is no doctrine which takes precedence of that of entire sanctification. "Through the blood of the Lamb and the gift of the Holy Ghost."

I am yours, truly,

JAMES HARRIS,

BRUSSELS, ONT., CANADA.

JAN. 30th, 1880.

"CONVINCED AGAINST MY WILL."

The strong desire I have to write you, I regard as the direction of the blessed Holy Spirit. I have committed my "way unto the Lord"—therefore I must not resist the teaching I receive.

Having been a reader and subscriber of the "Guide" for seven years, you and Dr. Palmer cannot be strangers to me, but friends whose monthly visits I hail with pleasure and profit. I praise the Triune God that ever a copy was put into my hands. I rejected the truth, in my blindness, but through the pleadings of a friend I consented to read one number of the "Guide," commencing with a mind fully prejudiced, against my will, that this "full salvation" is attainable in this life, and that I must not linger at the pool. Since I attained unto this blessed state of freedom from sin, two of our members and one of our ministers have entered into the "Valley of blessing so sweet." When I think of the frail instrument our Father deigned to use in this work I am held in wonder and praise; but these are so few when the fountain is so full and free. I long to see the entire Church presenting their bodies "living sacrifices." Many are indifferent, others are cavilling at the doctrines, etc. Now will you not present our case for prayer at your Tuesday meetings?

We are in the midst of Roman Catholics and High-Church Episcopalians and nothing less than full consecration will save our Church from the forms (without power) that abound.

A WAY TO DO GOOD.

PARLOR MEETINGS.

Some time ago a Christian brother who had been spending several months in England, described to me a method of usefulness much practiced there among the middle and higher classes of society, and which has to some extent I believe, been practiced here. I think wherever it has been tried it has been found attractive and useful. Though the social element of our nature too often is allowed to run into worldliness, it may and ought to be regulated and employed so as to help to bring the world to Christ. I will briefly state the method to which I have referred, hoping that the mention of it may be suggestive of good to those who would gladly avail themselves of any means of making those around them better acquainted with an all-sufficient Savior who is to be received by faith. The method is as follows: A gentleman and his wife sent out cards of invitation, inviting those who receive them to come at an appointed time, and spend a social and religious evening in company with other Christian friends at their house.

"Refreshments at 6 o'clock; social conversation till 7. At 7 o'clock the chair will be taken by Rev.——— or Mr.——— who will call the meeting to order, and conduct the further exercises which will consist of singing, reading the Scriptures, prayer, and brief addresses."

As the company arrive they are shown into the dining-room where a table is spread with some simple refreshments, and each one takes a sandwich or two with a cup of tea or coffee, as they choose. They then pass to the parlor, and spend the time in conversation with their friends till the other exercises are announced.

Truly your Brother in Christ,

HENRY BELDEN.

EXTRACT OF LETTER.

W. C. Palmer, Dear Brother:—I am aware that you receive many letters from your subscribers, testifying to the good that is being done by the circulation of the "Guide to Holiness," and yet my desire to add my mite to these testimonials, is irresistible. I was soundly converted to God early in life, and united immediately with the Methodist Church. With a zeal and energy, for which I praise God today, I entered into His service, early married to a Christian man, the way to serve Him, whom my soul loved, seemed easy. But, alas! only a few years were we permitted to live in our peaceful home, where the family altar had been erected night and morning, ere the cry of war sounded through our land. Our home too sadly felt the shock—its sacred ties were rent asunder. The young husband and father going forth never to return to the little family. Only to God could I go with the three fatherless ones. I gave them to Him in prayer, and promised by Divine aid to train them for Christian usefulness here and perfect happiness hereafter. Guided by this desire, I went from the home of my childhood, as my sons neared manhood—to a Northern city to give them better educational advantages, placing them in college for rare mental and spiritual culture. I gave my letter, for membership—to a Church, where perfect love was agitated. Many professed the blessing. I first looked on and doubted, but, with a soul hungering and thirsting after more righteousness; desiring to be filled with all the fullness of God, and realizing what others professed was promised to me, even me, I soon yielded to the heavenly touch; my heart was opened to receive all. I read many of the works of Mrs. Palmer and others; I learned to distinguish between faith and feeling, the will and the emotions. Many passages of Scripture that before seemed dark were made light. The testimony of God's people and their holy lives were especially blest to me. The result of all

this, glory to God, is a richer, a brighter experience. I was a Christian before, and had been wonderfully sustained through severe trials, but at times a doubting one, sometimes on the mountain top and then the vale. Now I find faith more constant, more steady—trusting—trusting all the time, trials are still mine, but more than ever are they blessed to the good of my soul, and blessed be the name of Jesus this rich experience came to me in the hour of need.

B. J. MITCHELL.

Miscellaneous Gatherings.

"WET THE ROPES."

In both creeds, the article of "the Catholic Church" has, going directly before it, the article of "the Holy Ghost." Ages of the faith in the Spirit are ages of spiritual victory. The Spirit who inspires the body breathes on the individual heart. It is well to mend and oil the wheels; but into them let the living creatures come, on their wings! We had better not be too punctilious about methods, rules, by-laws, if we can only get the blowing of the north wind, and the awakening of the spring time. Where the Spirit of the Lord is, there is liberty. God will forgive us if in our self-forgetting eagerness to save our brothers and build wide our Father's house, we make here or there a mistake, or overlook some prudent caution.

When the great obelisk, brought down the Mediterranean from Egypt, was erected by Fontana in the square of St. Peter's, in 1586, it was determined to make that gigantic undertaking an incarnation of the knowledge and resources of the capitol of the world, in the time of Sixtus V. A student on the spot has painted the scene in words. I recall the description imperfectly. The tackle was arranged, the hands were picked, and every precaution was taken for the difficult and perilous work. So necessary was silence deemed, to prevent a panic and a crash, that it was agreed that whoever should utter a loud word should be struck dead. As the majestic monolith swung up on its end, the populace closed in, and the area was crowded to the base. Slowly the huge monument of Egyptian toil and sweat rose—five degrees, ten, fifteen, twenty. Suddenly there are signs of faltering and a pause. No voice speaks under the penalty of death. It moves again under the pulleys to the forty-third degree, and stops. The engineer trembles; the masons look at one another, and watch in despair the hanging mass of stone. Which way will it fall? There was silence everywhere. Tiptoe, on a post, in a rough jacket, his figure strained, and his face like a prophet's, stood a sailor watching the scene. From his lips, over the breathless mass of men, rang a clear cry: "Wet the ropes?" From the chief engineer and his band of servants that lawless shout had instant obedience. Water was dashed upon the cables; they bit fiercely at the granite spar; the windlasses were manned again; the obelisk rose to its place, and took its stand for centuries.

Possibly God wants in His Church, just now, the fiery inspiration of uncalculating zeal, and a fearless faith, more than mathematical proportions or a faultlessly-adjusted scheme. All honor to the regulations and the ropes; but if they are dry and weak, and give, he will be pardoned who pours over them living and saving water. "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy. . . . And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved."—BISHOP F. D. HUNTINGTON.

Glory and praise to Jehovah on high!
Glory from all, through the earth and the sky!
Angels approach Him in homage and duty;
Fall at the feet of your Heavenly King:
Saints, to his presence O throng, in the beauty
Of holy devotion, His mercies to sing;
Glory and praise to Jehovah on high!

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting of January 20th was largely attended, and an unusual degree of divine influence pervaded the assembly. The felt presence of the High and Holy One was realized by all present, and as we sung

"Come Holy Ghost, for moved by Thee,
The Prophets wrote and spoke;
Unlock the truth thyself the key,
Unseal the sacred book,"

The answer seemed to come direct, and the blessed truths of the precious Word were illumined with more than earthly brightness. The Holy Spirit seemed to say to all in the room "Wilt thou be made whole." "Jesus came to deliver us out of the hand of our enemies, that we might serve Him without fear in holiness and righteousness all the days of our life.

A large number of requests were read from different portions of our country. The Doxology was sung for answers to prayer that had been previously presented, and the Rev. L. S. Dunn followed by Dr. P. led in prayer. Mrs. P. then read and commented upon the precious Word.

Mrs. P.—The Holy Ghost does talk to us. The voice of the Scriptures is the voice of the Holy Ghost. "Holy men of old, spake as they were moved by the Holy Ghost." Our blessed Jesus when moving among men in a human form often said emphatically, I say unto you,—He also said, "My sheep know my voice." Let us listen to the voice of God, and take as our lesson this afternoon 1 Corinthians, 2nd Chap.

We read here, about "Them that are perfect;" we need not always be children. We are told of the varied gifts that were given for the "perfecting of the saints." We are also told "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by his Spirit." Isaiah says "prepared for him that waiteth for Him." Let us wait for, let us love Him who only can, and does reveal unto us the deep things of God.

Nearly fifty years ago, an intense desire was awakened in my heart to know that the spring of every motive and act was pure. I remembered that Abel and Enoch had the witness that they pleased God. An inner voice seemed to say, "The blood of Jesus Christ cleanseth from all sin." My heart said, this question must be settled. The testimony given to Enoch and Abel, God will not refuse to give to me, if I come for it. Then came this blessed lesson of the twelfth verse, "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God." We may know that the spring of every motive is pure, but we must be spiritual, or we cannot discern spiritual things. Obedient faith said, I will obey, and reckon myself "dead indeed unto sin." After a few days testing, faith rested, the baptism came, and with it, the blessed inward consciousness of purity so strong that the almost involuntary expression of the heart and lips were, surety more sure.

Rev. L. S. Dunn.—In order to know anything, we must be in a condition to know it. The blind man knows nothing of light or colors, or the deaf man of harmonious sounds, so is the rustic ignorant of the uses of the various apparatus he sees for the first time in the laboratory. Thus spiritual things are foolishness to those who do not understand or comprehend them, for the carnal mind cannot discern them. How can we become in a right condition? Faith brings the Holy Ghost, and He opens our eyes. A converted infidel found a text to him quite new, which gave him great pleasure. He hastened with it to a clergyman, as

something which perhaps he had never seen, who informed him, however, that it had been his comfort for many a day. Oh, if our eyes were more opened. The Bible is a new book to me. Every time I open it, there seems to be a new combination—like in a kaliedescope, God's word will be a new revelation throughout all ages. Get your eyes open, and you will know all this truth. You will never know what communion is till you experience it. "Apocalypse," an "opening up." I thank God that to some extent I know the length and breadth of God's love.

Dr. Cullis.—"Thy word have I hid in my heart, that I might not sin against thee." If anything is true it is God's word. It is so precious to me, I'd rather feed on it than on anything in the world. "I had fainted unless I'd believed to see the goodness of the Lord, in the land of the living." With many, there is no question about the future, we expect to go to glory, but they sometimes miss the goodness of the Lord, in the land of the living, thus missing this rest, in this world. The promises are to be accepted by faith. All things ye desire when ye pray, believe that ye receive them, and ye shall have them." The promise does not hinge on feeling, but believing. I have often been to the Lord, to ask Him for something, and had no feeling. I should as soon question my existence, as to doubt God's word. Take God at His word. Does not the blood cleanse from all sin? It cleanses, it cleanses! it cleanses the moment we believe. These are not questions but facts. Shall we believe Jesus? If you want a happy heart take Jesus. You will have songs on your lips day and night. "All things are possible with God, and all things are possible to him that believeth. All the rope in use in her majesty's service has running through it a red cord. It is the line of royalty, and against the law to use in common rope. The same line of royalty runs from Jesus to each of his children, and all looking at us, should be able to clearly see the red line. If in the pathway there are thorns, one stands ready to deliver you, even though the waters stand up very high, on either side.

Mrs. Cullis.—"Bless the Lord, Oh my soul, and all that is within me bless His holy name." It is right that we should be witnesses. Not only to stand up once and awhile and say something; but what did the great witnesses do? They counted not their lives dear, they had faith—they were willing to do anything for God. Let us ask ourselves, are we such witnesses! I want to be such a one. Let us not stagger at the promises. The good martyrs did not, and have we not the Holy Spirit? It is not we that testify, it is the Holy Spirit. Let us lose sight of ourselves, of our short comings. It is sweeter and sweeter to trust Jesus, whether in parlor or kitchen. The witnesses are about us, but we must look to Jesus only.

A Brother.—An incident is given in Fletcher's life which may help on the subject of faith and feeling. Fletcher was in the home of a lady who repeatedly told him she could not believe, because she could not feel. An untasted glass of wine stood on the table near him, which his hostess had provided for him, and seeing he had not partaken of it, made some allusion to the fact. Madam, said he, "I am waiting to feel the vivifying and warming effects of this wine, before I drink it!" Oh, Mr. Fletcher, said the lady, "you have cured me; I understand what has so long troubled me."

Rev. Mr. Browning.—I've been in the fire, but it did not burn. The Lord was in the furnace with me. I am glad to have had this experience, for although I had faith to believe it would be even thus, my friends were doubtful, and now I have the evidence of God's faithfulness. There is no heat in the fire. One comes thus to know the riches, and fuller power of God's mighty love.

Rev. B. W. Gorham.—I want to speak of two things. One is watchfulness. I

did not in my first Christian experience understand the word. It made me tired to watch and to think of it. I thought it was pulling this way and that, to keep the devil off. I never knew the essence of watchfulness till I received the baptism of the Holy Ghost. It means a looking unto Jesus. It is not hard to look to the one you love best. I found the devil could do nothing till he got my eye. If I look to Jesus, keeping my eye on Him, the evil one has to meet my Savior, and of course is vanquished. I thought that rest was a second cousin for laziness. But it is a resting for hard work. It is good in the heart, and for the soul. A Christian is a man who travels through the desert with an artesian well always within him.

Rev.—I believe in a real solid holy joy and laughter. Upon forgiveness, a solemn solemnity rests upon the saved soul. God wants a joyous company. Many seem to think there is a great gulf between them and full salvation. Not so. Give joy a welcome to your heart, and joy comes up in your soul. I can take my mistakes and leave them at Jesus' feet.

Brother from Scotland.—Some think on the earth it is all cross-bearing. I think it is also crown-wearing. A child said, she had swallowed a spoonful of sun-shine, as the beam of sun-light fell across the spoon she lifted to her mouth. We can take ladles full. Every man and woman is an Epistle read of all men.

Rev. I. Simmons.—The great power of God fills all my soul. I feel that all anchors are cast. This meeting is to me an Oasis, where I can drink, God sanctifies my temperament. I try in social life to be led by the Holy Ghost. Christian people must be segregated from others, and I find my soul is in the best and the most joyous company.

Rev. J. Parker.—There is a test. Will you be loyal to my truth? Fox's book of Martyrs had been my pleasure from a child. They brought out the truth unburned. I use the Holy Ghost's expressions, remembering He hath said "Whoso is ashamed of me and of my words, of him will I be ashamed before my Father and His holy angels." I desire to be loyal to him. Rejoice in the Lord, Oh ye righteous, Oh give thanks at the remembrance of His holiness." A day of fog and dampness to men it must be whose life is mixed. God protests against a mixed life. God says "Be ye holy for I am holy." We are willing to be in the minority.

Children's Department.

EXPERIENCE AND INCIDENT.

RETALIATION.—A lady once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern:

"One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen, and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said:

"See what comes of kicking when you are hit. Just so I have seen one cross word set a whole family by the ears some frosty morning."

Afterward, if any brothers or myself were a little irritable, she would say: "Take care, my children. Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble."

Book Notices.

TOBACCO—Its Physical, Mental, Moral, and Social Influences. By Rev. B. W. Chase, A. M. Price, 40 cents; $24 per hundred.

This is a neat little volume of ninety pages, in which the author produces abundant testimony from medical authorities of high standing, to prove the injurious and often startling results of the poison of tobacco. He justly calls it "the recruiting officer of the alcoholic ranks." We wish this volume may have a large circulation.

THE INDIA METHODIST WATCHMAN. Issued monthly by ministers of the M. E. Church, at Madras, India. (16 pages, 8x11 inches.) A Pastoral and Evangelistic paper. It deals fairly and squarely with all religious questions. It will help the Mission cause wherever it goes. Try it one year.

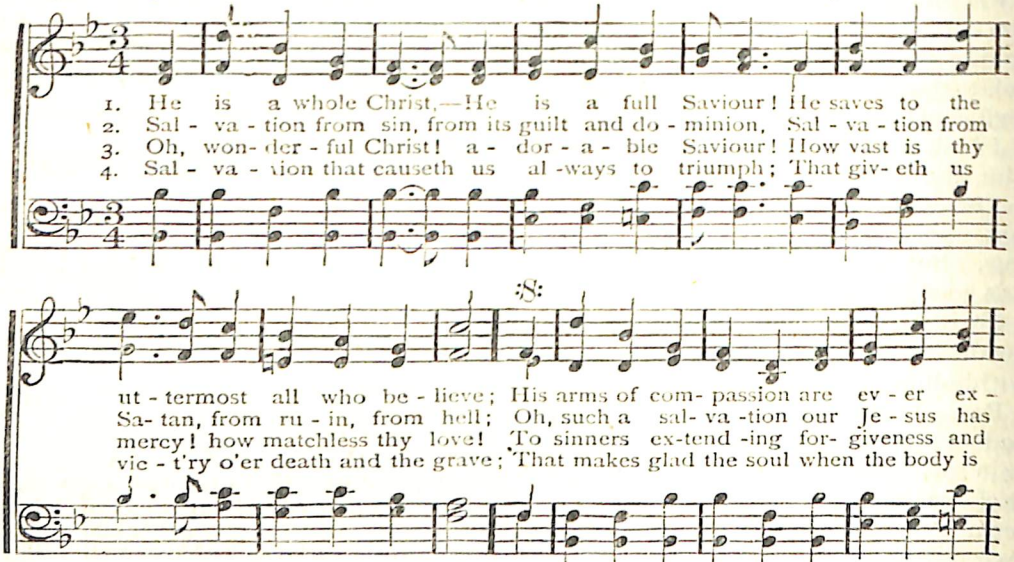
TERMS—In America, One Dollar. Agents, Hitchcock & Walden, 913 N. 6th Street, St. Louis, Mo.

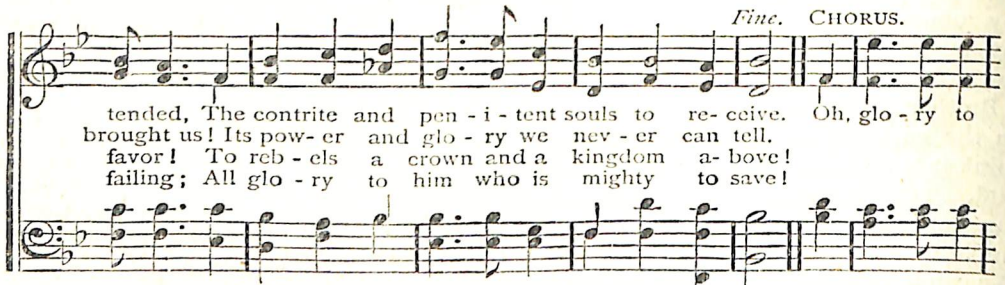
In England, &c., 4 shillings. Agent, Niven N. Kerr, 18 St Oswald's Road, West Brompton, London, S. W.

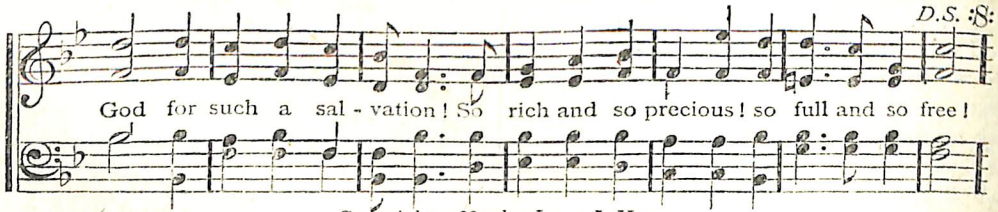
The Great Salvation.

"He is a whole Christ,—a full Saviour! Glory to God for such a salvation!"—
Last words of Bishop Haven.

Mary D. James — Jno. R. Sweney.







Copyright, 1880, by John J. Hood.

From "THE QUIVER," a book of Sacred Song, to be pub. April, 1880.

LEAFLET No. 28.] [PRICE $2 per 100

PUBLISHED BY JOHN J. HOOD, 608 ARCH ST., PHILA., PA.

GUIDE TO HOLINESS.

APRIL, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

MOUNTAIN APPROACHES.—NO. III.

We saw Christian at the close of our last article taking his course from the palace Beautiful. He was refreshed and armed for his journey. And, in order that he might resume his pilgrimage spiritedly, his good friends at the palace accompanied him down the hill, saying, "that as it was difficult coming up, it was dangerous going down." Descending the hill he was to pass through the valley of Humiliation. Therefore, Piety, Charity and Prudence cheered him with their happy converse, and on parting gave him "a loaf of bread, a bottle of wine and a cluster of raisins." This is a beautiful picture of abounding grace by Jesus Christ. Pilgrim-life is not unattended by refreshment and inspiring converse. We are not sent on "a warfare at our own charges." The palace Beautiful, ministering spirits, and bountiful provisions are in the path leading to the Celestial City.

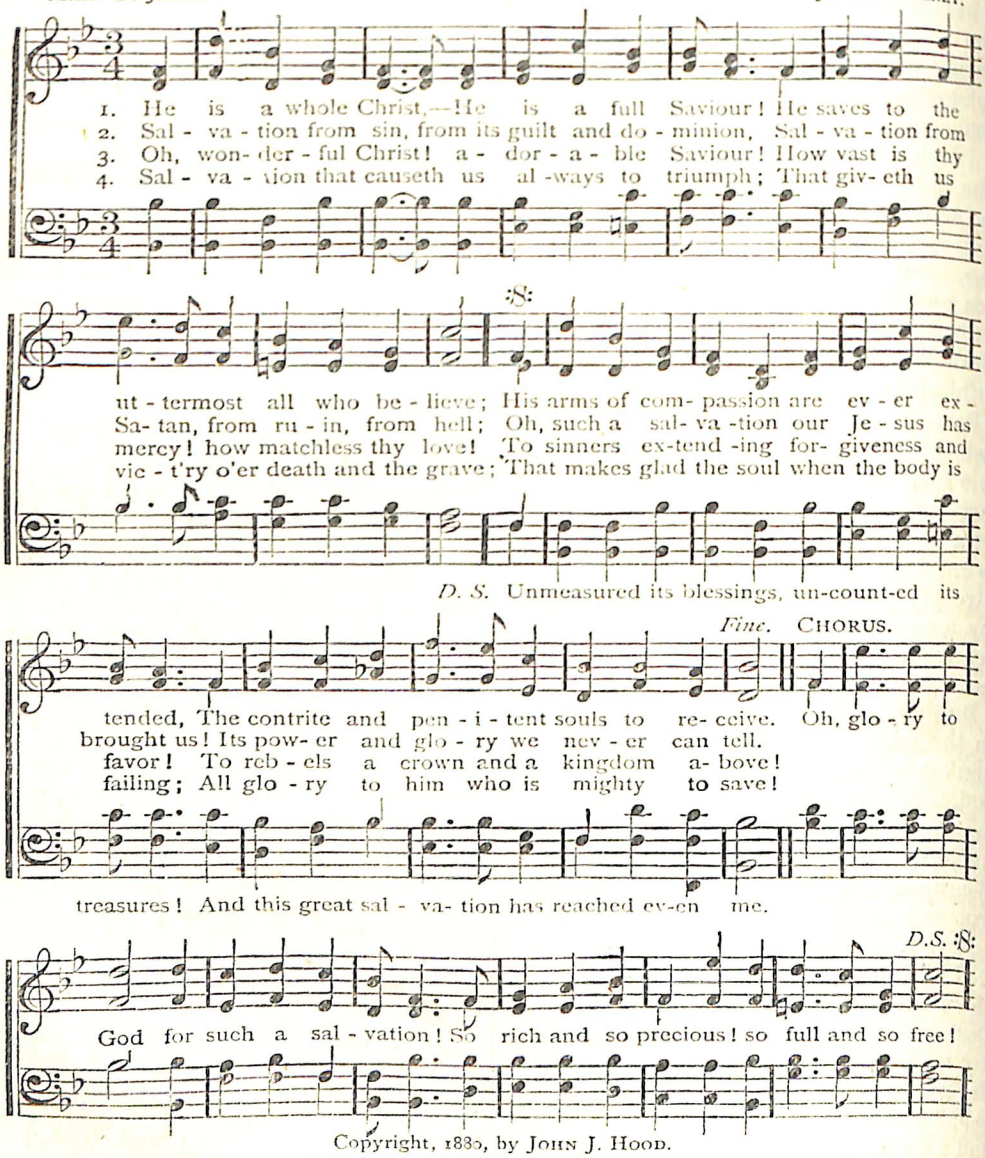
We are now to contemplate another phase of pilgrim life, in making the approaches to the Delectable Mountains:—

4. *Satanic Assaults.*—Having entered the valley of Humiliation, Christian had not gone far when he was met by a formidable antagonist—Apollyon. His appearance was terrible. In looking upon this monster, a momentary fear came over Christian. But quickly recovering himself, he resolved to stand resolutely against the foe, remembering that every part of his person had been provided for except his back. Therefore, to attempt to fly would increase the peril of the occasion, exposing his back to the keen penetrations of the fiery darts. Apollyon, recognizing Christian as a deserter from his realm, was enraged. He sought to reason the case with him, and entreated him to return to his allegiance. But our pilgrim maintained his ground, declining decisively every proposal. Then was the great chieftain of darkness highly incensed, and fell upon poor Christian with all his might. His darts were thrown violently and with amazing rapidity. Christian used his shield dexterously, and hurled back the missiles. In the midst of the conflict, however, he was slightly wounded. For half a day the combat continued, our hero withstanding the onsets as best he could. At length the great adversary came into close quarters, and violently wrestled with Christian. At this point his sword was thrown from his hand, and he was at disadvantage. Apollyon was ready to exult over his victim. But, just at the moment, while Apollyon was directing his last blow, Christian, recovering his keen-edged sword, gave his great antagonist a deadly thrust, causing him to reel

The Great Salvation.

"He is a whole Christ,—a full Saviour! Glory to God for such a salvation!"—
Last words of Bishop Haven.

Mary D. James — Jno. R. Sweney.



Copyright, 1880, by John J. Hood.

From "THE QUIVER," a book of Sacred Song, to be pub. April, 1880.

Leaflet No. 28.] [Price $2 per 100

PUBLISHED BY JOHN J. HOOD, 608 ARCH ST., PHILA., PA.

GUIDE TO HOLINESS.

APRIL, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

MOUNTAIN APPROACHES.—NO. III.

We saw Christian at the close of our last article taking his course from the palace Beautiful. He was refreshed and armed for his journey. And, in order that he might resume his pilgrimage spiritedly, his good friends at the palace accompanied him down the hill, saying, "that as it was difficult coming up, it was dangerous going down." Descending the hill he was to pass through the valley of Humiliation. Therefore, Piety, Charity and Prudence cheered him with their happy converse, and on parting gave him "a loaf of bread, a bottle of wine and a cluster of raisins." This is a beautiful picture of abounding grace by Jesus Christ. Pilgrim-life is not unattended by refreshment and inspiring converse. We are not sent on "a warfare at our own charges." The palace Beautiful, ministering spirits, and bountiful provisions are in the path leading to the Celestial City.

We are now to contemplate another phase of pilgrim life, in making the approaches to the Delectable Mountains:—

4. *Satanic Assaults.*—Having entered the valley of Humiliation, Christian had not gone far when he was met by a formidable antagonist—Apollyon. His appearance was terrible. In looking upon this monster, a momentary fear came over Christian. But quickly recovering himself, he resolved to stand resolutely against the foe, remembering that every part of his person had been provided for except his back. Therefore, to attempt to fly would increase the peril of the occasion, exposing his back to the keen penetrations of the fiery darts. Apollyon, recognizing Christian as a deserter from his realm, was enraged. He sought to reason the case with him, and entreated him to return to his allegiance. But our pilgrim maintained his ground, declining decisively every proposal. Then was the great chieftain of darkness highly incensed, and fell upon poor Christian with all his might. His darts were thrown violently and with amazing rapidity. Christian used his shield dexterously, and hurled back the missiles. In the midst of the conflict, however, he was slightly wounded. For half a day the combat continued, our hero withstanding the onsets as best he could. At length the great adversary came into close quarters, and violently wrestled with Christian. At this point his sword was thrown from his hand, and he was at disadvantage. Apollyon was ready to exult over his victim. But, just at the moment, while Apollyon was directing his last blow, Christian, recovering his keen-edged sword, gave his great antagonist a deadly thrust, causing him to reel

back from his victorious presence, while he exclaimed, "Nay, in all these things we are more than conquerors, through Him that loved us!" A mysterious hand came to our pilgrim with leaves from the tree of life to heal his wounds, and he went on his way rejoicing.

Christian pilgrim Zionward, this is your allottment. Satanic conflicts await you. The great chieftain of darkness will contest the ground with you. Inch by inch he will dispute your march. But, shall believers fly? Never; no, never! Like good Christian in this graphic portrayal, stand your ground. Yield to no satanic argument. Close your ears to every entreaty. Let him know that return to the city of Destruction is impossible. When he flings himself upon you in fiery majesty, grasp the sword, "the sword of the Spirit, which is the Word of God." Give him the deadly thrust. Extort from Apollyon's lips the wail of discomfiture. Let attendant friends utter the sympathetic groan. Take up the apostolic song of conquest!

5. *Worldly allurements.*—The world is no friend to grace. It is full of witcheries. Its blandishments confront us on every side. Unless ever on our guard we may yield to some of its enticements. Christian, according to the picture before us, must pass through "Vanity Fair." The good Faithful was by his side. They strengthened each other's hands in God. The timely counsel of Evangelist, who met them on the threshold, prepared them for the outlying perils. This Vanity Fair was of ancient origin, full of activity, kept in full blast all the year round. As our pilgrims attempted to pass through, they were marked men. For three reasons:—1st. Their peculiar raiment. 2d. Their peculiar speech. 3. Their steady refusal to patronize dealers at the fair. When asked, "What will ye buy?" they quickly responded, "*We buy the truth.*" Noble pilgrims! holding resolutely on their way.

Beloved saints of the Lord, behold the great characteristic of true religion here unfolded—"to keep ourselves unspotted from the world." Persuasion and ridicule alike failing to induce our travelers to make even a trivial purchase, they subjected them to persecution, and Faithful was put to a cruel death. The heavenly chariot and horses in waiting, quickly bore the unflinching hero to his crown. The parting clouds, and the sound of the trumpet of victory, heralded his approach to the celestial gate.

Christian, alone and undaunted, urged on his way despoiled indeed of his happy companion, Faithful—yet soon brought into association with Hopeful, who came out of Vanity Fair to join him in his pilgrimage to the height beyond.

Let this lesson be engraven on your minds, ye whose faces are toward the city of the great King—"Keep thyself *pure.*" Let neither entreaty nor scorn induce you to spend aught of your substance at Vanity Fair. On, on, on—be on "double-quick"—make haste to get away from the delusive crowd—*on to the city of God!*

6. *Subtle temptations.*—These lie along the path of the heavenward journey. From every side they look us full in the face. They come with all possible deceivableness. We need to be panoplied with divine wisdom, to hide ourselves in the very secret of the divine presence. No gracious upliftings will exempt us. No dwelling-place on sunny altitudes will shut out the subtle approach of the adversary. Jesus was tempted, so will even his most saintly followers be, to the latest hour of their life.. We are now to look at a sorrowful experience of Christian and his traveling companion, Hopeful. Journeying on, they came to a delicate plain, called *Ease.* Being narrow, they quickly passed over. How many have stumbled at that

spot! "Woe unto them that are at *ease* in Zion." "Demas" appeared just beyond with his captivating smiles and solicitations, and Hopeful was well-nigh overcome. Christian helped him to maintain his dignity. Alas! how many are drawn aside by the bewitching advances of Demas.

Passing through these enticements safely, our pilgrims came to a pleasant river, and on its banks were green trees, and they regaled themselves with the lucious fruit thereof. On either side of the river was a meadow, beautiful with lilies, and green all the year long. For days and nights they were permitted to dwell on those delightful scenes. Is it not written, "There is a river the streams whereof make glad the city of God?"

Now, as they continued their journey from this charming spot, they found themselves in rough places. Divine refreshings often precede rough experiences. So checkered is the pilgrim's life.

In order to avoid the rough places, they turned into a meadow which ran just by the wayside, which was called By-path. Night overtaking them, they were in great perplexity. The path was full of dangers. Giant Despair, who was the owner of Doubting Castle, in that vicinity, came upon them and made them prisoners, thrusting them into a dark and loathesome dungeon. They experienced rough usuage at his hands, and through the advice of his wife he determined on a certain day to put them to death. In this extremity they prayed until midnight, and Christian bethought himself of a key, called promise, which he held in his bosom; the mention of which gladdened the heart of Hopeful. It was brought into use; with it they opened their dungeon door, and of the castle yard, and they were free once more. That key of divine promise thus employed opens to our view the secret of Christian power. It is a key of wonderful potency, unlocking many a dungeon door, and letting prisoners out of Doubting Castle. In the hour of extremity, brother pilgrim, pluck it from your bosom, and you may quickly be brought into a wealthy place. "The promises are all yea and amen in Christ Jesus." Put that key in the lock and Giant Despair will be foiled, and other tyrants.

In our next, we shall contemplate our pilgrims in their mountain-home —the DELECTABLE MOUNTAINS.

TIMELY ADMONITION.

BISHOP HAMLINE, D. D.

Our beloved Bishop Hamline gives some advices and warnings, as to the preaching of Christian holiness and its results, which we are happy to transfer to our columns. He says:

"As the doctrine is preached and the witnesses of the blessing multiply, many cautions will be needed. All that grows up under this cultivation will not be wheat. First—The people should be taught that offenses will come, and should be made ready for them. Some will hypocritically, and others ignorantly say they are sanctified wholly. Such will bring a reproach upon the cause. Second—When this happens, the preacher should be careful not to draw back, and seem ashamed of the doctrine. Let him be forward to bear the reproach, and encourage others to do the same. What would be thought of a minister who should stop preaching regeneration, because some or many who professed to be born again, have made shipwreck of faith, and become grossly immoral? Third—If the people, some of them, speculate and question in regard to the truth of the doctrine, urge them first to seek, and afterward to speculate. No

man ever did or ever will understand it until experience unfolds it. Experience on this theme is as needful to understand it as it is on the mysterious theme of the new birth. O, that all the disputers would become humble seekers! Fourth—When the blessing is attained, the possessor of it should be urged to press on. How much depends on this, none can express, and none but the experienced can conceive. Standing still will be fatal to any sanctified soul—fatal, I mean, as to his retaining the witness and the comforts of that state.

I would suggest that we who profess to believe in this doctrine, should be most careful of our language regarding it. Let us never speak of it with lightness. If the doctrine is true, it is most sacredly and solemnly true. Sometimes I have heard it said of an erring or an accused brother, he is one of your sanctified Christians. I care not what offense is charged on that brother; in nine cases out of ten, at a venture, I would rather have been guilty of his offense, than have been the author of such a remark concerning him. For that remark was not so much an insinuation that the brother in question was insincere, as it was a charge by inuendo that all who ever possessed the blessing, as Fisk, Fletcher, and such like, were hypocrites. Nay, it was rather a blow aimed at the doctrine, at the Bible which teaches it, and at the Author of that blessed book."

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

REV. WILBUR FISK'S EXPERIENCE OF PERFECT LOVE.

On the 10th of Aug., 1818, Dr. Fisk, late President of Wesleyan University, attended a Camp-meeting at Wellfleet, on Cape Cod. This meeting was signalized by remarkable displays of divine power in the awakening of sinners, and the sanctification of believers. Dr. Fisk had many exercises of mind on the subject of Christian perfection, but was not, when he went to the meeting, under any special concern about it. But while there, his attention was strongly interested in it, especially under a sermon by the Rev. Timothy Merritt, on the baptism of the Holy Spirit. He became deeply sensible of his want of full conformity to the Christian standard; he sought earnestly unto God, through the blood of the atoning sacrifice, and in the course of the meeting he obtained that "perfect love which casteth out fear." His religious emotions now acquired a wonderful intensity and elevation. One who was present at the time, says—"His language and whole appearance had something in it more than human, most manifestly indicating that his soul then glowed with ardors of love, nearly allied to those of angels. The next morning he preached on "growth in grace," the impression made upon the audience was deep, awful, glorious. His beautiful classic style vivified with fire from heaven's own altar, never appeared to better advantage. He poured forth from a full soul, in thoughts that breathe and words that burn."

Some effects of his late exercises of mind are not unworthy of notice. His views of the Divine

Being, and especially of the power, glory and fullness of Christ, was almost overwhelming. He felt such a horror of sin, and had so great an apprehension of the purity of the divine law, that he "almost," to use his own strong language, "feared to set his foot on the ground, lest he should do wrong." Familiarity with these views would necessarily abate somewhat the intensity of his feelings; but other effects became permanent. Previously to this, he had often doubted, not only his interest in Christ, but the truth of the Christian religion; afterward, never. From this time he has been heard to say, that he never laid his head upon his pillow, without feeling that, if he never waked in this world, all would be well. Prior to this, he was subject to desponding, gloomy seasons. We heard him say long afterward, that he had no gloomy hours; his mind was always serene and happy. This may have been owing, in part, to that admirable balance of mind which characterized him, and on which our mental enjoyment so greatly depends; but it was matured and confirmed by that equal balance of the moral faculties, which the efficient spirit of Christianity produced.

Writing to his sister sometime after, he says, "I have found, my dear sister, much consolation of late, in that religion which I profess. God has been pleased to brighten the evidence of acceptance with Him. I have been enabled to say, 'I have not a doubt; I feel it so.' I have dedicated myself anew to the Lord, and His ministry. Though I love you, my dear sister, and my dear parents, if possible better than ever, yet I have felt such a complete devotedness to the work in which I am engaged, that those ties which have hitherto given me pain, are loosed. Most willingly do I devote all to God, and rejoice in the service of such a Master. I look back upon my past life, upon my follies and wanderings, and wonder at the mercy that has spared me, and at that Providence that has protected me. O, that I could love the Savior more, and serve Him better."

To the Rev. Phineas Peck, he says, in a letter about the same date,—"O! my brother, I could write pages on this subject; but I must forbear. I thank God that I ever saw this day. I love our Church better than ever. How glad I am that I never left it, and how thankful that they never cast me off, when backslidden from the cause! How grateful I am to you, for all your fatherly concern and care for my soul. I pray God to reward you in heaven. I want to see you more than ever, and all my Christian friends in Vermont. O, encourage them to go on. Let HOLINESS OF HEART be the motto. My dear friend, will you preach it —in the desk, in the class, and from house to house?"

REMARKS ON CHRISTIAN HOLINESS.

BY PROF. HOLDITCH.

Chistian perfection is a tenet for which more than any other, the Methodist Church has endured the shafts of opposition and ridicule. And never perhaps, have good and sensible men, so much as in this case, thought themselves at liberty to fight in the dark, and pronounce without any adequate investigation. The truth is, this doctrine contains no more than what the

most devout Christians of every age have believed and enjoyed. It is found in substance in the ancient fathers, and in the reformers. It is clearly exhibited in the most spiritual of the Roman Catholic Church, from Thomas a'Kempis to Fenelon and the Marquis de Renty, and shone brilliantly in the chief luminaries of the Anglican Churches, such as Hooker, Herbert, Leighton, Bunyan, Scoughl, Dodridge; and in our country, I add, Pres. and Mrs. Edwards, Brainard and Payson.

Methodists never contended for higher perfection than we find in these. The chief difference between us and others, therefore, is in the use of terms. "But why, then, employ terms that are liable to be misunderstood?" To this we simply reply, that we use only the language of our common text-book; and we think that great mischief has been done by "speaking in the words which men's wisdom teacheth," instead of those which the Holy Ghost teacheth. If, therefore, we use scriptural terms in the scriptural sense, it is plain to see that the controversy does not lie against us.

SYMPATHIES OF HEAVEN AND EARTH HARMONIZED.

PHŒBE PALMER.

(In memory of the Rev. Dr. Fisk.)

Two spirits met;
One was dismantled, and was from the clime
Where dwell the just, who pass the bounds of
And earthly pangs forget; [time,
"And knowest thou not," said he, with joyous air,
To one who had not passed earth's bounds of
"This is a high day? [care,

"And that our realms are ringing with delight?
For lo! a glorious heir—a child of light,
Borne through the ethereal way,
Came to the joyous presence of our King;
And now, through all our blissful realms doth
A greeting welcome lay." [ring

But ah! a look that almost spoke despair,
Hung curtain-like around that child of care,
As weepingly he said, [mourn?
"And know'st thou not that earth doth deeply
That while thou joyest for a seraph born,
Earth mourns a champion dead?

"He was a burning light, faith fed the blaze—
And, though we gloried in the lucent rays,
As from heaven's altar lent, [burned,
And knew from whence it came—from whence it
And that to its pure source 'twould be returned,
Yet its extinguishment
On earth we mourn; 'tis therefore in one day
Ye sing a seraph born, and we a weeping lay."

Thus heaven hath sympathies,
Pure, fresh-born every moment—constant—new;
And earth has fresh-born, varying sorrows, too,
And signaled much as these; [wing,
But faith, strong, mighty faith, can plume the
And mortals, too, in seraph chorus sing
With those of heavenly birth;
For keen-eyed faith dismantles the disguise,
That speaks the want of common sympathies
Between sweet heaven and earth.

For the Guide.

THE SONG OF VICTORY.

ANNIE S. BARTLETT.

"There is no river here—it is all beautiful."
—*Bishop Haven.*

The pearly gates were opened wide, and Bishop Haven awakened from his last earthly sleep, with the eye of faith so clear and bright spanned death's dark river and saw it not. For just beyond the rolling waves, sweet fields arrayed in living green, and rivers of delight met the enraptured gaze of our beloved brother, as the angels crowned him with immortality. And it was all beautiful, for the golden blush of God's smile rested over the Eternal City—with glory and beauty. The river of life—purity itself—sparkled and glowed in the warm sunshine like burnished gold—while every tiny wavelet murmured its music with the sweet song of Moses and the Lamb. For the harpers were harping, and all the bright train sang the song of Re-

demption, the Lamb that was slain, to welcome another blood-washed one among their number. It was beautiful in that land having the glory of God o'ershading it, and her light was like unto a stone most precious, so that they had no need of the sun—neither of the moon, for the Lamb is the light thereof.

There is no night folding her dark mantle over the millions who walk those golden streets, or sit under the ever green foliage of the tree of life, whose blossoms are ever sweetly fragrant.

It was beautiful to him who had lived so long just outside the pearly gates, as in a moment of time the earthly was folded aside, and his eye caught its first glimpse of the beauties our eyes hath not seen, or our ears hath not heard, or even our present vision fancied of the glories which God hath in store for those who love and serve him.

We are told of joy in heaven, but surely the angels burst forth in songs of praises now, if they were permitted to witness the reunion of loving, long-parted hearts, as the wife came with beaming eyes of love and outstretched hands to meet her husband, and fold upon her faithful breast the weary, way-worn one, that he might rest a thousand years. It was beautiful, this glad and holy meeting in the light of heaven's own glory. Indeed, there was no river there, and it was all beautiful. We who linger here for a little while longer can catch a glimpse of the beauties over there in that sinless land, now and then, and our hearts long to be gone. No tears there, for God hath power to wipe them all away. No sin, or sorrow, pain or death can enter there. The young never grow old, and the aged never die. Oh, is not this beautiful land of bliss and joy, peace and rest, worth living for—worth working for—worth suffering for? Only a little while—if we are patient, faithful and overcoming all evil—and we shall pass through the eternal gates washed in the blood-stained fountain, meet to sit down with the white-robed ones who have seen even now its beauties.

"Beyond the stars that shine in golden glory,
Beyond the calm, sweet moon,
Up the bright ladder saints have trod before thee,
Soul, thou shalt venture soon;
Secure with Him who sees thy heart-sick yearning,
Safe in the arms of Love,
Thou shalt exchange the midnight for the morning,
And thy fair home above."

NEW HAVEN, FEB., 1880.

EXTRACTS FROM PHŒBE PALMER'S DIARY.

[We propose to give extracts from Mrs. Phœbe Palmer's Diary that have never been published, believing it will afford satisfaction to her many friends, to know more intimately the inner history of one whose last testimony written for the public was, "My trials have been triumphs; every new conflict has furnished occasion for a new victory. So great and continuous have been the triumphs of truth in connection with the precious theme of holiness, that my life has been one great psalm of "Glory to God in the highest."—ED.]

DEC. 10th, 1873.—I have nothing to say of myself, other than I have received the sentence of death in myself, that I should not trust in myself, but in him that raised the dead. Not I, but by the grace of our Lord Jesus Christ I have been raised to newness of life. From henceforth I live, yet not I,

but Christ liveth in me. And if Christ lives in me, saving me from self and sin, and enables me through the mighty inworkings of his Holy Spirit to be valiant for the truth, and exultingly sing the victor's song, to his name be all the glory. Alleluia!

Truly my soul is attuned to the strain—"Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge in every place." But oh, the solemnity of the sequence as given by the inspired apostle!—"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life." No wonder that Paul exclaims, and "who is sufficient for these things!" Wonderful indeed! momentous, and solemn as eternity are the responsibilities of those who stand as the mouth of the Lord to the multitude! Strange that so early in the career of Christianity as in the life-time of Paul, that there should be many who ministered in holy things unfaithfully; yet so it was, or he had not written, "For we are not as many which corrupt the word of God, but as of sincerity, but as of God in the sight of God, speak we in Christ."

Of these wondrous solemnities and responsibilities I have not a slight experimental apprehension. That God has called me to stand before the people and proclaim his truth, has long been beyond a question. So fully has God made my commission known to my own soul, and so truly has he set his seal upon it, before the upper and lower world, in the conversion of thousands of precious souls, and the sanctification of a multitude of believers, that even Satan does not seem to question that my call is divine. It is many years since I remember to have had a temptation to doubt. Well do I, as a daughter of the Lord Almighty, remember the baptism of fire that fell on me now over thirty years since. Not more assuringly, perhaps, did the tongue of fire fall in energizing, hallowing influences on the sons and daughters of the Almighty, when they ALL spake as the Spirit gave utterance, on the day of Pentecost, than I felt its consuming, hallowing, energising influences fall on me, empowering me for holy activities and burning utterances.

Ever since that sacred, eventful hour, I have had an ever-abiding conviction that I have received the sentence of death in myself; that I should not trust in myself, but in him that raiseth the dead. The idea that I can do anything of myself, seems so extinct, that the adversary is not apt to tempt me in that direction. "Not by might, nor by power, but by my Spirit, saith the Lord," has been burned into my inmost being. God said to Jeremiah, "If thou take forth the precious from the vile, thou shalt stand before me, and be as my mouth."

Often as I ask myself the question, "Do I not take forth the precious from the vile?" surely I have and do now, present my entire being to God through Christ. By the new and living way, that is, through the blood of the everlasting covenant, I come to God, and casting anchor within the veil,

here I abide in the inner sanctuary of the divine presence. Resting here, is it not my privilege to claim, in the confidence of faith, the privilege annexed to the condition? I dare not doubt. Unbelief is a sin. If I comply with the condition upon which God makes a promise, I am on promised ground, and the promise with all the wonderful privileges annexed, are mine.

It is therefore I dare not doubt when I open my mouth, trusting in God in the delivery of a message, that he fills it. When I first began to speak before large assemblies, or under any circumstances, I would generally breathe forth my desire 'to the High and Holy One about thus,—"To the degree that it can consist with thy will, let the instrumentality be unrecognized, and let the voice alone be heard." In presenting this prayer, I found my faith a little hindered at first, not being able to fix my mind on any direct passage in the Word of God, as a warrant of my faith. But subsequently, while reading of John the Baptist, when the question was asked, "Who art thou?" he said in reply, "I am the VOICE of one crying in the wilderness," I perceived a warrant for my faith. As a *person* John did not want to be recognized. He desired only to be regarded as a voice, uttering messages from him with whose Spirit he was filled. Ever since I have been actuated by a desire in all my public labors to be as nothing of myself, that the excellency of the power may manifestly be of God.

"I loathe myself when God I see,
And into nothing fall,
Content if Thou exalted be,
And Christ be ALL in ALL."

Sabbath Bible Readings.

FOURTH SERIES.

BY REV. G. HUGHES.

BIBLE KEY-WORDS—"AS" AND "SO."

GOLDEN TEXT FOR THE MONTH.

"*For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring:*
And they shall spring up as willows by the water courses."—Isaiah, 44; 3-4.

"Lo, in the desert rich flowers are springing;
Streams ever glorious are gliding along;
Loud from the mountain-tops echoes are ringing;
Wastes rise in verdure and mingle in song."
—*Hastings.*

A GRACIOUS PROMISE.

SABBATH, APRIL 4.—"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isa. 66; 13.

A gracious promise! The imagery employed is tender and beautiful,—"As one whom his mother comforteth." There start up before the mind at once precious remembrances. Visions of maternal love and tenderness are before us. The ardor, the self-sacrifice, the exuberance, the undying constancy of a mother's love—these are among the bright recollections of earthly life. Now, this is the image of divine love which the prophet here unfolds,—"*So will I comfort you.*" It was the promise made to God's ancient people, and finds abundant illustration in their history. We see the infinite and eternal God yearning over them in infinite love, even amid their waywardness and idolatry. A mother clings to her child until the last, even when all else have abandoned him. So God cried out, "*How shall I give thee up, Ephraim?*" This promise is ours. It is ratified in Jesus. It is sealed with blood. It is a divine ver-

ity in the experience of God's people. It is very full of comfort.

WONDERFUL LOVE.

SABBATH, APRIL 11.—"As the Father hath loved me, so have I loved you: continue ye in my love."—John 15; 9.

Our key-words are here in wonderful connections. Jesus puts them in with startling significance. Who can understand such a saying. The measure of the eternal Father's love to His dear Son is the measure of Christ's love to us. Who can measure the length and breadth of the Father's love to Jesus? He could not keep silence in regard to it when he was here on earth. At his baptism in Jordan the Father's voice was heard, saying, "This is my *beloved* Son!" As though he would have all the earth recognize the fact, and apprehend the vital connection of the truth. The fellowship of the Father and the Son throughout the anterior ages was precious. The chapters in that book we may not read,—angels were not conversant with it. He dwelt in the Father's bosom, and there were interchanges of love which no finite mind can apprehend. "*So*," Jesus says, He hath loved us. What *us*—us *sinners?* How can it be? "'Tis mystery all—immense and free!" These depths cannot be sounded even by the first-born sons of light. The proof is ample—the demonstration is complete! Calvary is the sublime demonstration! Then comes in the injunction, with marvelous emphasis and power, "*Continue ye in my love!*" Let it be an ardent flame—a palpable manifestation—an undying emanation.

A RULE OF EQUITY.

SABBATH, APRIL 18.—"Even as Christ forgave you, so also do ye."—Col. 3; 13.

In the inimitable sermon of Jesus on the mount, He said, "With what measure ye mete it shall be measured to you again."—We have here this principle in practical application. It is a rule in equity. Have we been forgiven? By whom? By Jesus. How much have we been forgiven? Who can tell? Who can measure the moral turpitude of sin, of one sin; and if of one sin, how much more the sin of a life-time. And yet, though "our trespass was grown up to heaven," Jesus frankly forgave us all—ALL. The whole handwriting was expunged—the whole account canceled—*freely* he forgave it all. So we must forgive our brother. No matter how great his trespass, what its repetitions or aggravations—*as* Christ forgave us, *so* we must forgive. If we bear the Christly name, we must bear the Christly image. O, beloved, suspend not your forgiving love on technicalities. Be *Christ-like.*

EXCELLENT COUNSEL.

SABBATH, APRIL 25.—"As ye have received of us how ye ought to walk and please God, so ye would abound more and more."—1 Thess. 4; 1.

This is excellent apostolic counsel, not only to the brethren of Thessalonica, but to us. Our saintly calling is here comprehensively stated—it is simply "*to please God.*" Enoch had the testimony, that "*he pleased God.*" What a record—the highest record that can be made on earth concerning a human life! And if he thus worthily filled a patriarchal sphere, much more should we under the higher and grander sanction of the New Testament dispensation. But this eminence of saintly character and life is only attainable by diligent study, full consecration and ceaseless activity. New Testament communications of light and instruction are before us. Apostolic example, and indeed of the whole primitive Church, should stimulate our faith, give intensity to our love, quicken our activities, and make us quenchless in our devotion. Aim high, by keeping low. Be emulous to rise to the measure of the stature of the fulness of Christ.

For the Guide.

THE HOLY SPIRIT.

BY REV. N. S. PORTER.

"Receive ye the Holy Ghost."—John 20; 22.

The Holy Ghost, who is the third person of the glorious Trinity, and the last named in the apostle's benediction, is by no means deserving of less attention and honor, than either the Father or the Son. The Scriptures teach us—and the same has been received as an article of our faith, that "the Holy Ghost proceedeth from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God."

He is called the Holy Ghost, or the Holy Spirit, not because he is inferior to the other persons named in the Trinity, but because of his mission among men. We know him only as the Spirit, and we must judge of him by his work in the human heart, rather than by any appearance visible, or discernable by our senses.

As a true friend of our fallen humanity, he comes from God the Father and the Son, to lift up men from their wretched state and make them children of God and heirs of heaven. In accomplishing this great work, he first enlightens the understanding of the sinner, that he may see himself defiled—and dead even in trespasses and sin. He shows him the necessity of righteousness, and the certainty of a judgment to come. When the Divine Spirit has thus removed the gross darkness from the mind sufficient to impress these great truths, then he turns his attention to the cross, and points to a crucified Savior, who died for sinners. The Spirit at the same time suggests the necssity of seeking pardon for the sins of the past, and of trusting Jesus for deliverance—and to do it NOW!

Just at this point there is often a strong contest with the old enemy of mankind. Satan sharply opposes any such measures as the Spirit suggests, and moves the penitent to postpone such a step for the present, assuring him a more favorable opportunity will come. But notwithstanding his wicked devices, by which he would lead souls down to hell—yet he has been defeated times without number on this old battle field, by the Holy Ghost. Happy, thrice happy indeed, would it be for precious souls, if in every instance they would obey the Spirit, and go forward towards the Cross, and be delivered by Christ. All that do obey are converted. The power of sin is broken. Old companions and old habits no longer triumph over them—for they are new creatures in Christ Jesus. "Old things have passed away—behold, all things have become new."

Now the Holy Ghost has done a great work in such a man. If there was nothing more to come after, surely this alone is a sufficient reason why persons should—"Receive the Holy Ghost." But there is more to follow. As grand as this work is—and there is nothing like it in all the realm of creation—yet let it be remembered that the mission of the Divine Spirit to fallen man is but just commenced. Once admitted to the soul, and he proposes to remove all the roots of sin, and make that soul all glorious within.

His method of accomplishing this generally, if not always, is by

shedding more light upon the mind, that they may see how deeply-rooted sin is in human nature. This he does, not that he may discourage the child of God, far from it—but that he may be sensible of the poison within, and seek at once the antidote—even a perfect cleansing in the fountain of Jesus's blood.

Under the clearer light of the Spirit, men cannot rest until pure within,—any more than one can rest with twenty grains of arsenic in his system, which if not removed will cause death. The Spirit so discloses the great deep of the human heart as to reveal its hidden depravity, until the soul cries out in the language of the poet—

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in thee."

This light as shed by the Holy Ghost leads to the Son of God, whose blood "cleanseth us from all unrighteousness."

With this cleansing comes, also, the fullness of the Spirit. Before this, only a measure of the Spirit dwelt in the soul; but now—God, with whom is the residue of the Spirit, fills the whole soul—and as a result, faith becomes stronger and more steady than before. Peace flows like a great spiritual Amazon through the soul. The love of revealed truth becomes so great, that the fully saved desire to "ransack" the Word of God day and night—to know the divine will. And any kind of service rendered to a fellow-traveller, small or great, is indeed a real luxury.

To all such, therefore, as "receive the Holy Ghost," and retain him in their heart—obeying always his promptings, and co-operating with him in his great work of love, He will not only raise them nearer to God and heaven, day by day, in this life—and in the hour of dissolution place the soul in the blissful realm of Paradise,—but in the last great day, when other men's hearts fail them for fear, this Divine Spirit will raise the believer—sanctified and pure in all the beauty and grandeur of his immortality—and crown him with all the wealth and glory of heaven.

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart;
Thy blessed unction from above
Is comfort, life, and fire of love."

RESTORATION OF THE DIVINE IMAGE.

"We are changed into the same image from glory to glory, even by the Spirit of the Lord."—2 Cor. 3; 18.

Upon the morning flower the dew's small drop,
So small as scarcely to arrest the eye,
Receives the rays from all heaven's wide cope,
And images the bright and boundless sky.

And thus the heart, when 'tis renewed by grace,
Recalled from error, purified, erect,
Receives the image of Jehovah's face,
And though a drop, the Godhead doth reflect.

It hath new light, new truth, new purity—
A rectitude unknown in former time;
A love that, in its arms of charity,
Encircles every land and every clime;
Submission, and in God an humble trust,
And quickened life to all, that's pure, and kind, and just.

For the Guide.

WHERE REST IS FOUND.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."—Matt. 11; 28–30.

These precious words of our Savior are often and properly applied

to those who know not Christ experimentally, and who are seeking the pardon of sin. To how many they have been as oil upon the troubled waters, or as the voice of Jesus saying, "Peace, be still," to the stormy elements, will only be known in the day when all things shall be revealed.

But if we confine their use only to such, it will be like taking a little ore from the surface, when a rich mine lies beneath. Are there not many who bear the name of Christian, and who were once happy in a Savior's love, who are bearing a heavy burden, because of coldness of heart, unfaithfulness in duty, and habits of sin into which they have fallen, and over which they seem to have no control? And this causes such discouragement, that they are almost sunk in spiritual death. Occasionally there is a little reviving, when the Spirit of God arouses them to renew their vows, and a spasmodic effort is made in the use of the means of grace, but soon relapse into the old habit of slumber. It is to such I would love to address a few words of encouragement, having traveled that way many years, and now can testify from a heart overflowing with gratitude that he who said, "Learn of me," has taught me the way to find perfect rest. In his own way he taught me that it was my privilege to take him as my Great Physician, able to heal all the maladies of sin, and to trust him alone to work in me to will and to do of his good pleasure" that which I had so long tried and failed to do for myself; dictating not how he should work; accepting patiently at his hand, whatever of joy or grief; cheerfully enduring the surgical knife, knowing his love and wisdom could not err in what was best for me; trusting him in his own way to make a perfect cure—"that I might serve him without fear, in holiness and righteousness before him all the days of my life."

I had more than once before consecrated myself to him, and realized sweet rest for a time. But in following the path which seemed marked out before me, I was led to take some steps out of the common order. Then I would begin to reason thus:—Perhaps I am not in the right way, or I should not be led in this path. And after close searching of myself, would conclude I had been much mistaken, and would let go of the blessing received by faith. Then would follow a season of distress and discouragement, from which it seemed impossible I could ever be delivered. This had been repeated till I was in utter despair of ever becoming established in the divine life.

But through the encouraging words of one of God's dear children, I was enabled to venture once more upon the promise of of God—"I will receive you"—resolving never to doubt again. I have found him faithful and true, and now I cannot find words to express the blessedness of the way in which he has led me; as I have carefully looked for his guiding hand, not daring to trust my own wisdom in a single step, nor to hesitate to take any step made plain to me, however crucifying to the flesh, or contrary to former habits or opinions, being willing to be counted a fool for Christ's sake. And as I have dared to step

out upon the broad promises of God's Word, I have found them the immutable word which, though heaven and earth pass away, shall not pass away without being fulfilled. And now faith seems so easy, just to ask and receive, like a little child from its parent. Oh, doubting, fearing, trembling one, just this moment give yourself into the hand of the Great Physician, and you will prove that "he is able to do exceeding abundantly above all that we ask or think," to whom be glory forever and ever.

For the Guide

SANCTIFICATIOH—HOLINESS.

J. E. IRVINE.

"Who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works."—Titus, 2; 14.

Sanctification implies first, freedom from the guilt and power of sin—"redeemed from all iniquity." This measure of salvation is experienced when our sins are forgiven and we are born of God. "All that believe in, or into, the Lord Jesus Christ are justified from all things," and "born of God." In this state, the sinner is not only saved from the guilt of past sins, but also from committing sin. It is a fearful mistake to think we can be the children of God without being saved from our sins. We fear that many are not sufficiently guarded in their teachings at this point, and many have the impression that only those who are entirely sanctified, can live without sinning against God. While on the contrary, the Scriptures clearly prove that those who are born of God and abide in Christ, are new creatures, and do not commit sin; and that all who live in the transgression of God's law cannot be in a state of salvation. "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil." Whosoever abideth in him (Christ) sinneth not." "Whosoever sinneth hath not seen him, neither known him."

Sanctification implies, secondly—purification from the moral defilement of sin. This was indicated by the various ceremonial washings under the Mosaic dispensation, and taught by the prophets. It is still more clearly revealed by the light of the Gospel. The fountain was promised for sin and for uncleanness. It was prophesied that Christ should sit as a refiner and purifier of silver, and purify the sons of Levi, that is, true believers—who are the "royal priesthood"—the "holy nation" of the Gospel dispensation. 1 Pet. 2; 9.

Our Lord says, "I am the true vine, and my Father is the husbandman; every branch in me that bringeth forth fruit, he purgeth (purifies) it, that it may bring forth more fruit." Hence, it is clear that one may be a member of Christ, bring forth good fruit, and yet be a proper subject for purifying grace. Paul exhorts believers to cleanse themselves from all filthiness of the flesh and spirit, "perfecting holiness in the fear of the Lord." Peter says, "Seeing ye have purified your souls by obeying the truth, see that ye love one another with pure hearts fervently." And again, "God, who knoweth the hearts, bear them witness, giving them the Holy Ghost, as he did unto us, purifying their hearts by faith." "Thus Christ purifies us"—who believe for cleansing—"unto himself a pecu-

liar people;" or, as Peter expresses it, "a chosen generation, a holy nation, a peculiar people—to show forth the praises of him who hath called us out of darkness into his marvelous light."

Sanctification implies, thirdly—entire consecration or devotement to Christ and his work, which is the salvation of men. "Zealous of good works." From henceforth we live not unto ourselves; but unto him who hath loved us and gave himself for us. Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God," and "ye are not your own?" For "ye are bought with a price, therefore glorify God in your body and spirit, which are God's." This is perfect holiness. Christ pronounced his disciples clean, or pure, through the word he had spoken unto them, and afterwards prayed, "Sanctify them through thy truth." "I sanctify myself that they also might be sanctified." He devoted himself a holy, living sacrifice, that they also might be sanctified—entirely consecrated to the glory of God and the salvation of mankind.

For the Guide.

VOLUNTEER WITNESS.

L. S. F.

Upon each returning birthday of my soul, I have endeavored, thro' the medium of the "Guide," to swell the army of witnesses for full salvation. I would that life, lips, and pen should continually testify to a skeptical world, the power of our risen Christ to save his people from sin.

Within the past year crosses and disappointments have stalked thro' the garden of my soul, laying waste the fragrant flowers life's summer had unfolded; but the pleasant spices of faith and patience flourish and grow thereby, and I have been enabled through the abounding mercy of God, in everything to give thanks.

Oh, Christ's precious legacy of peace, through eighteen centuries, has lost nothing in value, as thousands of his children can testify to-day. Peace, though earthly hopes "fade as the hues of even." Peace, though earthly friends forsake, or lie down in the arms of death. Peace, though "cares like a wild deluge come." Peace because the word of the Lord hath spoken it,—that word of power, which said at creation's birth, "Let there be light," and there was light. We who have passed from blindness to sight, know how that word of power spoke to our benighted souls, distorted by sin and polluted with hidden corruption,—how as he said, "Let there be light"—"like sunshine at noonday the glory shone."

But oh, the exceeding brightness of his coming, when he spake the second time,—when after panting and thirsting for salvation from sin and for a clean heart, faith laid hold of the blood of cleansing, and its healing wave flowed over our soul. What bliss, what heavenly rapture—when the Spirit entered his temple, and the pentecostal blessing fell upon us. We saw as never before, the greatness of his loving kindness—who had inspired such hungerings after righteousness, and as wax beneath the rays of the noonday sun, so our heart melted beneath the rays of the Sun of Righteousness risen upon us.

As we gloried in the adorable will of God, how we marvelled that we could ever have chosen our own will and way.

As our soul wafted into the broad ocean of his love, how we wondered we ever could have thought to satisfy its cravings with earthly love and the pleasures of sense.

And the Comforter comes to abide. Not as the guest of an evening—not to comfort through sorrow, and then depart; but he comes evermore to guide and instruct us in our way to our Father's house.

Oh, the victory of faith! It brings a heaven to earth in which to travel to that City out of sight. It chains the lions in the way; it checks the tears of sorrow when nature's ties are riven. It takes from death its sting, from the grave its victory.

Blessed be the name of our God, that he hath made the way so easy, and hath called upon everybody to be holy. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Young convert, can you not see your privilege? Surrender your will, consecrate all you have and are to him "who merits all your love." Now let faith take another step, and the soul shall enter Paradise this side the grave, for faithful is he that promised, and he is no respecter of persons.

DANBURY, CT., Dec., 1879.

I found if I would preserve a tender conscience, I must treat conscience tenderly.—LUCY RICHARDS.

THE LOVE OF CHRIST—OR, PERFECT LOVE.

Oh, bliss supreme; oh, joy divine;
When true, sweet love, like this, is found;
Naught in this world can e'er combine,
To rob me of this peace profound.

Too pure for earth, it cannot live;
Its source and origin divine;
This mortal life no bliss can give,
So sweet, so glorious, so sublime.

Abide with me, thou heavenly Guest,
Gladly I own thy sovereign sway;
Thy hallowed presence gives sweet rest,
And leads unto the perfect day.

Thrice happy day, in heaven's delight,
To live forever in thy power;
'Mid angel hosts and seraphs bright,
Hail the glad day—the joyous hour.

There, with that happy, holy throng,
I'll join the bright celestial choirs;
Join in the everlasting song,
Attuned anew on golden lyres.

For the Guide.

FURTHER EXTRACTS FROM AN OLD DIARY.

E. C. ESTES.

Eastham Campmeeting—August, 1847.

Rev. Mr. Noble said—My heart is in unison with the design of the meeting, which is the sanctification of believers and the conversion of sinners. It seems to me that we have come to a very important point, when we should take into consideration the tremendous, infinite value of the interests which are at stake here, and put off all other things until some future period—and now, this hour, give ourselves to God and the salvation of sinners. With my views of the case, I cannot tell for the life of me why we may not have, on this day, such a baptism of the Holy Ghost, and of fire, as the disciples enjoyed on the day of Pentecost. He that baptizeth thus is in our midst, saying unto every soul, "Come unto me and drink; I will give unto him that is athirst of the fountain of life freely.

Rev. M. Dwight followed, giving an extract from the Rev. E Washburne's experience, wherein he says, "that after having preached more than forty year's ago on 'Mark the perfect man,' he was walking his room and saw 'Law's Serious Call to a Holy Life, which he opened, and read, 'We are not holy, because we never intended to become holy.' This was his experience, but that day he resolved to seek and find Jesus as fully in sanctification as he had done in justification." I do profess to enjoy in my heart this blessing. It is not enough to desire holiness, or to admire it—but counting the cost, determine to find this blessing at the expense of all things.

Bro. Collier succeeded:—I can add nothing but my testimony to the power of saving grace. I have great experience in seeking perfect love. I have always tried to please God. The questions asked at my ordination, with my answers, brought me under a vow to be holy. Jesus Christ saves me from sin. He saves me from all sin now.

Father Merrill added:—It is not much matter what the disease is, whether cholera or fever, if we have a physician who can cure all diseases. I am glad that my brother Collier got the blessing this morning. I have had it twenty-six years.

Rev. C. C. Munger began—Oh, that men would praise the Lord for his goodness, &c., &c. I feel that this requirement is made emphatically of me. I hope my brethren will bear with me if I do now speak a little out of the order of things, because I fear I should peril my hope in Christ if I were to fail to praise God now. I praise him for pious parents, for conversion at sixteen years of age, for calling me to preach the Gospel, and for enabling me to find out the plan of full redemption. I praise him for the full consecration which he enabled me to make one year ago at this Camp-meeting, when I entered into covenant with God to be his. I had no specially joyous emotion, but I had great peace, and I praise God that I have found him faithful to his promise, and at no moment has that covenant on my part been broken or annulled. Not that I have not failed to perform all that it enjoins, still at every infraction I have been enabled to repent and regain pardon. Yesterday I renewed my covenant at the very spot where I consecrated myself last year. I asked to be filled with the Spirit, and without getting all I asked, as I suppose, I was filled with a blessed peace; and I have this confidence now, that Jesus saves me from all sin. I want to be endued with the Spirit. I want that anointing which shall enable me to minister to the wants of the people, so that I may pray, and preach, and visit with the Holy Spirit always accompanying me.

Dr. Palmer, in compliance with Father Merrill's invitation, said:—The only way to keep our blessings is to give them to the Lord. Many years ago I made an inventory of all I had; it was but little—I gave all to the Lord. My body, my soul, my property—all I had was his. In reference to the time he had given me to use for him, I found that I had robbed him. I have tried to keep myself, but now I am alone in the hands of God's infinite love—and he saves me.

Bro. Collier said:—I have had a great many blessings, but I never before saw the way so clearly to retain the blessings I receive. The device of the enemy is to make us dread some anticipated defeat. We look ahead fearing that in some future period we shall fall, whilst we ought to remember that whatever God requires he will give us strength to perform, and we ought not to expect grace to help us until we have a time of need. We trouble ourselves by putting great duties upon ourselves. The devil tempts us to believe that we cannot mortify our appetites, cannot fast, cannot spend so much time in prayer as others. But these things may not be required of us. All we have to do is to perform our duties as they arise.

Bro. Gridley remarked:—It has appeared to me that holiness consists in pure affection, and not in joyous emotion. Many have extravagant views of this blessing—they are looking for the overwhelming power of God's Spirit. At nineteen I was emptied and filled. I was completely full, and more too! I have received only one or two such overwhelming manifestations. We receive the cleansing power of Christ's love so soon as we give up all and believe. Saving faith consists in believing that I receive the very thing I ask for. You may just as well throw away your faith when feeling subsides, as to hesitate to believe before you have feeling.

Now is the time to subscribe for the GUIDE. All new subscribers received in the month of April will receive the April, May and June numbers free. Their year will commence with the July number, 1880, and end in June, 1881; and all will receive the superb steel engraving of Mrs. S. A. Lankford Palmer.

Loved Ones Gone Before.

MRS. LOUISIANA FAULKNER.

Mrs. Louisiana Faulkner, of Columbia, La., wife of Hon. A. W. Faulkner, died at the parsonage in Natchitoches, La., Sept. 2d, 1879, aged 66 years. She joined the Methodist Church when about fourteen years of age, in Franklin Co., Miss., and remained a faithful and devoted member thereof until her death. In 1874 the doctrine of entire sanctification was preached and urged by her faithful pastor, Rev. John F. Winn. She sought and obtained the blessing, and ever after was a bright and shining light in the Church, praying both in the public meetings and in family devotion. She was a constant dispenser of charity, which was done in silence—not letting her right hand know what her left did. The poor in the community, and the pastor of her Church, will greatly miss her benevolence.

Mrs. Faulkner was a subscriber and ardent admirer of the "Guide." She read every number through several times. For several years past she would read in the Bible every morning, then in the "Guide;" and when through her morning reading, would close the "Guide" up in the Bible, and lay it on a table near her seat.

Mrs. Faulkner leaves a husband and four daughters to mourn her loss, all of whom are members of the Methodist Church. We meet with few ladies in life of such marked character and usefulness in the world. She lived in peace with God, and with all mankind, and God gave her a peaceful and quiet hour in which to die. She truly "fell asleep in Jesus." She was well prepared to go hence; and while we mourn her loss here, she is enjoying the beauties and glories of heaven.

By her devoted son-in-law,

THOS. J. HOUGH.

"She hath done what she could."—Mark, 14; 8.

MRS. CELESTIA TONKER.

Mrs. Celestia Tonker, wife of Rev. Alexander Tonker, departed this life Feb. 21st, 1880, in the 39th year of her age, after a painful illness. She was a devoted Christian from early childhood, and a great lover of Christian perfection. Her companion has been a faithful worker in the ministry for many years. Nine years he has labored in Chicago, and often has his dear wife regretted that she could not assist him more in his labors of love. Her health was such, that she was compelled to stay at home the greater part of the time. Having suffered with neuralgia of the brain until she was almost blind, she could not have the privilege of reading what she loved so much, but she was continually grasping after knowledge; and with what eagerness and delight she would listen to all who would read for her! When permitted to hear the Gospel, it was treasured up in her heart, and the Word of God that she had read in early childhood seemed indelible in her memory. Often would she repeat verse after verse that was so dear to her, and many were the sweet songs of Zion that she would repeat.

She loved and prized her home. Her children were growing up to comfort her, and all around looked bright and beautiful. But suddenly disease prostrated her, and loving friends gathered around her, and felt that her stay on earth was short. She mourned over her unfaithfulness. She thought she had done so little for the blessed Master. But she trusted in the Savior, and in the trying hour he gave her a glorious victory. Often would she exclaim, "Beautiful, beautiful—all is beautiful!" Although she had leaned on the strong arm of her dear companion, who had stood by her through years of suffering, and she loved her children so fondly, yet she could calmly say, "Father, thy will be done." A few hours before her death, she said, "Raise me up;" and she beautifully sang—

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the Jasper Sea.—CHORUS.

"Jesus my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of ages
Ever my trust shall be;
Here let me wait with patience,
Wait till the night is o'er,
Wait till I see the morning
Break on the golden shore."—CHO.

After singing she was radiant with joy, and her sight was given her for a short time, that she might look upon all who were present; and a few moment's before the spirit took its flight, she exclaimed, "Hallelujah, hallelujah! Glory to the Lamb! I have crowned him at last,"—showing a complete surrender to the blessed Savior. Such is the death of the righteous. MARY R. WATSON.

MRS. MARTHA GEORGE.

Mrs. Martha George, familiarly known as Mother George, died near Iowa Falls, Iowa, Feb. 27th, in the 77th year of her age. Her eyes closed in death gently "as shuts the eye of day." Without a struggle or groan, her pure spirit took its flight. She suffered from paralysis three days, and was unable to talk much. She had filled her seat in the M. E. Church quite regularly—till within three weeks of her death—despite heat or cold, and a three miles' ride—during the ten months that she was a member of our family.

She had been in feeble health for many years, but was very patient and uncomplaining; and so strong in her belief of the truth, that I often thought Satan hardly thought it worth while to trouble her with his temptations. In former years she passed through serious conflicts with him; so deep and hard the struggle that reason was almost dethroned. She gloriously triumphed, and although she left not a parting word, we know she sleeps in Jesus. "Blessed sleep, from

which none ever wakes to weep."

She loved the "Guide, and labored last winter to circulate it in this Church, only succeeding in placing in the hands of our pastor the book she was so often heard to say she prized next to her Bible.

She rests from her labors and her works do follow her.

LUCRETIA GEORGE.

IOWA FALLS, DEC. 14, 1879.

CHARLES W. BEATTIE.

On Friday, the 13th of February, at 11 A. M., we saw the messenger had come to summon our dear one away to the mansions of the blessed, and at 1 P. M. he was numbered with the blood-washed around the throne. Charles W. Beattie was twenty years and nine months old. Ever since his conversion, which was about five weeks ago, he has been dwelling in the presence-chamber of the Most High, and his soul in constant communion, especially after his entire consecration with the "Purest One." His faith was unshaken in God's promises. I never saw a sweeter, nor a stronger faith, than was manifested by him in God, during his sickness; nor have I ever witnessed a more patient sufferer. His whole soul went out after God. The last words he uttered to a Christian young man, who had bent over him to catch his last faint whisper, were—"All is light, all is bright." During a prayer-meeting by some of our college students, in his sick room, he said, that language could not express how happy he was. Two days before he left us, feeling very much exhausted, he said, "Mamma, I've been thinking I would not get well." I said, "You feel submissive?" He said, "Yes."

At his funeral, the students, with Mrs. Bell, A. Mansfield, professor of English literature, sang that very beautiful piece of music, "Cleanse and then robe me in white," published in the January 'Guide,' and which my son thought very pretty.

MT. PLEASANT. PHŒBE J. BEATTIE.

THOMAS SPRAGUE.

God has seen fit to call my beloved companion, Thomas Sprague, while I am left to prove the power of supporting grace. I have found it sufficient thus far, and would give God all the praise. His disease was typhoid pneumonia. After an illness of seven weeks, he was released from the sufferings and labors of this life, to join with the blood-washed company in their new song around the throne of God and the Lamb.

I can scarcely realize that he is gone, having been sick of the same disease at the time, and carried to Battle Creek, while he remained at Kendall. He was among the first settlers of this part of the country, and the first sermon in the town was preached at his house. He was converted at the age of seventeen, and was one of the first of the class formed here, and finally its leader for many years. He was a local elder in the Church, and was the means under God of leading many to Christ.

LEROY, MICH. LUCY A. SPRAGUE.

Editorial.

OBEDIENCE.

THE ORGAN OF SPIRITUAL KNOWLEDGE.

Rev. Joseph Cook, in one of his Boston Lectures, says—"I hold it to be a truth of exact mental science, revealed in ten thousand times ten thousand personal experiences, that whoever, following axiomatic theology and Christianity, based upon self-evident truth, yields himself to God utterly, will find that OBEDIENCE is the organ of spiritual knowledge, otherwise utterly unattainable. That is the heighth of culture, that is the begining of wisdom."

The Great Teacher has also given the grand results of obedience. He says, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." Again, the

source and fountain of all wisdom declares that, "to love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

In order to please God, we must do His will. "Blessed are they who do His commandments." Obedience to His commands is put as a test of love. "If ye love me ye will keep my commandments." Love is the fulfilling of the law." A beloved ambassador of Jesus once said in our hearing, "That on earth the circulating medium is gold, but in the New Jerusalem the streets are paved with it, though it differs from our gold in being transparent, and the circulating medium is LOVE."

It is expected of all good citizens that they obey the laws, and not knowingly violate them. Christians hold their citizenship in heaven. The laws, therefore, of the heavenly city are binding on all that have taken upon them the obligations becoming the high honor of being of the royal family. The apostle says in Ephesians, 2; 19—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." This honor have all they that keep His commandments.

News Along the Line.

MISSIONARY TRIALS IN CENTRAL AFRICA.

The very promising commencement of the C. M. S. Mission to Uganda, in Central Africa, has received a temporary check. Satan's dominion over that land was not to be easily assaulted. He stirred up foes to the work in all directions. First of all the Arab traders were bitterly hostile, and all the more so because of Mr. Mackay's bold stand against them, and their traffic in human flesh. Secondly, the great chiefs were jealous of the white man's influence with King Mtesa, and especially of Mr. Felkin having easier access to him than themselves. Thirdly, Mtesa's own temper varied almost from day to day; and although on the whole he showed favor to the Mission, it was clear his main object was to get as much as he could out of it, guns and gunpowder especially. Fourthly, two French Jesuists arrived to plant a Roman Mission in the country—three more being on the way—and fresh feelings of hostility to the missionaries were at once manifest among the chiefs, who refused to allow them to visit the French priests, even to offer them kindly medical aid when they required it. Fifthly, Mtesa received letters from Zanzibar, which had the effect of turning the king's mind against the C. M. S. missionaries, whom he charged with being impostors. Apparently, even their lives were in danger for a time.

After earnest prayer for divine guidance, the missionaries concluded to withdraw from Uganda for a time, but the king refused to let them go. At this juncture two new missionaries, Messrs. Stokes and Copplestone, arrived, and as they brought fresh presents for Mtesa, he became more gracious. After this, fresh difficulties arose; the missionaries could scarcely obtain food, and eventually four of them withdrew for awhile, leaving behind them, in a very trying and dangerous position, Mr. Mackay, Mr. Pearson, and Mr. Litchfield.

Much prayer is needed for these good men, who stand in the forefront of the battle, that they may have a happy consciousness of the presence of him who has said,—"Go preach the Gospel to every creature; and lo, I am with you."

Revival Miscellany.

For the Guide.

REVIVAL IN TRINITY CHURCH, SOUTH.

CHARLESTON, S. C.

The brethren of the Church had been holding meetings on Sabbath mornings, at 9 : 30, A. M., for some time, pleading with God for the outpouring of the Spirit

on the city. Last summer, Bro. John G. Adams obtained the blessing of purity, at one of the National Camp-meetings, and on his return succeeded in inducing his pastor, Rev. Robert L. Wells, to invite Brother and Sister Inskip to hold meetings in Charleston. They commenced their labors Jan. 25, Bro. Inskip preaching from the text, "Be ye holy."

These meetings were held each day at 11 A. M. and 7 P. M. The morning meetings consisted of Christian experience, singing from "Beulah Songs," and prayers for those who wanted to enjoy heart purity. The evening meetings were for the unconverted, and for those desiring sanctification. The last ten days of our meeting were celebrated as a pentecostal celebration. An invitation was sent to all the ministers of our Conference to be present with us. Many responded, and some ten received the blessing of sanctification.

Mrs. Inskip held meetings for young people, and not a few found Jesus. One little girl prayed for her worldly father, and he was brought to Christ. Glory to Jesus! Bishop Wightman and a number of the leading members of the Conference were with us. Some three hundred have been converted, one hundred and fifty sanctified, and one hundred and one united with the Church. Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost. L. A. N.

Correspondence.

For the Guide.

TAKE CARE OF THE BOYS.

MRS. MARY D. JAMES.

Sixteen years ago there were five promising boys connected with the M. E. Church in one of the cities in New Jersey.

Those boys found a warm place in the heart of a Christian woman of that Church, who prayed for them, instructed them, and encouraged them in the good way, and by every means in her power tried to influence them to devote their lives to the service of God. At her house a meeting was held weekly for the promotion of holiness, to which the boys were specially invited.

The rich testimonies of devoted Christians to which they listened, led them to seek for the same blessed experience, and incited an ardent desire to be Christ-like, and to be instrumental in bringing souls to a knowlege of Him whom to know is life eternal.

Their friend who was so deeply interested in them, one day said to her pastor, "Do you know much about the boys?" —mentioning their names. "No," he replied, "I have but little knowledge of them." She said, "I think they are very promising. They evidently possess considerable talent, as well as piety,—their prayers and testimonies in the social meetings at our house certainly evince ability for usefulness, and I should not wonder if every one of those five boys should be called to the ministry."

The pastor opened wide his eyes, looking astonished, and said, "Why, I never have thought of such a thing! I must look after those boys."

From that time he called upon them in prayer-meetings occasionally to lead in prayer, and to speak; and sometimes they were sent into the country with some of the older brethren, to assist in leading meetings. By and by they were licensed as exhorters, and eventually they were sent to a seminary to prepare for the ministry, and thence to one of the Annual Conferences—in which they have all been acceptable and useful ministers of the blessed Gospel of Christ to the present time, having fruits of their ministry.

The circumstances leading to their entire consecration to God, were recalled to mind while recently listening to a sermon from one of them which thrilled the heart of their old friend; and then, in thinking afterward of other boys in whom, during the last half century, she had been specially interested in, and tried to help them in the service of God,

she counted twelve others who are in the Gospel ministry—making seventeen in all—who are doing blessed work for Christ as His faithful ambassadors—except one, who has gone to his reward in heaven.

Of these some were of her own household, and several were her scholars in the Sabbath-school.

Besides these, many scores of other boys were objects of her prayerful solicitude and instructions, who have been led into the fold of Jesus, and kept there by being carefully watched over and nurtured while yet tender lambs of the flock. Many of these are now leading and useful members of various Churches; some of them bid fair to become ministers, and others have joined the Church triumphant.

The girls have had an equal share of her influence and help, and probably even more success has crowned her efforts in regard to them; but it is the object of this statement to show that great responsibility rests upon the Church—especially in reference to boys. They are more exposed to temptations—more liable to be ensnared by the allurements of sin—and need the most careful watching and training on the part of Christian parents, teachers and friends.

Many a polished shaft might have been this day used by the hand of God in the building up of his kingdom—which now is being used by Satan as an instrument of evil.

If the boys are not looked after diligently—the destroyer will be almost sure to seize upon them as his prey.

The danger of their ruin is not apprehended by their parents and the Church as it should be, and such safeguards are not placed around them—and vigorous efforts made to save them, as the peril of their condition demands.

Let the Church awake, and let Christian ministers and parents be admonished in regard to this matter. Let us all do what we can to TAKE CARE OF THE BOYS.

LETTER FROM A MINISTER'S WIFE.

[Believing that the following private letter from a minister's wife to her friend, showing the difficulties and hindrances to the advancement of the kingdom of Christ in their field of labor, is what is not only clogging the wheels of Zion, but actually the parasites that are eating out the very vitals of the Church in many places, we have taken the liberty to transfer it to our pages, that others may join in thanksgiving, and thereby be encouraged to fearlessly raise the banner for Jesus—ED.]

DEAR SISTER PALMER—How often have I wished to tell you about our work here, but I have waited until this time, believing that we should have a precious record of answered prayer, and the blessed Lord has not disappointed us, but done His own work, in so wonderful a way, that we can only say, "This is the Lord's work, and it is marvellous in our eyes." You will remember the letters I wrote you a few months after we came to the charge—how the Spirit of God seemed to hover over this Church, and blessings ready to fall upon the people;—and so it would have been then, I doubt not, but for the determined resistance and opposition of a part of the professed followers of Christ. While about a dozen faithfully stood by us in our efforts to raise the banner of holiness, (which, alas! was well-nigh trailing in the dust), a large number were wholly indifferent, and ready to continue their frivolities and amusements, which more than anything else was destroying the spiritual life of those who indulged in them. Among these were some of our most prominent members. We had no objection to "sociables," as they called them, only to the way they were conducted. They were held at the houses of the different Church members every two weeks; all the "outsiders were invited, no matter of what character; they paid ten cents to attend, received "ice cream," —and all the money which could be raised by this means went to purchase

"cushions" for the Church. All our own unconverted young people were there, (children of the members), and here let me say there were not more than three or four young members in the congregation. A more wild, gay, thoughtless set I never saw. At these "sociables" they were thrown often into company still worse than themselves. Young men have actually been known to go to the "sociable" with liquor in their pockets, and quite under the effect. They would go and stay till eleven or twelve o'clock—Church members and worldlings; have a good time (though the members usually staid in one part of the house, and the "young folks" went off by themselves and had their frolic. When the party broke up they were often very wild).

From the first, Mr. —— and myself refused to have anything to do with them, hoping our example would put an end to it. He said also, "Cannot this be done in a different manner? These games of romps, &c., are very unbecoming and wrong, and the Church should not allow anything of the kind under its patronage." The answer was, "We must raise money, and the young folks wont pay their money unless they can have a good time. They wont attend 'sociables' at houses where they can't play." The result was, they did as they pleased.

One of the stewards and his wife joined in with us, and refused to have anything more to do with "sociables;" a few others followed, and this made the opposing parties more determined to carry them on. They were usually held on Wednesday evenings. Those who attended were seldom at home before one o'clock in the morning, and the consequence was that on the next evening (Thursday—our prayer-meeting night) those who attended the "sociable" were never THERE. Not a young person hardly came to prayer-meeting at all.

At last (it was in September, I think) there had been a "sociable," and on the next evening there were only five members out of the whole Church—numbering seventy—at prayer-meeting (except our faithful standbys. Mr. —— came home, and prayed the rest of that week more than ever before. On Sunday morning as we were going out of the parsonage, I asked him, "What is your text to-day?" He said, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." "Are you going to attack the 'sociables?'" "Yes."

When he announced his text, such wide open eyes! Some have since told me, "I knew just what was coming." Well, he preached as the Spirit gave him utterance. I dared not look around, except at some of our "Friday meeting" friends, who expressed their sympathy on their faces. Our Friday meeting had never been omitted since we came here. I cannot tell you what he said; I only know that God's Word was most freely quoted from, to show that Christ and the world could not be joined together. He examined the subject in all its bearings, and dwelt a good while upon the principal excuse, "want of money." Among other things, he said, "I tell you, my dear friends, I want no money raised for me or mine, by pandering to a sinful and godless world. No! I would rather live upon bread and water and see this Church strong and rich in spiritual life, than to sit down to a table laden with dainties, and have you dead and barren in the Master's sight." Well, it was over at last. That morning the Church happened to be very full; many of both Baptists and Presbyterians were there. He passed down the aisle, shaking hands here and there, and went directly to his country appointment. I went home, and a precious old sister with me. "God bless him! he has stood up nobly for the Master—He will stand by him," were her words.

Through the week our friends came in one by one. We found through them that the whole town was ringing with that sermon. It was the talk in the

post office, in the stores, in the streets, it was told of all around through the country. It was the turning point of the Church. Some were very much displeased, and the remark was made, "He may live on bread and water if he likes it, for all us." It was a bold attack upon the devil. He had got so settled in the Church, that he raged terribly for awhile. For a few weeks the battle went on; meanwhile, Mr. —— paid no attention to a word he heard. We kept up the Friday meetings. He was perfectly unruffled and as kind as possible to everyone. They had no "sociables" for several weeks. At last the Young Men's Christian Association appointed a week of prayer for young men. The lady who has been ringleader in the "sociables," took that time to have one at her house; on the very evening when the Presbyterians and Baptists were to unite with us in our Church—they having had meetings in theirs previously. I was never so ashamed of the Methodists in my life. There were ten of our members there, all the rest were of the other Churches. Not a young man, not more than two or three girls—all off at the "sociable." The Presbyterian minister remarked to me, after the services were over, "Not many of your people here to-night,—suppose they were at Mrs. ——'s."

That woman had an unconverted son, a very wild, bad young man, such a step on her part was one step too far,—there was an immediate reaction. The very ones who attended were ashamed of it. From that date the enemy's power waxed fainter and fainter. Meanwhile, through all the dissatisfaction and grumbling, the Sabbath congregations were larger than either of the other Churches. A great many non-professors came,—some who never went to Church hardly before. The house was so full both morning and evening, that there was hardly a vacant seat. I suppose, at least, that gratified the pride of some. My Bible class, too, never lost a member, and among them were this very lady, and some others who were the strongest supporters of the "sociables."

On Nov. 2d, was the third quarterly meeting. Our Elder preached a sharp sermon about the Laodicean Church. They got very little encouragement in their worldliness from him. The Lord began to convict a good many, and there was a great change. Directly following the "week of prayer," we commenced "protracted meetings." Oh, how earnestly we had prayed, both in secret and at the Friday meetings, for weeks before. One of the sisters said, "The Friday meetings seem to bring the Holy Ghost down on us all!" The first week of our protracted meeting there came forward two young people—the next, two more. When the Elder came on Feb. 1st, the great deep was broken up. Oh! what a "love feast!"—what a sacrament! The Elder preached a wonderful sermon. He wept like a child while he preached—he wept at the sacrament. He staid all night with us and preached again in the evening;—seekers at the altar—the members all melted down. We had held afternoon meetings for two weeks; the members came together, and oh! such confession of backsliding, such reconciliation between those who had been at enmity with each other; such love, and such prayers for God's forgiveness, and for the outpouring of the Spirit! The very lady who has been the ringleader in all this worldliness, got up in the evening before a full house, and said, "I have been a backslider at heart; I confess that I have lived far from God; let no young people take me as an example; I want them to come to Christ and live a better life than I have done." Others followed—I never heard so much confession of backsliding—it was made all out before the unconverted. Such prayers as were offered for Brother and Sister ——. All sorts of blessings, temporal and spiritual were asked for us. Our people seemed to absolutely cling to us. I could think of nothing but naugh-

ty children going to father and mother.

Up to this time the work has gone on. Thirty have presented themselves for prayer. On Sunday (yesterday) nineteen joined the Church. A large part of these are those gay, wild children of our members—young men and women. On Saturday evening we had a meeting for the young converts at the parsonage. Nearly all were present—spoke and prayed. They asked if they might have a meeting for themselves alone, and if we would take charge of it every week at the parsonage?

We have been so busy in meetings and in visiting, that almost needful home duties have been neglected. There is no prospect that we can close the Church meetings yet. Last night two more young girls came out, and there are several under conviction. Our members tell us that the whole town is more or less moved by it, that it is the theme of talk among utterly godless men. A brother minister, whose wife's parents reside here—a member of N. Y. Conference, came here last week and preached two evenings. He has known all about this place for years,—how hard and hopeless it has been considered. He said, "I heard of this great work before I got in the town,"—it is astonishing. A member of the Church said, "I have lived in C—— twenty-five years, and it never saw a day like this."

The Elder said when here, "Bro. ——, if you can accomplish anything in C——, you can go anywhere." Ah! it is not Bro. ——; it is the blessed, precious Master, for whose sake we are willing to bear even reproach and persecution. Oh! praise to our Jesus—He has snatched trophy after trophy from the very jaws of Satan.

This is a terrible place for intemperance, and the devil is very angry;—because there has been no stir against him so long before, he thought he had all for himself. There are those who are doing all they can to ridicule and trouble our young men converts. Last night after Church, a group of young men stood on the opposite side of the street, laughing and jeering as they passed by; but God has it all his own way—we shall see "greater things than these." This is all the fruit of unceasing prayer and faith,—and believe because we stood up for Jesus in the midst of opposition, He has owned our humble efforts to save souls.

Miscellaneous Gatherings.

By request.

VISIT TO PARADISE.

BY REV. J. B. FINLEY.

[We were well acquainted with "Rev. Father Finley," as he was familiarly called. Fourteen years after he had the visit to Paradise, so graphically portrayed by his own pen, in the accompanying sketch, he visited us at our New York residence, when together we talked of this remarkable vision and restoration to health. The healing of the man at the gate of the temple called Beautiful, was not to our mind more miraculous than the supernatural restoration of Father Finley, from what to human observation was a bed of death, to immediate health.—ED.]

It was in the summer of 1842. Worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work, till I was most violently attacked with bilious fever, and it was with difficulty I reached home. The disease had taken so violent a hold on my system, that I sank rapidly under its power. Everything that kind attention or medical skill could impart was resorted to, to arrest its ravages, but all was in vain, and my life was despaired of.

On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch, waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and in the

softest and most silvery tones, which fell like rich music on my ear, it said, "I have come to conduct you to another state and place of existence." In an instant I seemed to rise, and gently borne by my angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around us, on every side, were worlds of light and glory. On, on, away—away from world to luminous worlds afar, we sped with the velocity of thought.

At length we reached the gates of Paradise; and oh! the transporting scenes that fell upon my vision, as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet,—

"Burst, ye emerald gates, and bring
To my 'raptured vision,
All the ecstatic joys that spring
Round the bright Elysian."

Language, however, is inadequate to describe what then, with unveiled eyes, I saw. The vision was indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake, or river, rose up the most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

While I stood gazing with joy and rapture at the scene, a convoy of angels were seen floating in the pure ether of that world. They all had long wings, and though they went with the greatest rapidity, yet their wings were folded close to their side. While I gazed, I asked my guide who they were, and what their mission? To this he responded, "They are angels, despatched to the world from whence you came on an errand of mercy." I could hear strains of the most entrancing melody all around me, but no one was discoverable but my guide.

At length I said, "Will it be possible for me to have a sight of some of the just made perfect in glory?" Just then there came before us three persons; one had the appearance of a male, the other a female, and the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with an ineffable sweetness.

There was nothing to which the blessed babe, or child, could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not exceed it for whiteness or purity. Its face was all radiant with glory. Its very smile now plays around my heart. I gazed and gazed with wonder upon this heavenly child.

At length I said, "If I am to return to earth, from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth. Methinks, when they see it, they will never shed another tear over their children when they die." So anxious was I to carry out the desire of my heart, that I made a grasp at the bright and beautiful one, desiring to clasp it in my arms; but it eluded my grasp, and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from the extended wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strains, "To him that hath loved me, and washed me from my sins in his own

blood, to him be glory both now and forever. Amen."

Just at that moment the power of the Eternal God came upon me, and I began to shout, and clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who "went walking, and leaping, and praising God." Overwhelmed with the glory I saw and felt, I could not cease praising God.

The next Sabbath I went to Camp-meeting filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God had done for me, and loud were the shouts of glory that reverberated through the forest.

Though years have rolled away since that bright, happy hour, yet the same holy flame is burning in my heart, and I retain the same glorious victory. "Hallelujah! for the Lord, the Lord God omnipotent reigneth."

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened with singing,

"Rejoice, the Lord is King,
Your Lord and King adore;
Mortals give thanks and sing,
And triumph evermore;
Lift up your hearts, lift up your voice,
Rejoice, again I say, rejoice."

The God whom we worship hath said, "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." While continuing to glorify His name, in the language of Charles Wesley's beautiful hymn, the promise was fulfilled to the waiting assembly.

A large number of requests from California, New Hampshire, North Carolina, Illinois, and elsewhere, were then read, and Rev. L. R. Dunn, followed by Dr. Palmer, laid our requests before the throne. Mrs. Palmer then read and commented upon 2 Corinth., 1st chap., dwelling particularly on the thought, that being comforted ourselves, we may be able to comfort others with the comfort wherewith we ourselves are comforted of God. How blessed it would be if every child of God would submit to, and do the whole will of God, and being filled with the comfort that the Father of mercies, and God of all comfort, is so willing to give to all the saints, would distribute to others as God gives himself to us. Being partakers of the sufferings, so we shall be of the consolation. How the disciples lived for others; and if we will only trust ourselves implicitly in the hands of God, we will have the same testimony they had, no matter what the pressure may be. He giveth more strength; more grace, and more and MORE; just as the need comes, so is the supply. It is blessed to be all the Lord's, and to walk before others in simplicity and godly sincerity. All the promises of God in Him are yea, and in Him Amen, to the glory of God. The Old Testament promises of Christ have been fulfilled. Not one of all the exceeding great and precious promises to us, have, or can fail. He which establisheth us in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. Yes, GIVEN! and given to abide with us forever. Given to comfort, to lead, to energize. O, let us never be without this unction from the Holy One. My heart says, Praise the Lord, that we have such a delightful consciousness of His presence to-day.

PRAISE HIM.

Dr. P—— proposed having a praise meeting, for we have an almighty Friend who condescends to come and unite His strength with our weakness, and tells us He is able to do exceeding abundantly above all that we ask or think; and He has proved this in giving heaven's greatest gift, His only Son, to be our Savior, and we are under obliga-

tions to praise Him. Praise should overflow our hearts and fill our mouths. We meet to tell others our comforts, that they may be comforted. There are no favorites in God's family, and every one who will may take of the water of life freely; not sip, but drink freely, and be filled with His love. He was almost through giving testimony, but he was thankful that after so many years he could say, "Jesus continues to save me;" and the happiness and joy and comfort that he had, language was too poor to express it—Jesus satisfies.

GOD IS SUFFICIENT.

Sister Bottome said, she did not know when she had felt the force of what Paul said about other people's comfort depending upon our comfort, as in the case of a friend of hers, who knows God, and is in a peculiarly triumphant state in God. She left her home a few weeks ago, and in that home was a darling girl, whose name was Ray; and she was indeed a ray of sunshine in the house. A card came with the news of Ray's death, and she wrote to the mother immediately. So terrible seemed the loss of that darling child, about twelve years old, that she feared it might kill all but the mother, who she knew was strong in God. A letter came to her in reply, and the first words that met her eye were, "God is sufficient;" and as she used to say when the darling was living, that she did not care for self, if the child was only happy—she could not care for self now, when she knew Ray was infinitely happier. What an amazing note of deep triumph! If we can only say, "Thy will be done," we are in a fortress, that though the waves may dash against, they cannot reach us. But many wait till they are all bruised and battered before saying, "Thy will be done," and then it is difficult for them to reach the fortress. It is a vital thing that we should be filled with comfort, that we may comfort others. God filled all her horizon. Some people go down under the waves of prosperity, while they ride in those of adversity; but it is a magnificent thing to say, whether the waves are on one side or the other, God is sufficient. What we want is people that triumph in God through everything, and she was among that people.

TRUST IN GOD.

Sister Hall felt that she was the greatest debtor to grace of any in the room, and she praised God for saving her loved one in answer to prayer, and for the blessed though severe lessons she had learned. When she saw death coming for her beloved boy, she said, "Thy will be done! my darling boy must be saved at any cost." Fourteen days before he died, as she was lying on the bed at his side, he took up the Bible in his feeble, trembling hands and opened to Isaiah, and as the 18th verse of 1st chapter was marked, she asked him to read it aloud, and he read very slowly—"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow." She asked, Does God say that? Is that God's promise? He replied, "It says so;" and laying down the book, he asked, "And are these promises for me? She said, Yes, as long as there is a 'whosoever' in the Bible. She praised the Lord that he was that day saved, and since then the word 'saved' had a world of meaning to her. She wished to give this message, "Don't distrust God in anything that is according to His will, for He saves to the uttermost—and nothing is too hard for God.

MORE TO FOLLOW.

Rev. L. R. Dunn praised God for the word of the Lord, which grew more precious to his heart day by day. While reading the other day, he was impressed with the thought that God gives us "everlasting consolation." It don't wear out, don't fail, don't die—it is everlasting. In an interview with Dr. Dashiel, he said, that he felt as though he had hardly ever preached in his life, and wished that he could preach now about

the all-sufficiency of divine grace. "Don't be afraid," said he, "to tell the people about the all-sufficiency of divine grace." He also praised God for the earnest of the Spirit in our hearts. In olden times, the Phœnicians paid down a certain portion of money on a bargain of merchandise or property, as an assurance that the rest would be forthcoming, and this was called earnest-money. When we have the Holy Spirit, we have an earnest of what is to come—a premillennial foretaste of heaven—a glory begun here in our souls. Praise God for giving us a part, and he knew He was able to fulfill all His engagements and keep all His promises.

LET GOD BE TRUE.

Rev. Geo. Woodruff.—During the last week we have had the largest number of arrivals of European ships that we have ever had, for they have been kept out by the storm. A young friend of his arrived in the Germanic on Sunday, and when he saw him in the evening, he said to him, "Will, I have been very anxious about you; I know you have had an awful time." "Oh no! we haven't," said he, "we had a nice time. We took the south passage, and didn't go where the storm was." In the name of God, since the first of January he had taken the south passage, and his soul was sweetly resting. We make too much trouble. What do you want to kill yourself for? He wanted to give a sentence, which, if not misunderstood, would be helpful. It was this—"Trust Jesus, and let him do all the rest." It needed to be guarded a little, but he would fling it out. Rutherford says, "The cross should be a pillow under your head, and not a burden on your back." He was not naturally good, and he sometimes thought he could go along side of Paul to serve as a pattern of what God can do. The idiosyncrasies of his experience were difficult for Jesus to get hold of. Out of a large necessity he took an oath not to doubt God. Some people think it supreme wisdom to doubt. If he were to say to some people who say they are "constitutional doubters," that they were constitutional liars, they would resent it immediately, but it was worse to be a doubter than a liar, for he who doubts makes God a liar—better every man a liar. He had found out that we may say to faith, "I will." Faith is in the power of the will; ruin follows rightfully in the line of doubt. If we would have permanent rest, we must not take account of feeling or circumstances, but say, "I BELIVE." If we are living in sin we cannot believe; but he who would have faith must purify himself.

CEASE STRUGGLING, AND TRUST.

Sister Irvine used to try and struggle to do and suffer, and be all that the Lord required, but she came to an experience where she gave up struggling and trusted God, and let Him do the rest, and she had found a rest, and had tested his saving power in joy and in the darkest trial.

SATISFIED.

Rev. Bro. Odell had left the primaries in religion, and was not now joying with the fringes of a Christian life, but was satisfied with the fulness of God's house. He had been feasting on the declaration of his Father's Word—"They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them to drink of the river of thy pleasures, for with thee is the fountain of life; in thy light shall they see light." Rivers of God's pleasures—how satisfying.

THE WORD OF GOD.

Rev. Bro. See.—Rivers! fountains! fulness! what do they mean? They mean the Word of God. The comfort wherewith ye are comforted—is God's own Word. The baptism of the Spirit is by the Word of God. The truth of God never comes alone; it comes with divine love. God's Word, the spirit of divine love in you, becomes a living Spirit. How important it is that we be filled with God—God is love. God's truth is

ineffable—no word of His is in vain; it is eternal, and as surely as we believe, so surely are we candidates for the baptism. Doubt is not dangerous, it is ruin—it is hell.

EASY TO BELIEVE.

Sister Duff wished to witness to the power of Jesus to save from doubt and fear. She was in her former experience a "constitutional doubter," but she had been saved from doubting for twenty-one years, and it was a wonderful thing for her to say—that it is as easy to believe now as it is to breathe, and she was standing firmly on God's Word.

The last few minutes were given to minute testimonies, and many were the witnesses of the power and willingness of God to cleanse and to satisfy.

Children's Department.

MINNIE'S NEW YEAR'S GIFT.

"Mother gave me a Bible last New Year's," said a little girl complacently, "and Aunt Lou gave Cousin Harry one at the same time. Just look at them now and see the difference!"

Harry's was worn. Its gilt edges were tarnished, and the newness was gone from the cover, but it looked as if it had been read very often. Here and there I saw pencil marks near favorite verses, and in one or two places it seemed as if tears might have fallen. Little Harry Gordon had become a Christian lately and his Bible had evidently been very precious to him.

Minnie said triumphantly, after I had finished my look at Harry's; "Now, see mine!" She unfolded the tissue-paper from it, and there it was, just as fresh and fair and uninjured as when it came out of the shop.

"I've never had it out of the drawer but once," said Miss Minnie, "and that was to show to somebody."

"Minnie," said I, "if your father were away from home and should send you a letter, telling you just what he wanted you to do and be, would it be good treatment never to break the seal and to lay it away in a drawer unread? Would it not be better to take it out every day and to read it over and over, trying each time to obey its injunctions?"

"Yes," said Minnie, blushing as she began to see my meaning.

"This is God's letter to you, my love. Like the man who folded away his talent in a napkin, you have folded up your precious Bible. Hereafter, my child, use it as God wants you to. 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.'"—"Early Dew."

ACKNOWLEDGMENTS.

FOR GUIDE TO POOR AND AFFLICTED.

Mrs. E. Savage, Harmony, Ind.,	$5.00
Mrs. Mary Fuller, Ottawa, Ills.,	1 00
C. B., (a friend), Michigan,	4.00

FOR INDIA.

Annie A. Clark, Franklinville, N. J.,	1.00
Mrs. Dr. Dennler, Oakland, Cal.,	1.00
Sarah Berlin, Monticello, Iowa,	1.00

IRISH FAMINE FUND.

H. M. Simmons, Dover Sta., Wis.,	5.00

Book Notices.

CHRISTIAN UNION NECESSARY FOR RELIGIOUS PROGRESS AND DEFENCE. By John F. Hurst, President of the Drew Theological Seminary.

This address, delivered before the Evangelical Alliance in Basle, Switzerland, Saturday, September 8, 1879, has been issued in a very neat pamphlet, by Phillips & Hunt, 805 Broadway.

The reading of this pamphlet will afford both profit and instruction. It shows that unity may be had, even to the degree that the blessed Master requires for the convincing of a skeptical world, without uniformity. The author says,—"Only from purity as a root, could there be hope of the vigorous growth of unity. He who cultivates the fraternal spirit amid the strifes and convulsions of the present life, is better prepared thereby for the peace and rest of heaven."

BEULAH SONGS. A choice collection of popular hymns and music, new and old; especially adapted to Camp-meetings, family worship, and all other assemblies were Jesus is praised. By Rev. W. McDonald and Rev. L. Hartsough, National Publishing Association for the Promotion of Holiness, 921 Arch St., Philadelphia.

The authors' names are a sufficient guarantee that the work is what it professes to be.

A JOYFUL SONG.

For the Guide.

"My cup runneth over."

Words by J. ADDISON. Music by MRS. JOSEPH F. KNAPP.



2 O how shall words with equal warmth
The gratitude declare
That glows within my ravished heart?
But thou canst read it there.
CHO.—Through all eternity, &c.

3 Ten thousand, thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.
CHO.—Through all eternity, &c.

4 Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.
CHO.—Through all eternity, &c.

5 When nature fails and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.
CHO.—Through all eternity, &c.

COPYRIGHT, 1880, BY JOSEPH F. KNAPP.

GUIDE TO HOLINESS.

MAY, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

MOUNTAIN REFRESHMENT.

On the mountains! How delightful! Our pilgrims had a toilsome way to reach their desired destination. True, the difficulties were consequent, chiefly, upon missteps, and their failure to follow the instructions which they had received. The way of life is very straight, but it is very narrow. Deviations therefrom are very disastrous. So these Zionward travelers experienced. Sad indeed was their sojourn in Doubting Castle just before arriving at the Delectable Mountains. It was wonderful that they escaped with their lives. Giant Despair is cruel. He purposed their destruction. The escape was most timely. The Lord graciously interposed to deliver them from His iron grip. They might have arrived at their mountain resting place sooner, and in better condition, if they had not turned aside and slept upon forbidden ground.

This is an exact picture of the mishaps characterizing many who set out for the new Jerusalem. Their eye is not steadily fixed on the goal, their steps are unsteady, and "hope is therefore deferred," which "maketh the heart sick." Saints do not rise to those gracious eminences without painful and thorough self-immolation. Thus Mr. Wesley writes in one of his hymns—

"Sink me to perfection's height."

The language is paradoxical to an un-illumined eye. To those of spiritual discernment it is clear. We rise by falling—not by falling into sin, but out of self into Christ's loving arms. If unhappily, as justified ones, we do fall into sin, and for a period pay the awful penalty in the dreary dungeon of despair, "the Lord of the hill" will not have us utterly consumed, but with the Key of Promise will bring us out of prison and set our feet upon the mountains.

Look at Christian and his companion, Hopeful, on the Delectable Mountains! The night is passed. The dreariness of the way is ended. The light of the glorious eminences, toward which they had been journeying, has broken upon them. They are full of joyous surprise. Their whole nature is exultant. The first glance of the outlying scenery exceeds, a thousand times exceeds, what was presented in the glimpses of the mountains afforded in the Palace Beautiful. But they must defer the full observation until they have enjoyed a little MOUNTAIN REFRESHMENT. Perhaps some of our readers have had some earthly experience in this regard. The mountains, the mountains! A trip to the mountains, has been the ringing cry. The journey may have been undertaken when it was difficult and perilous, be-

fore the railroad train was in readiness to convey passengers to the gorgeous summits. Travel by stage-coach is held in lively remembrance by those who have traversed in that way scores or hundreds of miles, and toiled to make the rugged ascent of the far-famed mountains. True, the journey may have been beguiled by a contemplation of beauteous and varied landscapes, and the cheery converse of fellow-passengers. And, stopping to change horses, here and there, opportunities have been given for refreshment. And then, on, on, on again to the mountains! But when the old coach on its ponderous wheels came rolling up to the inn, and the driver shouted, "Here we are, passengers—we are on the mountains!" what a relief! Quickly alighting, baggage transferred to polite attendants, and steps turned toward the friendly inn, how pleasant! The first thing in order under such circumstances, was *Refreshment.* The dust of the journey must be washed away; and O, how delightful to get the hands and the face into some cool mountain water! And when seated at the table, with an appetite stimulated by the bracing mountain air, with what a relish you partook of the bounteous provision! Then who can describe the sweetness of the first night's rest on the mountains? The soft, downy couch, who can ever forget it? If it had been rather hard, it would have appeared to the weary and worn traveler a princely place of repose. Lying down to rest under such circumstances, enwrapped in the welcome drapery of the couch, is like sinking away into the bliss of heaven itself—sinking away to pleasant dreams, dreams of a mountain sunrise, of cooling draughts from mountain springs, and ecstatic views of mountain scenery.

Refreshment was therefore the first experience of the pilgrims as they arrived at the Delectable Mountains. The very name "Delectable," is indicative of soul realizations of no ordinary character, of peace and rest and joy—of bounteous provisions and rich enjoyments. The record is, "So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards." How like the bringing of a soul into the wealthy place of entire holiness! There is a washing in the translucent waters of salvation, whereby all filthiness of the flesh and spirit is removed, and the inner nature is without spot. There is a drinking, too, of the waters of life—O, so pure, so satisfying, so reviving to the fainting spirit! And the ripe clusters from the mountain vineyards, how luscious to the taste! The fruit of the good land abounds—it is rich, and as free as it is rich. And *rest,* what shall we say of the rest on the Delectable Mountains—the mountains upon which the Sun of righteousness pours His broadest and most effulgent rays? O, the deep, all-pervading, unspeakable quiet of sojourn on those enrapturing altitudes!

The first blush of the mountain realizations is usually more peaceful than ecstatic. There is an unspeakable consciousness of the fact that *home* has been reached, the home of the soul—home in the bosom of its Lord, and in the happy associations of New Testament life. The warfare is o'er—the escape from the enemy's land is complete—the exhausting conflicts of the way have been exchanged for quiet. The soul, coming to this triumph-hour, understands as never before what that Scripture means, "The work of righteousness is peace—and the effect of righteousness, quietness and assurance forever." Quietness and assurance, in the fullest combination, are realized on the Delectable Mountains. On those mountain heights there is such a sense of security, of the encompassing and glorious presence of the INFINITE. Far as the eye can reach, now im-

measurably expanded, the wonders and delights of the Infinite presence are outstretched. The bright sunshine, the lofty notes of the mountain songsters, the varied flowers of the gardens and their choice perfume freighting the mountain breezes—the orchards teeming with fruit, and the vineyards laden with ripe, large clusters—these are the delights of mountain life.

O, DELECTABLE MOUNTAINS! Who would not ascend to those luminious heights? Who would not dwell amid the all-encompassing realities? Who would not be regaled with more than Paradisaical delights, the goodness and the fatness of the land, quite on the verge of heaven? From those sunny altitudes it is but a step, as it were, into the realm of immortality.

Reader, if you have not risen to those great eminences of purity and peace, make haste to get your feet on the resplendent summits, and be at home—at home!

EXTRACTS FROM PHŒBE PALMER'S DIARY.

Among the several letters received, is one from a young woman, converted to the Christian faith in Bulgaria, Turkey. On reading this very interesting epistle, my soul from the depths exclaimed, "Now thanks be to God, who always causeth us to triumph in Christ, and maketh known the savor of his knowledge by us, in every place." Two years ago I was introduced to a lady about to sail as a missionary teacher, under the care of the Presbyterian Board of Foreign Missions. I promised to give her a set of our volumes, eleven in number. The works preceded the vessel in which she sailed.

The goods forwarded being for prudential reasons unpacked, before the arrival of the missionary, the books were read with eagerness, and began their mission before the teacher reached the shores of Turkey. A native missionary, and several persons connected with the mission, became absorbingly interested in the precious experience and doctrine of holiness. And thus the dear missionary found the work of salvation to the uttermost spreading among the people, on her arrival. One who has experienced the blessing through the agency of the books, is the head native teacher, whose letter I have just received.

Strange to say, persecution has already arisen for the truth's sake. Though a power for usefulness is manifested in the lives of those who profess this grace, and a vitality in experience, spreading life and salvation all around them, in a manner unseen before,—yet some restless spirits connected with the mission have written home to the Board, that the new doctrine has been introduced. And now the missionary teacher to whom I gave the books, writes: "We are in danger of seeing the same scenes enacted, witnessed in the case of Dr. Bradley and a fellow-missionary of the Siam mission."

The circumstances connected with Dr. Bradley were briefly thus: About thirty years since, as I was on my way to Boston on board a New England steamer, I met a widow lady with two little children. Her husband, sent out by the American Board of Foreign Missions, had but recently died, while engaged in his work at Siam, and she was now returning with her little ones to her home. My heart was moved, and after talking with her of the loving kindness of

Jesus, and His power to save unto the uttermost, I, before parting with her, gave her the little volume entitled, "Way of Holiness."

Years passed away, and I should never have thought of the little occurrence again, but for a call from Dr. Bradley, a missionary recalled from his work in Siam under peculiar circumstances. The widow to whom I gave the book, had sent it to the missionaries in Siam. Dr. Bradley and his fellow-missionary (Mr. Caswell) had both received by faith the gift of power, through reading it. As ever, pentecostal blessing produced pentecostal results. Many in that far off land were pricked to the heart, and added to the Lord. Of course, Satan would not allow his kingdom to be disturbed after this fashion, without making an effort to stop the work. Transforming himself into an angel of light, he selected agencies to do his work from among fellow-missionaries. Well does he know where there is a little of the old leaven left in the heart of professors, and never is he at a loss for means to stir it up.

How religious were the scribes and Pharisees; yet the cruel fault-findings with the faultless Man of sorrows, resulting in His crucifixion, came from the chief religionists of His day. Though a remarkable revival was in progress through the instrumentality of the two Spirit-baptized men, yet word was sent home to the Board that they were setting forth new doctrines. This resulted in the recall of these faithful, useful missionaries. But the work of revival was progressing so gloriously, that only one, Dr. Bradley, dared to leave. So he returned to New York to answer for himself and his fellow-helper, leaving the latter to carry on the blessed work in Siam. The result was the formation of another Missionary Board—"The Anti-Slavery American Missionary Society," who afterward sustained not only the Siam missionaries, but many other Spirit-baptized missionaries were sent out, under the auspices of this excellent Board, for the sustainment of foreign missions. The secretary of this Society, (a Presbyterian minister,) told me he was in the habit of giving a copy of the "Way of Holiness," or "Faith and its Effects," to every missionary sent out.

For the Guide.

GOD'S PRECIOUS SEED.

L. A. B.

"Light is *sown* for the righteous, and gladness for the upright in heart."—Psa. 97; 11.

We have some very rare seed presented to us of a beautiful flower. We hold it in our hands and consider its value, but we can realize nothing of its perfect beauty till we put it away out of our sight in the ground, and we do it in full confidence that these little dark seeds will be mysteriously transformed into lovely flowers. When we read in God's Word, that light and gladness is sown for God's children, we know it is some great good put away out of our sight for a period of time, to accumulate in fulness and glory. While we are enjoying every day God's temporal and spiritual gifts, our heavenly portion of light and gladness is enlarging and doubling. In view of this, the Psalmist exclaims, "Oh, how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that

trust in thee before the sons of men.

With regard to our bodies formed by God, and temples of the Holy Ghost, these also must be planted in hope. "The time comes, and comes again, when we must bury our best things in the soil. The hand so masterful, yet so gentle, makes us cast our seed-corn into the furrow, and the hope and loved of our hearts is dead! But if our life is as God wills it—yet is sad and bare, it is only as the granary is bare in June; the harvest will surely come at last; after the sorrowful sowing we shall reap in joy."

For the Guide.

THE GREAT PHYSICIAN.

"Is there no balm in Gilead? is there no physician there?"—Jer. 8; 22.

BY MRS. LIZZIE FENNER BAKER.

Oh! come thou down to Gilead,
The night-heaven droppeth dew,
Aloes and myrrh sweet perfumes shed,
The pleasant country through.
There's cinnamon and calamus,
There grow the vine and palm,
And Gilead the beautiful
Is rich with wondrous balm.

Come, brother! on thy wasted cheek
Is that I weep to see,
So strongly doth its hues bespeak
The pirit's agony;
The glances of thy restless eye
Are full of unsoothed pain;
How long shall this sad burden lie
On the sick heart and brain?

Oh! come thou down to Gilead,
One walketh there in white;
Like music is His lightest tread,
His is the Healer's might.
He dwelt in Edom long ago,
And thence from Bozrah came;
His locks are white as wool or snow,
Immanuel is His name.

He hath been wounded unto death,
And on his holy brow
The deep, sad scars of Calvary
Are pleading even now;
The gentle, great Physician, He
Hath proved all depths of pain;
Come, then, to Gilead with me,
Nor call the journey vain.

The fever flush upon thy cheek
Shall fade in calm repose;
His touch is given to all who seek,—
That touch new life bestows;
And saved, rejoicing, evermore
From sin's sore sickness free,
The Savior's hand that balm will pour,
Which shall thy healing be.

Cannonsville, N. Y.

For the Guide.

HIDDEN TREASURES.

MARY D. JAMES.

Many years ago, thousands and tens of thousands of men from all parts of the world went to California in pursuit of gold, having heard that gold mines abounded in that country. But very many of them were disappointed. After having toiled and digged for months, hundreds went away without having gained their object. But

A WONDERFUL MINE

has been discovered—so vast in its treasures—so inexhaustible in its resources, that the millions who have been digging in it for many ages have all enriched themselves with pure gold, and not one of them has ever been disappointed. It is scarcely necessary to say that this great mine is—THE BIBLE—'GOD'S WONDROUS BOOK OF TRUTH.'

Mr. Moody, the evangelist, has done a most valuable work in giving directions as to the best mode of finding the richest veins of precious ore. He has been waking up the people all over the land, and set them to work searching for hidden treasures.

In reading the Bible consecutively, Christians have been edified and blessed beyond expression—and in selecting portions of the

Sacred Word, vast advantage and comfort have been gained; but the method recommended by Mr. Moody—reading it topically—much richer and fuller blessings may be realized.

Selecting a special subject, such as Trust, Hope, Love, Grace, &c., and by the aid of a Concordance looking for all the passages in the Bible on the subject, it is wonderful what treasures are revealed, and how the soul is enriched by them!

I once took the word Trust, and sought out all the passages containing it in all its varied relations and applications, and what a

A RICH FEAST

was mine! How many precious promises I found in connection with it! Promises so full of comfort, so rich in divine blessing!

Injunctions to trust in God, with promises annexed, abound in His Word. Admonitions, also, with regard to trusting in man or in self, with fatal consequences set forth, are also numerous, and reading these collectively, renders them much more impressive.

My son, who is pastor of a Church, was one day looking for a subject as the theme of his discourse at an evening meeting. He had selected the word "keep" for his topic, and looking for passages, I observed he was greatly interested in his researches, often exclaiming, "wonderful!"—"glorious!"—"grand!" &c. I remarked to him, "You must have struck a rich vein in the mine of Truth."

"Yes, indeed I have!" he replied. "It is truly feasting, to pursue this topical study of the Bible."

The following evening we were favored with the results of that search for hidden treasures. Precious words on the keeping power of God—so many more than most of the congregation knew were contained in the Bible! How encouraging—how full of comfort they were! And then there were many others in which the same word "keep" had application to us. We have committed to us some things to keep, upon which our salvation depends. Solemn and impressive are the divine injunctions as to our keeping God's words—His day, His law, His testimonies, His fear, His love, His faith,—keeping our hearts and tongues and lives free from evil, and our consciences pure, &c., &c. The influence upon minds and hearts was most salutary. The presence of the Highest was there attesting the truth of His own Holy Word. It was a meeting never to be forgotten. The earnest exhortations of the pastor to study the Bible as the most effective means of spiritual growth, as the best security against backsliding, and the richest source of divine peace and joy and power, had unusual force and effect, causing impressions which will tell upon the hearts and lives of his people more than would many sermons. For nothing can be so fruitful—so productive of great and everlasting good, as the diligent study of the Holy Scriptures.

Let us, then, work faithfully in the mine of God's Truth, and enrich ourselves with its HIDDEN TREASURES.

"Cheerful, O Lord, at Thy command
I bind my sandals on;
I take my pilgrim's staff in hand,
And go to seek the better land.
The way Thy feet have gone."

For the Guide.

"CALL UPON ME IN THE DAY OF TROUBLE, AND I WILL DELIVER THEE."

MRS. MARY N. VAN BENSCHOTEN.

I have been reminded by the reading of several articles recently, in which incidents were given where this promise was fulfilled by the removal of the trial, of a conversation that occurred upon this subject while I was at Clifton.

I was on my way to the Sabbath afternoon prayer-meeting, when I came to a trio of ladies sitting in the shade, with their open Bibles. As I came near, they drew my attention to this promise, and asked, "Do you believe that, Sister M.?"

"Why, then," they added, "does God not do it in Bro. F.'s case. For eight years a great affliction has been his, and it still remains. God does not take it away, and yet he is so sweet-spirited, so patient and heavenly-minded."

I replied, "It may be God has delivered him from the trial."

With surprise, they quickly said, "O, no, the trial remains."

"That may be," I added, "and yet God may have delivered him."

"Please explain," they said.

I told them I could not do it better, than by relating a fact in my own experience that occurred some five years previous.

A severe trial came to me. It oppressed me greatly. So unjust and cruel were the circumstances, I felt it ought not to be allowed to remain, and so I prayed and wept and wrestled, but yet, although God could have removed it very easily, it remained.

Thus it went on for about three weeks, when I found my peace was becoming quite disturbed. This startled me, and I said, "This disturbance does not honor my Lord; so mighty a God as mine is able to carry me victorious over this trial, even if it is allowed to remain." I hastened to my room, and in a wonderful way seemed to be brought into the presence of God, when these words, unfamiliar to me at that time, came to me with power,—"Call upon me in the day of trouble, and I will deliver thee." No human voice could have been so penetrating, so emphatic. With a life-grip my faith grasped the promise, and I was free! From that hour the tempest in my heart was still. The trial was allowed to remain, and although it never appeared any more right or just, I was free,—I felt its power no more. Deliverance was distinct and free and full. Sweet and still as a summer's sky was the heaven around and above me. The tempest had wonderfully cleared the air, until it was as fresh, and rare, and transparent as after a summer shower. As I rose into the clear air, and could see where I was, I found I had been driven by the storm a long way towards my Father's house. And one indication was this,—such an opening of God's Word—no longer a sealed or dead letter, but a living Word from a living God to me. O, how I can walk on it! It is like a Rock to my feet.

Again, such deadness to the opinions of men, bringing in a peace I had never known before. And then I was made to realize the utter powerlessness of anything in this world to satisfy the soul. Also, the weight of my own pro-

fessions. Professing to be a pilgrim and a stranger, heaven my home, and yet seeking resting places, ease and comfort along the way. And then how wonderfully the Spirit interpreted these words, expressive of glorious truths—"an indwelling Christ"—"a life of faith on the Son of God"—"hid with Christ in God"—"ye shall receive power"—words we use, but the full meaning of which only the Spirit of God can reveal to us.

From that time I seemed lifted on to a higher plane of Christian living than ever before. The chains that bound me earthward were broken,—I saw God only. The repose of my heart was such as is ours only when sheltered by the Almighty wing, and covered with His feathers. The sweet, soft, downy rest and revel of a soul in God! So I found that God had not only wonderfully delivered me, but had greatly enriched me withal. He had made me "more than conqueror."

This I consider, is one way in which God fulfills that gracious promise. The ways of deliverance are three-fold. First, by the removal of the trial; second, by victory over it; third, by the removal of the subject to heaven. And when we pray for the promise, we must remember that God, as a wise Father, will employ that method which will most glorify himself and advance the interests of His kingdom.

If we were to give one-tenth of the words of cheer and encouragement we receive, they would fill our Magazine. To all we return hearty thanks, both to subscribers and agents.

Sabbath Bible Readings.

FOURTH SERIES.

BY REV. G. HUGHES.

Bible Key-Words—"Ready."

GOLDEN TEXT FOR THE MONTH.

"*My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.*"—John, 6; 32, 33.

BE READY—FOR DEATH.

SABBATH, MAY 2.—"Therefore, be ye also ready."—Matt. 24; 44.

Our Lord's great counsel! To each and to all, comes this call—"*Be ye also ready.*" Death is a certainty, but the time of its coming is an uncertainty. In view of this, we must be ready, momentarily ready, ever ready, fully ready. This implies a two-fold adjustment—an adjustment for this world, and an adjustment for the world to come. As respects this world, sin must be forgiven, our moral nature purified, our business affairs duly arranged,—"Owe no man anything but to love one another."

As respects the world to come, our eye must be turned toward it, our affections set upon it, our feet ever moving thitherward. And our readiness must be apparent to others—that our earthly garments are worn loosely, and that our heavenly habiliments are ready to be put on in a moment. "Mamma," said a little girl, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world; but, mother, I do not see anybody preparing. I see you preparing to go into the country, and Aunt Eliza is preparing to come here, but I do not see anyone preparing to go to heaven. If everybody wants to go

there, *why don't they get ready?*" Ah, the child had the right idea. Let our readiness appear unto all—even to the children.

READY—TO ANSWER.

SABBATH, MAY 9.—"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Pet. 3; 15.

Christians must expect to have questions asked. Fellow-Christians, needing light and encouragement—worldlings, sincerely inquiring after the truth, and cavilers who would entangle them—infidels, too, seeking to confound—these will all ask questions, and on a specific point—"the *reason* of the hope within us." Well, none so ready to answer touching this matter, as true Christians. Religion has a basis in reason—a granite basis. We do not hope without a reason. It is summed up in one word—CHRIST. Christ is the reason of our hope—His redeeming blood—His resurrection-power. That is an unanswerable reason. Give it when required, meekly, and with fear, or reverence.

READY—TO DISTRIBUTE.

SABBATH, MAY 16—"That they be ready to distribute.—1 Tim. 6; 18.

The epistles of the great apostle are rich and varied in instruction—instruction for all classes. Here he addresses himself to the rich, saying to Timothy, "Charge them that are rich not to be high-minded,"—"nor trust in uncertain riches,"—or, the *uncertainty* of riches, as the margin has it. What then? "*Be ready to distribute.*" Christianity invariably annihilates human selfishness,—it gives an open heart, an open hand, an open purse. *Ready* to distribute—willing, seeking for opportunities, delighting in the work, and abundant in communications. The calls are numerous. "The poor ye have always with you," said Jesus. Their presence is not offensive or burdensome to the true Christian. Like his Lord, he rejoices to be a distributer of heaven's bounty, and is blessed in his deed.

READY—TO EVERY GOOD WORK.

SABBATH, MAY 23.—"To be ready to every good work."—Titus, 3; 1.

The Christian is a worker—a worker in every good field. Nevertheless, we are not without temptations to be sluggish. Hence, says Paul to Titus, "Put them in mind, to be ready to every good work." Christian duty is easily settled, under Bible teachings, on common sense principles. Does a particular enterprise seek our enlistment?—would it draw upon our resources? Two questions simply answered will determine our duty—1. Is it a *good* work? 2. Have we the *ability* to aid? These answered affirmatively, should elicit a prompt, joyous, liberal response. Thus Paul to the Colossians, speaks of "being fruitful in every *good* work." To Timothy he enjoins, "to be prepared unto every *good* work. For the Hebrews he prays that God would "make you perfect in every *good* work." Beloved, let us be ready—ready to every good work.

READY—TO SUFFER AND TO DIE.

SABBATH, MAY 30.—"For I am ready, not to be bound only, but also to die, at Jerusalem for the name of the Lord Jesus."—Acts, 21; 13.

How sublime is this apostolic example—an avowed readiness to suffer and to die for the Lord Jesus—in Jerusalem, too—where His Lord suffered! The elders of Ephesus fell upon his neck and sought to dissuade him from going up to Jerusalem. His answer was, "What mean ye to weep and to break mine heart? For I am *ready*," &c. The sentence is golden, written in the golden characters of the kingdom—it rolls down the ages—it covers the apostolic brow with an imperishable lustre. He not only *said* that he was ready, but he *demonstrated* it. One has said,—"It is the glory of a Christian to be carried with full

sail, and, as it were, with a spring-tide of affection." Ay; full sail, against head-winds and counter-currents—the colors at the mast-head when the shot of the enemy comes rattling against the sides of the ship from the well-manned guns. Reader, dare to do, and to die if need be, for JESUS.

For the Guide.

BEAUTIFUL ANSWER TO PRAYER.

[God who at sundry times, and in divers places, spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son. The blessed Master has said, "If they hear not Moses and the prophets, neither will they hear though one arose from the dead." It is owing to the importance attached to believing the written Word, that we have hesitated in publishing remarkable visions and dreams, lest others should claim them in order to be strong in faith. The Word of the Lord is the firm foundation upon which we may rest our faith without wavering. "Heaven and earth may pass away, but His Word endureth forever."—The following beautiful answer to prayer we are thankful to give our readers, believing that it is a fulfilment of one of the blessings enumerated by Joel as characteristic of the last days,—"I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—ED]

Through the earnest solicitation of two dear sisters in Christ, I submit this account of my experience in an answer to prayer. I will first state by way of explanation, that, from my early youth I was under the training of the Episcopal Church, and when of age, was confirmed, and became a communicant of that Church. But some five years ago, I connected myself with the M. E. Church of this place. Here I had the pleasure of hearing, and I had also read of testimonies and experiences that were to me very beautiful; and although I felt I was trying to lead a Christian life, and daily looking to God for guidance, still I was dissatisfied with myself. I thought, if others have these beautiful manifestations of Christ's presence, why was it that I had not? I thought it over very carefully for some time, and then determined to take it to God in prayer. I knew He had often answered my prayers, and felt He would not refuse this my most earnest request. I went to Him, and in the most simple manner asked Him to show me if I was really in the narrow way or not. Suddenly a vision of beauty that words cannot properly describe, appeared before my mind. It seemed that I was standing in a narrow way, which was paved with precious stones. A wall about as high as my head, and made of the same precious stones, was on either side. These stones were of every size, from the smallest to the greatest, glistening and sparkling in the most brilliant manner. On the top of the wall, on each side (as it seemed) about a yard apart, were placed large candles, that were burning very brightly. As far as the eye could reach, this scene extended, growing narrower and brighter, until it ended in a radiance of glory.

Looking on this scene of magnificence, I felt a Presence beside

me, and said, "But what are these precious stones that I see?" and the answer came directly, "They are the seconds, moments, hours, days, weeks, months, and years of your life, to be used by you to glorify your heavenly Father, or to be wasted in the vanities and frivolities of the world." Then I said, "But what are the lights that I see?" Again promptly came the answer, "They are God's providences, mercies and blessings, renewed day by day, to light up the path to eternal glory." And with this answer, the Presence and the vision faded away.

I need hardly say I was fully satisfied. God had answered my prayer in a manner that I could not possibly have expected, and a sense of rest and thankfulness came over me that I shall never forget.

I now send this to you, hoping that if you find in it any merit for publication, you will use it, as your wise judgment may decide.

Mt. Vernon, N. Y., 1880.

For the Guide

PERFECT LOVE.

REV. D. NASH.

The word "perfect" refers always to some authorized and admitted standard of judgment, and that will be perfect which comes up to the standard, and that relatively imperfect which falls below it. When I had scarcely passed the teens of life, I was drafted for the English army; but as every soldier had to come up to a certain standard, and I was then a little below it, I could not be a perfect soldier, and hence I escaped the British army.

We have a standard for weights and measures; that which falls below the standard is imperfect. Defective standards lead to defective decisions, and an erroneous one to erroneous conclusions. The standard of Christian attainment is not to be found in the present condition of human nature. He would commit as great an error in settling a religious question, who would appeal to the present condition of man, as the physiologist who would deduce the laws of animal action from an inspection of a diseased body. The inevitable result of defective standards, is to dignify what is base—to justify what is criminal, and to palliate what is questionable. The standard of judgment by which all Christian attainments are to be measured, is found in the character of Christ. This standard is referred to by St. John,—"Herein is our love made perfect, that we may have boldness in the day of judgment; because as He (Christ) is, so are we in this world." But we are to take into account the fact that human nature is compassed with infirmity. But we are so to live on earth as to be conformed to Christ, our great Pattern, just as far as the imperfections of this mortal life will admit; for the beloved apostle adverts to a state of personal completeness which is to follow and precede the beatific vision of Jesus. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

We are to judge of our religious attainments by one unerring rule—conformity to Jesus. Love is the proof of that conformity. Love is

an essential part of our religion, and not an accidental one. We may have some religion, if we have some love; we can have none, if we are without it. Love is so essential to religion, that the man who is destitute has no valid claim to piety. "He that loveth not his brother abideth in death,"—the pulse of spiritual affection has not begun to beat and throb in his cold and unregenerate heart, and he is in the dark, deep grave of unrenewed selfishness.

Love is perfect, when it is sufficient to correct the selfishness of our nature, to purify the strength of our natural passions, and to check the tendency of the heart to pride, vanity and resentment. Perfect love, or the love of God in its completeness or maturity, filling and ruling the heart, is sufficient to remove the very seed of sin's disease, give us conformity to Christ, and impart Christian boldness in the day of judgment.

The Scriptures plainly teach that perfection in love is attainable in this life. "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might," was the commandment given by God to His people of old, which they were ever to bear in remembrance and to teach diligently to their children; and this divine command, so positively enjoined, and made so familiar by frequent repetition under the law, was quoted by Christ, and sealed with his authority under the Gospel. It cannot be supposed that a commandment would be thus peremptorily given by the Divine Being, where there was not power to obey it. Such a supposition would reflect dishonor on the Divine character. But let love to God be supreme in the soul; let it employ all the strength of the intellect, all the power of the affections, all the passions of the heart, and it must be admitted that love is perfect. The whole intellectual and spiritual man is under the dominion of love to God; and loving with all the power of his nature, his love relatively is equal to the love of an angel, or a glorified saint in heaven. It is perfect in its degree and with the fulness of its power.

Love thus made perfect is not incapable of growth and increase. A thing may be perfect in its nature and yet be capable of enlargement. A tree or a flower, for example, may be in all parts complete, and yet advance daily in strength and beauty. Fruit may be perfect in its kind, and yet both grow and ripen; and so with perfect love in the Christian believer. It may increase with his increase of knowledge and power of loving, and yet in each succeeding stage of its progress fill all the mind and all the heart. Herein will be man's growth in eternity. As the saints in heaven shall advance in knowledge of God, they will advance in love to Him; and yet being finite in nature, they never can fully comprehend the Infinite; so that, while perfect in their love at all periods, there will ever be room for further growth and advancement. The results of perfect love may be deferred until a future time.

O holy is the Lord,
And so are all his ways,
How pure his sacred word!
Endures through endless days;
The pleasures, holiness imparts,
Are rich, and thrill all pious hearts.

TALK WITH THE "GUIDE."

DEAR GUIDE—My soul has just been feasting upon your good strengthening food; and as I laid you aside to take up my sewing, my mind ran back over my past experience in connection with you, and heart-felt praise came gushing forth from my lips in gratitude to God for the loving way He hath led me; and I said, "God bless the GUIDE! may its future be ever brighter and more successful in winning souls into the full liberty of God's children, freedom from sin, deadness to the world, and alive to God—which is the blessed doctrine it teaches. God bless the editor and his precious wife."

And now as I have finished the little sewing, I feel like talking to you, my dear GUIDE, and telling you these thoughts, and my past experience in relation to you.

First let me tell you that I think your name is so appropriate, you are indeed a guide to holiness. You were the first to guide me into the land of Beulah; that is, you gave me a great desire for the blessed "way of life" you taught, an intense hungering and thirsting after righteousness. I learned through your pages the way to the fountain of cleansing, and was led to take Jesus as my constant Guide and complete Savior. The first time I became acquainted with you was while living at Bethlehem, Pa. About 1866 or '67 our Church was graciously favored with a short visit from Dr. Palmer and his now sainted wife. They first brought to my mind the theme of holiness, but I did not then believe it could be possible to live without sinning. I truly did not understand the way of holiness, and was opposed to it and to its advocates. After the visit of brother and sister Palmer, a few of the Bethlehem M. E Church members opened a meeting for the promotion of holiness. Occasionally I attended, but could not understand what they meant by the "second blessing." The words provoked me, but I had strong confidence in the leader (Bro. I. L. C. Miller) of these meetings. Thus I was perplexed and troubled about these things; then it was I subscribed for you, in order to learn about this "second blessing." You came every month to my home for over a year. Again, in 1872, while living at Belvidere, N. J., I had the pleasure of your monthly visits for two years. Then it was that my soul was led to hunger and thirst for the full salvation you taught.

Oh, I cannot tell how interested I was in reading "Fifty Years' Walk with Jesus." How often I desired the whole account of that glorious experience, as I had not the first nor the last volumes; but I read over and over again the ones I had. Oh, how I wept over it; my soul, too, longed for such a rich experience; I, too, wanted to walk with Jesus all the time. I used to long for some dear, whole-souled Christian sister to help me into this highway of holiness; for I was young and so weak and ignorant, I thought it almost too high for me to climb. But feeling so alone with none to help me, I stopped seeking, and lost the longing desire for it. My spiritual way became dark; I lived continually in doubts and fears. Yes, long did I grope in darkness, trying to serve God, but so dissatisfied with my experience.

And then the dear Lord led me to Camp-meeting at Denville. There I regained the longing desires after holiness; my soul again cried out after full redemption. God sent Sister Rose to my help. She took me to dear Sister Lankford's tent, and in that tent I consecrated myself to God. I was very happy in Jesus. Oh, I cannot tell how much Sister Lankford helped me by her loving words. The darkness fled away, and I went on my way rejoicing.

For nearly a year all was light and joy; then came trials which brought dark hours, resulting from my yearnings for Christian fellowship. I was always so prone to lean upon any dear Christian sister I loved, and if I felt their want of sympathy and help, it led me to doubt and unhappiness. In this way I lost the evidence of full salvation.

I cannot take time, dear GUIDE, to enter into a minute account of my experience since that time until now; suffice it to say, that our ever adorable Redeemer led me through many severe trials to know myself, and then to know Christ as my present and complete Savior. Ah, no longer do I need lean upon earthly props. Christ is all and in all, and I am satisfied with Him; willing if He sees best, to have no other friend. But oh, since I am indeed all the Lord's, He has given me so many precious friends! They are His gifts. Oh, how I thank Him for them! But He is my constant companion; His Word is my daily guide, and I can truly sing—

"Only thee, I ask no other,
Thou art more than all to me;
Life or health or creature comfort,
I would give them all for Thee."

Oh, I cannot express what Jesus is to me—He is everything. He sweetly keeps me moment by moment. O, I love this living by the moment. Amid the storms of adversity and deep affliction, He hath kept me calm and peaceful. Glory be to His name!

Excuse me, dear GUIDE, for telling you so much about myself, but I was led to give you a little of my experience from just reading again your rich pages of soul food; and I write it for God's glory. Oh, may it do some precious soul good!

You have been coming to me again, like an old friend, since the first of December. I thought to have only those two numbers, December and January, which I received together, but some kind friend has sent me February.

I want to tell the world I am saved, sweetly saved through the blood of the Lamb. Hallelujah! "The blood cleanseth."

I worship Thee, sweet will of God!
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more.

FLORA B. HYDE.

POTTSTOWN, PA.

For the Guide.

THE FOUNTAIN OF LIFE.

BY MRS. CARRIE BUTCHER.

O love unfeigned, unmeasured and untold,
Is there on earth, or thro' the realms of heaven,
One who would dare attempt its wonders to unfold,
Or fathom that great love to ruined mortals given?

Ten thousand times ten thousand ransomed souls
Have drank their fill beside its crystal shore;
And yet, in all its beauty on it rolls,
As boundless and unending as before.

O fount of life! O sea of pure, unending bliss!
Roll on, ye waves! in ceaseless grandeur roll!
Yet through eternal ages never shall we miss
One drop, to mar the beauty of the whole.

TESTIMONY.

Rev. H. E. Faure, D.D., and Rev. J. G. Smith.

Beloved Father Mahan,—Cheerfully do I confirm your testimony as set forth in "Divine Life," with regard to the baptism of the Holy Ghost as the one thing needful, and, glory to God, also attainable, for a consistent and withal overcoming life.

When I attended the ever memorable Brighton Conference, I had already believed on the Lord Jesus Christ for upwards of thirty years. I need not describe to you the condition I was in, all those weary weary years, as it has been often graphically depicted by various correspondents in your columns. Far be it from me to underrate the Lord's gracious workings in, and manifestations to my soul, and the measure of blessing He was pleased to bestow upon my ministry. I do not believe in extremes, and therefore shall not say that my Christian life was "altogether a failure." But I am thoroughly conscious that it was not *the* thing; ups and downs, ebb and flow, sinning and repenting; no unbroken rest, no continual trust, no perfect peace.

I may not encroach upon your space; otherwise I could tell you most touching particulars of the Lord's gracious providence in bringing me to Brighton. It was all His gentle dealing; to Him be all the glory. The Lord himself brought me to that Conference. I came in contact with many eminent brethren, and much did I enjoy their ministry and labor of love; yet from the very moment of my arrival I had the distinct consciousness that, not from man, or by man, but from the Lord only, straight and direct, I must receive this gracious boon my whole soul is in quest of. And so it came to pass. Only on Wednesday, 2d of June, I arrived at Brighton, where I was hospitably received and entertained by a dear Christian family from Sunderland. On Friday morning, seventh day of conference, to myself, and, I believe, to many others, *the* great day of that Christian feast, whilst engaged in returning thanks after breakfast, just on the point of proceeding to the morning meeting, there and then I became conscious of the water of life flowing into my soul as one continuous stream. And up to this moment it has never abated, but become in me 'a fountain of water springing up into life.' I live no more; Christ liveth in me.

Of course, on our return to this country, we could not withhold our testimony, but forthwith became witnesses of this overcoming life. My fellow-laborer in Natal, Pastor Huet, now became my fellow-witness in the Netherlands. At one of our first Conferences, our beloved brother, Rev. J. G. Smith, of Amsterdam, was brought to see and realize this same blessing. Along with others, he has also become our yoke-fellow in the Lord's service. It is really wonderful, the blessing the Lord has vouchsafed especially to his testimony throughout the country. I am happy to be able to enclose his account of the baptism he obtained. I requested him to pen it for the "Divine Life."

May God spare you, even in old age, to be fresh and blooming, and

still to bring forth much fruit! Yours in the bonds of the Gospel,

L. E. FAURE, D.D.

Doesburgh, Netherlands, November, 1879.

REV. J. G. SMITH.

Gladly, beloved brother, do I bear witness to the "second grace" bestowed upon me. Upwards of sixteen years ago I obtained the "first blessing" in the remission of sin. Now I have also, through faith, been made partaker of deliverance from sin. Staunch Calvinistic preacher as I formerly was, I always used to teach that after grace once obtained, he was the greatest saint who looked upon himself as most guilty, either by confession of newly committed sin, or by deeper insight into the depravity of his heart.

But I have been led to see that this doctrine of sanctification is a mere human opinion, which can readily be entertained without exerting the slightest influence on our life; for either it evaporates into a theory about Christ, with His holy life upon earth, His holiness being imputed to us, or it merely retains its preventive influence from sin as long as tenderness of feeling lasts under acknowledgment of guilt and renewed acceptance of pardon. But fortunately I have now become better informed. Christ is now my sanctification through faith; not merely in contemplation, but abiding in me through His Holy Spirit, whom I received of God, the Spirit of promise, who made me partaker of the Divine nature by inheritance of the promises, and conformed me to the image of the Son of God, our Elder Brother. Now is everlasting life my conscious possession, and through the ever increasing knowledge of Jesus, and in Him of God, the image of my Savior is not so far removed from me as before.

Now I know that at His appearing I shall be like unto Him, not suddenly made, but *be* as He is. Not a single promise is too grand for me. I can boldly apply them to myself as my lawful property, specially written for me.

But how was I brought to this?

As regards the gradually fuller stream of this divine life, by increased knowledge of the things that are freely given us of God, this is what I daily experience. As to the decisive step, however, that was no more than a single step into the land of rest. When I first heard of these things some five years ago, how the witnesses of this life spoke with so much joy of their experience, I looked upon them, not wishing, however, to judge harshly, not only in their doctrine of sin, but also of salvation. Ah, how very wise in his own conceits even a minister of the Gospel can sometimes be! After having followed the Gospel so long, like the disciples, I had to become like a child not only to see, but also to enter the kingdom of God. My wisdom continued till I had heard two brethren, who had attended the Brighton Conference some six months previously, and there received the baptism of the Spirit, bear witness to a higher life than is experienced by believers generally.

The first day I said of them, that all they proclaimed with such glow of love was nothing new, that

I myself had preached the identical doctrine for years and years, of sanctification by faith. However, I returned the second day, to take further knowledge of what was going on, and, praise God, I did not turn myself away; more and more I became conscious that the witnessing brethren possessed something more than what I had heretofore contented myself with. I began to acknowledge my void to myself and to confess it to God. And after, on the third day, seeing this life the beloved brethren bore witness to, more and more clearly manifested in holy Scripture, I prayed in believing expectation that the Lord would grant me the same fulness of life. That evening I laid myself to rest expecting that something was in store for me. My soul was full of longing, yet quietly waiting on the Lord. Thus I fell asleep, quietly and calmly as never before, till the fourth watch of the night. I was then roused out of sleep by God himself, or by His angel. One word of God after another came flowing into my soul. It was everything to me. I believed in the very same way as years ago, for the remission of sins, with this difference however, that I now distinctly experienced that this was more than an operation of the Spirit upon me. It was the entrance of the Spirit himself into me; not something passing, but a perennial existence.

With special clearness the word of the Lord came to my mind, "Like as a bridegroom rejoices over the bride, thy God will rejoice over thee." The bridegroom is not satisfied, nor fully happy, unless the bride surrenders herself entirely; so my Lord could now only rejoice over me, now I had entirely surrendered myself to Him. He has spoken to me that His joy might abide with me, and my joy be full. And up to this moment, now for more than three years and a half, nothing, and no one, has taken my joy from me. Like Abraham, rich in faith, I also realize the promise of my God fulfilled: "Thou shalt be a blessing."

As there is nothing lacking to my own salvation, it is now my joy to be a blessing to others, to hundreds—yea, to thousands. This is my trust and full expectation according to the word of my Lord: "I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain."

All glory to God and the Lamb, who bought us and washed us from our sins in His blood, and made us kings and priests unto God.—Your fellow-witness to the divine life, J. G. SMITT.

To REV. H. E. FAURE.

—*Divine Life.*

Loved Ones Gone Before.

MRS. MARY STEWART.

A remarkable life terminated in Cambridge, N. Y., Feb. 15, 1880,—remarkable for its duration, its special providential care, its deep religious experience, and its glorious termination. The subject of it was Mrs. Mary Stewart. She was born near Boston, Mass., in March, 1779, five years before the M. E. Church was organized, making her nearly 101 years old at the time of her death. Her mother died at her birth, and her father before it, so she was in a special sense a child of Providence.

Her first marriage was to Mr. J. Lovejoy, a cousin to the slavery martyr Lovejoy of later years. This gave her a deep and life-long interest in the slaves. She

believed she would live to see them all freed, and when seven of her grandsons were in the army, she daily plead with God in their behalf and the cause they were engaged in, until their safe return, and her faith in the slave was lost in sight. Her husband dying, she was subsequently married to John Stewart, of Cambridge, at whose home she remained sixty-eight years, till death closed her earthly life; but her husband died in 1833, leaving her, as in the first instance, with little children to care and provide for. These she faithfully trained up for God, and in every case they were converted.

Her widowhood brought out strong points of womanly and Christian character. Her faith and firmness were remarkably displayed. Her religious and Church life began at the age of fourteen, in the vicinity of her birth; so singularly young, that she was placed under the care of a committee. Her experience, however, seemed to have matured gradually, until it exceeded what was common in the Church of her choice in those times; but a new era dawned upon her by the introduction of Methodism into her neighborhood. Its doctrines of free grace and full salvation were in harmony with her views and soul aspirations. Henceforth for nearly fifty years the M. E. Church was her home, and at the time of her death four generations of her family belonged to the Church; two of her daughters being wives of itinerant Methodist ministers—Mrs. Hannah Lovejoy, Tilton, Ohio, Conference, and Mrs. S. C. Osborn, Troy Conference.

Mother Stewart's piety was remarkable for being deep, uniform and cheerful. It was full of faith in God and zeal for His cause. She lived by prayer and walked with God. Tears of joy and shouts of praise were common with her, in the prayer and class-meetings, and at protracted and camp-meetings. Her words of personal experience and exhortation were powerful. Many will remember a scene of great interest that occurred at the first Round Lake Camp-meeting, when giving her experience to a few friends in the avenue. Large numbers gathered around and a wonderful blessing came upon all.

For many years she made annual visits to the family of the writer of this. These visits always brought a blessing to the people at his various appointments in the Conference. The bible was the Book of her life. She rose early in the morning to read it—prayed over it—and searched into it—and lived by it. In its prophesies she could see a glorious future for the women of the Church, and her last words were some of its precious promises correctly repeated. A few days before dying she handed the Bible to her friends, saying, "Take this Book in the name of the Father, and of the Son, and of the Holy Ghost."

The "Guide to Holiness," from its first number, 1839, was also read with delight and profit. God honored her in her last moments. The heavens seemed to open, and she exclaimed, "I see my Savior—I see heaven! O, beautiful—beautiful! Glory comes nearer and nearer!"

Thus, upon a bright Sabbath morning—a day she always honored—just as the sun was coming up to its full light and glory, she ascended on high to her home and reward. O, may her mantle fall upon all her descendants.

REV. A. OSBORN.

PAULINA POPHAM.

The best evidence of the truth of our holy religion is a living Christian. The most convincing argument in favor of sanctification is a humble, consistent possessor.

These living arguments in favor of sanctification are scattered here and there wherever God has a people. Such an one was Sister Paulina Popham, who has just passed away.

For eight years, in humility, consistency, fidelity and charity, she has enjoyed the blessing of perfect love. However people differed as to the doctrine, no one doubted her experience.

She was always at peace with her neighbors and classmates. She was loyal to every interest of the Church, and always ready for every good word and work.

She was a warm friend of the "Guide," and did what she could to induce her friends to take it. She passed away triumphantly. May her mantle fall on many.

I. J. SMITH,
Pastor M. E. Church.

March 23d, 1880.

MRS. AMELIA BRIDE.

My dear sister, Mrs. Amelia Bride, was born in Zanesville, Ohio, August 7th, 1840, and died in San Jose, Cal., January 31st, 1880.

In early life she gave her heart to God, uniting first with the Presbyterian Church, afterward, upon her removal to San Jose, she joined the M. E. Church in that place. Part of her experience was published in the May "Guide," 1876. Like many others, she was a great lover of this little book, esteeming it next to her Bible. It was chiefly through its pure teachings and influence that she was led into the clearer light and liberty of God's dear children.

It pleased the Master to detain her many years in the furnace of affliction, but grace more than triumphed—being divinely sustained until the very last. Did space permit, we might give many extracts from her letters, which show how thorough was the work of grace in her soul. She literally took everything to God in prayer. Almost her last words were, "Jesus is mine." How we miss her precious words of holy cheer and comfort!

God grant that her heart's desire, and oft-repeated prayer for her husband and children, may be answered by a happy reunion beyond the river!"

How brief is mortal life! A breath, a span—
Days few, and full of trouble, and then the
Silence of the grave. Yet 'mid it all
"He giveth His beloved sleep;" and to
The weary rest—the rest of faith on earth,
And then, oh joy! eternal rest in heaven.

The hour of her release hath come and gone—
The hour her longing soul did glad await,
To be forever with the Lord, when all
The bliss of heaven her's should be, without
Alloy: united, too, with friends so dear,
Who one by one have safely passed within
The vail.

Full soon her work of life was done;
And now—hands folded soft on lifeless breast—
From childhood's home afar and kindred dust,
Her cherished form in peaceful rest is laid,
Till o'er the changing years of time the hour
Shall come when, new clothed upon, it shall arise.

The years seem few since this the youngest of
Our household band, a maiden wee, did fill
Our hearts with music of her merry laugh
And gleeful ways. And when one questioned, late,
How so soon to saintly womanhood the way
Was found, we wept glad tears of joy to think
In morn of life her heart to God she gave;
And hastening on, with eager steps, had sought
Fair Shiloh's cleansing stream of grace divine—
Fountain that ever softly flows for all—
The while that joyful hour therefrom her song—
"Simply trusting I was blest."

Though oft
Life's tempest waves ran fiercely wild, and hours
Of weary, lingering pain were given, still
Unmoved her spirit's restful calm by doubts,
Or fears—kept o'er in perfect peace by Christ
Her Lord—the Sun of righteousness, whose beams
The toilsome way above, unclouded shone.
With anchor sure, on sea of love she sailed,
And when cold Jordan's stream her feet did press,
No dismal flood was there to view—all—all
Was bright—"No valley here, but shining path
Bedecked with blooms immortal, fair to see!"
With latest breath His praise did speak—the while
Safe leaning on the Everlasting Arm,
Abundant entrance unto her was given—
High lifted up the golden gates of heaven.

O sister mine—beloved e'en as of old!
By others loved as mother, wife and friend—
Immortal heritage is thine—the sweet
Content and rest from toil; white robe, and crown
And victor's palm; with lyre attuned to songs
Of holy praise—ours the loss, the sadness and
The tears. Yet be God's will done now as ever;
Thy memory still our yearning love will hold;—
The pure in heart shall meet again!

O Death!
Where is thy sting? and where thy victory,
Boasting grave? All thanks to Him whose power
Such triumph gives—in life, in death the same!

MRS. M. E. KNIGHT.

"Blessed are the dead that die in the Lord; for they rest from their labors, and their works do follow them."

Editorial.

SALVATION ARMY.

We have heretofore given some account of the movements of this Army in England, and its success among a class that would never have been reached in any other way. A detachment of this Army from England arrived in this city, for the purpose of carrying on a salvation campaign in this country, consisting of a commissioner, a captain and six lieutenants, the latter ladies; in a uniform of blue. Their dress is neat, and with the exception of the ribbon around their hats, with "Salvation Army" in large gilt letters, would not attract much attention.

In the city of Philadelphia, we learn that active religious services have been conducted all winter, and as the result of singing, prayer, and personal exhortations to the unconverted, scores, if not hundreds have been converted. They have been hindered somewhat in their efforts in New York, but already they have had the seal of God set upon their labors. We attended one of their meetings in Baxter Street, one of the worst localities in the city, and there was no extravagance. Singing and pathetic appeals to the very lowest, and prayer, made up the exercises. The company made up of such characters, was more orderly than could have been expected.

The "Christian Union" says: "They have formed 180 posts in England, and the purpose of this detachment is to organize similar posts in the principal towns and cities in the United States. The best taste will be repelled by some of their features and methods; but so long as the 'best taste' contents itself with worshipping in the cushioned pews of gothic Churches, the best enthusiasm may gladly welcome anyone who will show us by experiment, a way of preaching the Gospel to the poor in our great cities."

Since writing the above, the "New York Evangelist" publishes a letter from its London correspondent, describing a new movement in that city of the "Salvation Army." It reads:

"Hitherto their labors have been confined to the most degraded and dangerous classes of the city. A short time since, however, the wife of the noted "General of the Army," Rev. William Booth, opened a fresh campaign in the West End of London, in the heart of the portion of the city where the nobility and wealthy classes reside. Mrs. Booth is a lady of considerable cultivation and a writer of religious books. She is a speaker of much power, but eschews all the attractions of originality and the graces of rhetoric, and pours into the ears of her high-bred and elegantly-dressed audiences, with terrible earnestness, the simple truths and retributions of the Gospel. Her meetings are held in St. James Hall, which is packed every Sabbath afternoon long before the appointed hour, and multitudes find themselves unable to enter, on account of the crowd. Clergymen of the Church of England, and of various denominations, with titled men and ladies, sit upon the platform with Mrs. Booth. Most conspicuous in this number are Lord and Lady Cairns, the former, Lord High Chancellor of England, whose lay sermons, in Scotlond, last summer, disturbed the equanimity of certain High Churchmen. He also nobly supported Mr. Gough in his late temperance addresses in England. A profound impression has already been made in this worldly and wealthy circle. One noble lady has given $5,000 in aid of the work of the Salvation Army. Thus providentially, and in the face of human wisdom, the weak things of this world are made to confound the mighty, and the humblest instrumentalities to effect the profoundest results."

ACKNOWLEDGMENTS.

FOR INDIA.

Mrs. L. L, Warren, Howell, Mich, $1 00

BENEVOLENT.

L. S. Voak, Ferguson's Cors., N. Y., 50

CONFERENCE ACTION.

We insert with pleasure the Resolutions of the North-west Iowa Conference, as an offset to other Conferences whose action has been very unsatisfactory to the friends of holiness.

Resolved, That we hail with profound gratitude to Almighty God the rising tide of full salvation in our beloved Zion.

Resolved, That we are in full sympathy with with every honest and earnest movement to lift the Christian world into the higher life.

Resolved, That it is the sense of this Conference that no minister of the blessed Gospel can come up to the full measure of higher usefulness, until he has witnessed in his own experience the truth of that scripture which saith, "The blood of Jesus Christ, His Son, cleanseth us from all sin."

Resolved, That we will, as ministers in the Church of God, urge our people on to the richer and higher experience; yea, up to the higher life in Christian attainments.

Resolved, That, by the help of God the Father, and the grace of our Lord Jesus Christ, and power of the Holy Ghost, we will take the great North-west for Christ Jesus our Lord.

Thank God for the word of good cheer from the North-west Conference.

News Along the Line.

SOUTH INDIA CONFERENCE.

Rev. Jas. Mudge, in a letter to "Zion's Herald," gives a thrilling account of the reunion of the North and South India Conferences. We give a few of his closing remarks, believing it will rejoice the hearts of many of the friends of missions that they have in the field such valiant laborers:

"Our session was enlivened, our hearts profited, and our minds edified, by the presence of Dr. Baldwin from China, en route to America. Mrs. Amanda Smith, also, by her glowing experiences, thrilling songs, and clear teachings, was made a blessing to us all. It is a joy to know that she will stay for a considerable time in India, and greatly help on the Lord's work here.

"We closed our Conference Monday noon, a day or two earlier than usual, and then took the train (forty or fifty of us) for Allahabad, distant about one hundred and twenty miles, there to unite with nearly forty of the southern brothers and sisters in the joint Conference, part of whose doings I have already chronicled in the early part of this letter. If I were to treat, with any adequateness, of the social and religious portion of the enjoyment, this article would far surpass its proper limits. Never will be forgotten by those privileged to be present the reunion meeting, Tuesday morning; or the love-feast, Wednesday. A more heavenly season than the latter I am sure I never participated in; and the former, by its interchange of warm expressions of mutual interest, confidence and love, bound the two bodies together by cords stronger than steel. One evening was occupied by a reunion sermon from Dr. Thoburn, which will be published. Another was well filled by Mrs. Amanda Smith and Mrs. W. B. Osborn. The latter, formerly Miss L. R. Drake, and well known in New England, is a most valuable acquisition to the South India Methodist work, and has already made her influence strongly and widely felt in this country."

LETTER FROM BULGARIA.

DEAR SISTER PALMER—For a long time I have wished to write you, but my thoughts have been so occupied with our work here, that I have not written so often as I could wish, to the dear friends in America. The "Guide" is a welcome visitor in our mission home. We are often encouraged and helped by the experiences of those who are walking in the "highway cast up for the ransomed." I have learned many lessons of faith in the last year, and Christ is more to me than when I left my own country. Day by day we realize more fully that it is our privilege in everything to make known our wants unto God, for our necessities—both spiritual and temporal.

It may be that a narrative of some of the incidents of our work may help some souls who may read them. One night

we were entirely destitute of money; the baker had sent in his bill, and there was nothing to pay for water. The next day we waited before God in prayer. That evening we received a draft in the fort sufficient to meet our necessities. At another time we had no money to buy flour for the girls, and they were in immediate need. We sought deliverance again from God, and besought Him to supply our needs even as He had promised. In a few minutes a gentleman called, and from an unexpected source brought money enough to buy the flour. We thanked God and took courage, seeing in this instance so speedy an answer to our prayers.

The Lord is blessing our labors in our school. The girls under our care seem earnest and faithful, and many of them think they know Christ. It seems from their prayers and from their child-like faith, that they must know something of the way of salvation. The last night of the old year we met with them in a prayer-meeting. They appeared to realize the solemnity of the occasion. One girl prayed: "We know not when we shall finish our lives, but Thou knowest, —help us to be ready." I am so glad to be able to pray with them in the Bulgarian tongue, though it is yet brokenly. When I see the hard lot of these poor women, I long to tell them of Him who carried in His breast the sins and sorrows of the whole world.

In my Sabbath-scool class there are several women who live on the outskirts of the city, and I hope through them to influence their neighbors, who know nothing of Christ. A few days since, we received news of the death of our Bible woman, Gana Balabanoba. For some time she had been an earnest worker, going from village to village, reading the Bible and praying with the people. A Bulgarian minister who was with her, writes—that she wished to live "to work more for God."

Will not all the friends of Christ's kingdom remember us in their prayers? We prize the prayers of God's children who know Him in His fulness.

PHILIPOPOLIS, FEB. 1, 1880.

C. R. DOOLITTLE.

A REMARKABLE WORK IN MACEDONIA.

A remarkable work has been begun within the communion of the Greek Church in Macedonia. The movement is led by an Epirot, Demetrios Maroulis, who was educated at Tubingen, taking a doctor's degree in 1869. On his return he became head of the Greek school at Salonica, and subsequently director of the gymnasium at Serres, the ecclesiastical capital of Macedonia. Dr. Maroulis, as "public reader," began to preach in the Greek Churches, proclaiming with great force the simple truths of the Gospel. He recognized that his vocation was to preach; and, resigning as director of the gymnasium, he founded a normal seminary at Serres to train teachers. The Greek of the New Testament occupies a prominent place in the curriculum, and every three years fifty or sixty young men and women, deeply imbued with the spirit of evangelical Christianity, are sent out to become teachers, and spread through all Macedonia the truths of the Gospel. This reform movement in the communion of the Greek Church is thought to have a most promising future.

NEW GUINEA AND NEW BRITAIN.

The islands of New Guinea and New Britain, which are inhabited by cannibals of the negro type, have but recently received Christian missionaries. The Wesleyans established a mission in New Britain a few years ago, under the superintendency of the Rev. Geo. Brown. A remarkable fact in connection with this mission was, that the teachers who accompanied Mr. Brown were natives of Fiji and Tonga, and were themselves the immediate descendants of cannibals. They knew the desperate character of the people to whom they were to go; but they cheerfully undertook the mission, and several of them were actually

killed and eaten, and yet the mission has not been broken up, but is prospering. The London Society has worked in New Guinea among great discouragements. Several of their teachers have died from an unhealthy climate, and several have been poisoned.

WORK OF GOD IN IOWA.

In a number of places, where it has been my privilege to labor during the past few months, God has gloriously revived His work. Having averaged more than a meeting a day for four months, the Lord has been my strength. Scores of souls have been brought to Christ, from the child of ten years to men over three-score years. Old-fashioned convictions, by which men and women have been brought down in penitence and into confession of sin before God, have taken hold of those who had long resisted the power of the Holy Spirit and the preaching of the Word.

Some minister in the East stated in an article a few months since, that for a great many years he had not heard sung,

"Come, ye sinners poor and needy."

If he had been in our revivals, he would have heard it many times. Also,

"Show pity, Lord: oh Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free—
May not a sinner trust in thee."

And—

"Save, oh save, and send thy converting power down."

We have had old-fashioned conversions, and we have sung—

"There is a spot to me more dear
Than native vale or mountain,—
A spot for which affection's tear
Springs grateful from its fountain.
'Tis not when kindred spirits meet,
Though that were almost heaven,
But where I first my Savior found,
And felt my sins forgiven."

Entire consecration to God and "Holiness to the Lord" have been urged upon the Church, and many have entered the "highway" cast up for the children of God, in which the redeemed of all ages have trod.

A class-leader, who had a repugnance toward the doctrine of sanctification, on his way home on horseback from a meeting, raised his arm and prayed, "Oh, Lord, give me full salvation," and as he uttered the words the second time—his testimony now is—"a little heaven came into my soul, and it has been there ever since."

Wonderful baptisms of the Holy Ghost have descended, and in consequence shouts and praises have ascended. Victories have been ours, for which we render thanks to Him, whose power is just as great in saving sinners, and in enduing believers with the Holy Spirit, as it was "when Pentecost was fully come."

MRS. J. M. HARTSOUGH.

FORT DODGE, IOWA.

PRIMITIVE METHODIST CONFERENCE.

MY DEAR DR. PALMER—I just write you a few lines respecting the success of the Lord's work in connection with our Conference. The Sabbath was a glorious day; in the evening I preached upon "The power of Christ as a perfect Savior." We had a remarkable service, and our blessed Savior displayed His power, and more than thirty sought and found the great salvation. I think, also, that several of them entered into the full salvation of the Gospel. I am sure you will be delighted to rejoice with us, and to sing in your meeting, "Praise God from whom all blessings flow."

We hold our Holiness Convention on Wednesday afternoon, and we should be very grateful if you would remember us in your meeting to-morrow. Brethren and sisters, "pray for us."

Yours in Jesus, JOSEPH ODELL.

TAMAQUA, PA., APRIL, 5, 1880.

MY DEAR DR. PALMER—We had a wonderful season on Wednesday afternoon, at the "Holiness Convention." Many of the ministers and laymen, with a considerable company of our members, took the gift of a full and complete salvation in Christ Jesus. I was enabled

to make the motto of the meeting—"A distinct faith at a definite time for the full salvation of the Gospel."

We had several conversions, also, and the tone of the Conference business sessions, and all the devotional exercises, were highly improved, and rendered exceedingly impressive. Will you ask our dear friends to praise God for these blessings to our young and toiling Conference. I should very much like to come to see you again; but time presses. May I ask you to pray for my preservation of purity of soul, and according to the Lord's will, my protection and success in the journey to my native land? I and my house are in the Lord's hands.

Yours in Jesus, JOSEPH ODELL.

TAMAQUA, PA., APRIL 9, 1880.

APPLICATION FOR ORDINATION.

"Zion's Herald," of Boston gives the following account of Miss Anna Oliver's application for ordination at the New England Conference: "A graduate of the Theological School of Boston, she had passed the Quarterly Conference at Jamaica Plain Church, and her recommendation was officially signed by Dr. Thayer, the Presiding Elder. The Bishop, according to the unanimous decision of the Episcopal Board, refused to submit the question of the reception of the certificate to the vote of the Conference, and Dr. Thayer, simply to secure an authorative decision from the General Conference, and with the ready acquiescence of the Bishop, took exception to the decision, and appealed to the approaching session of our ecclesiastical Supreme Court. Immediately upon this, a request was made for Miss Oliver to be heard in her own defense, and by vote of Conference the opportunity was given her. For a half hour, Miss Oliver —a slight, bright, attractive-looking lady—held the Conference and the great audience with the fascination of her musical voice, her admirable tact, her touching pathos, and her very persuasive eloquence. Miss Oliver related the various steps through which she had been led to infer that it was the will of God that she should be a pastor and not an evangelist; how she had providentially come to her present pastoral charge, and the reasons why she desired to be able to administer the ordinances to her flock. She quite carried the sympathies of her hearers, whatever may be their convictions and opinions upon the "woman question." The least thing the Church can do (and it ought to be done next May) is to answer her question, 'What will the Methodist Church do for her women, who think themselves called to preach and become pastors?'"

Revival Miscellany.

We rejoice that we are able to report that God is pouring out His Spirit in different portions of our Zion, and the shout of rejoicing and praise is heard in many places along the line of battle, over the victories of the armies of Israel. We have imagined that were we in as close proximity to the heavenly choir as it were our privilege, we should hear the enchanting strains as they break forth in full chorus, Glory to God in the highest! and hear them exclaim—Another and another added to the royal family. This work of a new creation, more wonderful than the creation of our world out of nothing, we are told angels delight to look into.

IN regard to the conversion of Romanists, Rev. J. O'Connor, himself once a Roman Catholic editor, now a Protestant preacher of the Gospel, writes: "We are succeeding in converting our Romish brethren to the knowledge of Christ and His blessed Gospel beyond our most sanguine expectations. Since last September, when I entered on this work, Bro. McNamara and I have received over two hundred Romanists into our Church.

AT Hornbrook, Oswego district, Wyoming Conference, a very successful revival of religion has been in progress for

the last six months. One hundred and seventy one have joined the Chnrch on probation.

On Grahamsville Charge, Ellenville District, New York Conference, O. P. Matthews, pastor, a good work is reported. Over 200 have been brought to the Savior. Two of the ablest physicians were among those at the altar. On a recent evening an ex-hotel-keeper arose and said, "I surrender to Jesus." Many are heads of families—our most wealthy and intelligent farmers.

At Medford, N. J., S. Townsend, pastor, about 75 have professed conversion and 68 have joined the Church. Many entered into the rest of perfect love.

There is a wonderful awakening in Marietta Station, Philadelphia Conference. Over 140 have professed conversion, and the altar is crowded with penitents every night. The membership of the Church is increased already by 141. So writes Rev. J. Wesley Geiger, pastor.

At South Easton, Pa., 116 conversions to the M. E. Church had been reported up to March 4, as the fruits of a good revival still in progress. The pastor, Rev. J. Pastorfield, says, in a brief note to us: "Liquor dealers and Roman Catholics are exasperated."

At Canal Fulton, O., the pastor, B. F. Bell, reports 175 conversions, and 156 additions to the Church, the first fruits of a blessed revival work. All the Church interests have been looked after.

During the past ten weeks a tidal wave of divine power has swept over Silverton Charge, A. H. Eberhardt, pastor; and, as the result, the Churches have been quickened, and their membership greatly increased. 105 additions to to the Church are among the fruits of this much-needed revival.

Note from Luthersburg.—There is a meeting in Luthersburg, Pa., now being held in the interest of the higher life. It is a meeting of great power, conducted by Rev. W. M. Taylor, assisted by Sister L. M. Boyd, of Wheeler. Twenty have come gloriously into the light of God's cleansing power; more are still seeking.

Correspondence.

LETTER OF PROF. C G FINNEY.

[The following letter of Prof. Finney was written to a lady anxiously inquiring the way of perfect rest in God; and hoping that it might be useful to other troubled souls, we insert it in our magazine.—Ed.]

"I fear you are thinking about your faith and your exercises of mind too much; trying to believe, and scrutinizing your state, to be sure that you do believe. If this is so, as I think from your letter that it is, it will be a snare to you. Make God—Christ, not yourself, not your exercises of mind—not your happiness or suffering—not anything but Christ, or God in Christ, the object of thought, and you will find yourself spontaneously believing—resting—rejoicing in Him, and not in yourself. That is, not in what you have attained or received, but in what Christ has done for you. It is a common mistake, to think of one's own experience—of what a blessing we need or have received; and to dwell in thought upon the state of one's own soul, and upon one's own joys or sorrows—our own failings or triumphs, as to bring us into perplexities. In a state of true faith, and in a right religious state, very little thought is bestowed upon self in any shape. Perpetual self-consciousness is not a prosperous religious state.

"I can truly say, that in much of my religious life, I pass on without once thinking whether I believe or not. Christ and His cause, and the work before me, and the state of those around me—so entirely absorb my thoughts, that the question of my own faith—my own exercises and mental state—is never so much as thought of. If any one should ask me whether I enjoyed religion, I should say most naturally, I love and enjoy my

work, but I had not thought of my enjoyment. I should say without a moment's reflection—Jesus in God is the source of my enjoyment. Should they ask, Do you all the time rest in God? I should say—I am not conscious of unrest. All this is natural to love and faith. Love and true faith leave self in our Keeper's hands—and you instinctively rise, going about the Lord's work, without much thought of self. Just as long as self is the object of thought and and attention, unrest of soul will continue—because the thoughts are occupied with the wrong object—and the soul becomes self-centered, instead of resting upon its center—Christ.

"My dear sister, you need to escape from yourself, and get so far into Christ, as not to hear from yourself scarcely at all. You need to get such a fullness that you will not need to be asking for yourself. Have you so long been hungering and thirsting—and are you not yet filled so as to forget yourself? Well! self will be troublesome until it is slain and cast out, and love, and Christ fills the soul and is all in all. Such an experience is before you; but remember that self-centralization, however fervent, will not bring you into rest. You have not yet learned to abandon yourself—and leave all in Christ's hands. Oh, that you could be so enamored with Christ as to forget yourself;—so simple, so childlike in your trust, as not to feel unrest. I want to see you so in love with Christ, as to feel jealous of every intrusion upon your sacred moments with Christ. I can truly say, that in much of my Christian life, ordinary company and society have been repelled by my soul, as an intrusion upon my sacred communion with Christ. I am often called from my communion seasons by those who live on the outside, whose errand and conversation are repellant to my feelings."

"Burst, ye emerald gates, and bring
To my 'raptured vision,
All the ecstatic joys that spring
Round the bright Elysian."

TESTIMONY FOR JESUS.

I was converted at sixteen years of age, and the Lord led me through trial and care, to see and feel the need of entire consecration. I sought and found it last fall, but was afraid to publicly profess it, because I thought no one would believe it. I have enjoyed myself very much since then, but could not at all times feel satisfied. I had many temptations. Satan told me I was mistaken, that I was not sanctified; and so I still held back, and could not bring myself to confess what Jesus had done for me. Sometimes I felt very badly about my condition. I did not know what was the matter with me, but I constantly prayed for the Holy Spirit's guidance, and I felt sure that I should come out all right. I firmly believed that if I continued to trust in God, He would guide me aright and give me the victory. In thus trusting Him, I enjoyed a peace and rest that I had never known before. Yet I felt that there was something lacking.

My mother sent me the last November "Guide to Holiness." a few days ago, and this morning I came across Sister Chich's "sketch of her experience." I had, a few moments before, been asking God to lead me, and give me to understand my exact condition. My prayer was answered. I said as I read her words, "Is this the cause of my unrest? If so, Lord, I'll tell the people that I am sanctified the very first opportunity that I have."

No sooner had I made the resolve, than a great blessing came rolling over me like a wave. I have been inexpressibly happy all day. I am satisfied I now have perfect rest, perfect peace, and Satan has for a time fled. I do not expect to be free from temptation, but I know now that I am not mistaken. I am wholly the Lord's. I have given myself and all that I have to Him. I can to-day bless His holy name for all the troubles and afflictions He has led me through. They have all been blessings

to me, and I can trust Him for all that is to come. And, oh! I do so thank my dear Lord for bringing me into this blessing so early in life.

MRS. EMMA BAILEY.

RICHMOND, KAN., FEB. 9, 1880.

Miscellaneous Gatherings.

SOUR GODLINESS.

Mr. Wesley is reported as making about the following expression: "Reformers are always in danger of exercising sour godliness." They are more liable to fall into this snare, because as soon as any man or class of men advance beyond the commonly received standard of human action or experience, in any department of life, they are severely critizised, censured and often persecuted.

This opposition naturally excites those on the advanced line to fortify their position with the strongest arguments they can command, and to use them with the greatest possible force. They are always met by those who esteem the old position the only safe and established one, and all that is new heretical, and an intrusion upon that which should be defended as important and sacred.

This must produce opposition between the classes, the reformers feeling it their sacred duty to establish and defend the importance and truthfulness of their newly developed truth, while the other party will regard it their duty to resist those sentiments as dangerous to established theology and the safety of well regulated society.

The danger to good men, connected with this subject, is not in fortifying well their position with strong arguments, and wielding them at all proper times as effectually as possible, nor in being desirous to convince all of the importance of the ideas and principles they advocate; but it is in having their spirit soured by this opposition, so that their arguments are often, imperceptibly to themselves, formed into missiles of war, designed more for victory than for conversion; more to defeat men than to save them; more to magnify their errors than to present the beauties and superiorities of truth. They drink in the spirit of strife, so that their love and forbearance for those in opposition is drowned.

In this state they always, in preaching or writing, exercise prominently their combativeness, so that they form and apply their arguments and tone their voices in a way to manifest war. Their Gospel arguments and Christian efforts are soured in form, and sound, so that they become repulsive, and they often close the ears of those who would otherwise hear with interest and profit

No man can be convinced of a truth so long as his combativeness is aroused. His sympathy must be reached. No man was ever converted to truth by ridiculing his errors or magnifying his faults; but always by presenting the superior beauties and importance of truth.

We should attempt to take an error from a man as we would a sharp instrument from a child. We would not turn the attention of the child to the instrument, and then attempt to wrest it violently from its hands; but we would present some more beautiful thing to its eye, when it will quietly and safely lay down the knife and embrace the beautiful article.

So will men do with truth and error. When those presenting the truth throw off from themselves everything that repels the hearer, and arms himself with attractions, such as humility, kindness, real friendship, unselfish solicitude for their welfare, instead of a harsh, combative manner, like an antagonist—then they may be reached. In a word, the servants of Jesus Christ should learn to be as Jesus said, "wise as serpents and harmless as doves;" i. e., to charm men and draw them to us as the serpent does the bird; and when they are drawn, treat them as harmlessly as would a dove. This can only be done in the absence of all "sour godliness." J. C.

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened with singing,

"Paschal Lamb by God appointed,
All our sins on thee were laid;
By almighty love anointed,
Thou hast full atonement made."

Requests for prayer were presented, and Mary D. James, followed by Dr. Palmer, invoked the Divine blessing.

Sister Palmer then read a part of the 5th and 6th chapters of 2nd Cor., remarking that the object of Christ's death was not merely that we might be saved and be happy, but that we should live unto Him who died for us. God hath reconciled us to himself and the work is done, and yet it will avail us nothing unless we appropriate the precious promises. She believed it possible to have an increased consciousness of God's being in us, and about us, and talking to us,—perfect reconciliation and fellowship more and more clearly recognized. When in early life she was brought to the point of making an entire surrender, when she had given up the last point of controversy with God, the blessed Spirit came into her heart and gave her the delightful assurance that the work was done. We will know whether we are yielding to Him all the power He gives us. The great thing is to have the Spirit within us, and we must believe that He WILL come according to the precious promises.

BE ESTABLISHED.

Dr. Palmer.—We ought to expect larger measures of grace. "Know ye not that ye are the temples of the living God?" Is that so? Have you been so long in the family of God and not learned the precious promises of God that are given to us, that we might be made partakers of the divine nature? Prayer is the key that opens the treasury of heaven to us. We may know the power of Christ to save to the uttermost, and be rooted and grounded and established. He was the Lord's, and was trusting every moment for a present salvation in the blood that cleanseth from all sin. His faith claimed Jesus as his perfect Savior.

THE INNER LIFE.

Rev. I. M. S— believed that those who were truly seeking the Lord—to be like Him, stood on the highest point of enjoyment on earth; because they stood on the very point of heaven. If heaven did not begin here, it never would begin. There are two experiences that we call washing—the one is the washing away of sin in pardon, and the enlightening about God; the other is the sanctifying grace and strengthening in God. One is justification by faith; the other is full sanctification, or the enrichment of the soul by faith. When one goes to the Lord for pardon, He washes away his sins, and they are gone as a thick cloud. There is another washing, when not only the understanding, but the internal man is cleansed. We go to the same fountain, which is the Word of God. The blood has a voice speaking in the Word, and the blood is the sanctifying blood, because the Word is the sanctifying Word. He had been asked whether he simply trusted God and then leisurely let things go. Deceived persons may do that, but no one who is washed. God puts His law into their hearts and they walk according to it, and God's Spirit is divinely working within. When he was brought to the point of consecration, he was in utter self-despair, and everything seemed as a trifle in comparison with this immense blessing. He had Christ, and with Him all things. As long as we trust Christ, we never shall fail in having something to eat, to drink, to wear, and to do. Jesus never will forget us. The Great Shepherd was leading him beside the still waters, where he found the tenderest grass.

IN THE HOLY OF HOLIES.

A German minister said: In 1877 he dedicated himself to God, as he was coming down the Hudson at night; and told the Lord, that if He would use him, He should have him. He had kept his vow to the best of his ability. He had been in Brooklyn three years, and the second year he went from the holy place, into the holy of holies. Holiness made Him better and happier in every respect. When in the holy place, he sometimes had the conscious presence of God; but now he had the constant presence of God, revealed to his consciousness every moment. Get holiness, and you will not have to think whether you are a child of God; you will know it, without thinking. It seemed as though every nerve was an avenue for God to enter, and he knew when He was there and reigned in his head and in his heart. He lives in you and you in Him. When he was in the holy place, he had a happy experience, but did not enjoy all of God. He did not enter this rest before, because he had asked amiss. He wanted holiness, but was not willing to meet the conditions; but when he said, "at any cost," the work was done in a moment.

ALL THINGS NEW.

Sister C.—As the brother said, that on the night boat he consecrated himself to God, she was thinking how many of us who are sailing on the river of life, wait till the shadows settle down on our lives, and our hearts feel the darkness as we stand by the open grave of the one we love best; instead of consecrating ourselves when the sunlight is shining all around us, and our influence the greatest: why not come in the brightness? The most wonderful thought in the chapter read, was that of all things becoming new—this transforming power of the Holy Spirit. One beautiful evening, as she was sailing up the Red Sea at the foot of the slope of the Sinaitic range, which the sun was flooding with glory, she thought of the mutterings of thunder, and there was something so repulsive about the law to her—simple obedience—to have to obey. She did not understand it. But when the blessed Spirit came into her heart, and the law was written there, then she could say, "O, how I love thy law!" Afterwards she looked on Calvary and saw Him who was crucified for her, and the blood touched her heart—and it touched it today. She had peace and rest, but there came settling down upon her such a sense of her responsibility! There are longing hearts all around us, and we must put out the hand and touch them.

AN ABIDING GUEST.

Sister Mary D. James said:—It is a glorious truth, "that we may know the things that are freely given us of God."

It is not mere supposition, not imagination, but absolute knowledge, unmistakable assurance. She greatly rejoiced to know that "the kingdom of God was not only righteousness and peace, but joy in the Holy Ghost." Joy gives strength for work. "The joy of the Lord is your strength." She loved to think of the words of St. Paul, and to adopt them as her own heart-felt experience,—"Thanks be unto God, who always causeth us to triumph in Christ and maketh manifest by us the savor of His knowledge in every place." It is abounding grace which causeth us to triumph, and thus the savor of the knowledge of God is made manifest by His children. This joy and triumph may be abiding, making bright every step of our heavenward way. The other day she was listening to an air sung by her grand-daughter, one of the jubilee songs of the colored people,—

"My good Lord's been here,
Been here, been here,
My good Lord's been here;
He's bless'd my soul and gone."

She said to her: "That's not Gospel theology. Our blessed Lord does not teach us, that He will visit us as a transient guest. He wants to "come and abide with us, and make our hearts His con-

stant home." But there are many Christians who seek and receive only occasional blessings. They go to camp-meetings and other means of grace, expecting to be made happy—or "blessed," as they term it, and they gain their object. For the time being they are jubilant, but when they go out again and mingle with the world, they find the blessing is gone, and they have no more spiritual strength than they had before. They need the establishing grace, "to become rooted and grounded in love." So that like the great oak tree, which strikes its roots down deep in the earth and is unmoved by the winds and storms, they may "Be steadfast, unmovable, always abounding in the work of the Lord." Oh, that all God's children would come up to the Gospel standard.

THY WILL BE DONE.

Sister Baker realized that Jesus saved to the uttermost. The precious Savior's life had come before her, and she had thought of Him as a man of sorrows and acquainted with grief—a homeless wanderer, and all for her. Her heart was very little to give to Him, for what He had done for her, and she was ready to say, "Thy will be done." We are His children, and may go on His errands and do His will—but what a glorious thought, that we shall be transformed into His image. She belonged entirely to Jesus, and had no more concern for life than the child in the arms of its mother.

CONSCIOUS SALVATION.

Sister. R.—We may be conscious of the fact that we belong to God. Nothing short of an abundant salvation could have sufficed her during the trials of the last eighteen months. Her soul was now full and Christ so satisfied her. As she looked at the trees in the park all stripped of their foliage, she thought how they were gaining strength in their interior life for the future unfolding. So in our hidden life, when all is dark—save the Christ-life within—we gain strength; and while we suffer with God, we say in everything, "Thy will be done." This is full salvation, and you may have it by paying the price, which is letting God have His way.

LET GOD WORK IN YOU.

Sister Lowrey.—As reference was made to the "new creature," her mind went back to the time when she recognized the need of reconciliation to God, and when Jesus said, "Daughter, thy sins are forgiven thee." She knew little of the heinousness of sin, but she knew that all were sinners, and that Jesus died for them. As years rolled on, she knew something of that unrest of soul, and struggled to know the deep things of God. She sought to work out her salvation, forgetting to let God work in her. But when she learned the wonderful secret of letting God work in her, she became a new creature. In her early experience she was sometimes on Pisgah's top, but now she had an abiding Comforter.

ALL FOR JESUS.

Sister Irvine found great blessedness, not only in attending the means of grace, but in the duties of every-day-life, and she believed in surrendering every avenue of the soul to God, that He may have entire possession of our being.

LOVE ONE ANOTHER.

Bro. Irvine was impressed with the thought, that the love of Christ constraineth us. Christ's new covenant was that we should love our brother as He loved us, and this love will lead us to lay down our lives if need be. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

BE DEFINITE.

Sister Hall was impressed with the necessity of positiveness—definiteness. We should stand on God's Word, and set our face as a flint against every opposing force. The blessing of holiness is simply to get God. When God is with us, we can remove mountains. We must be workers together with God, and

when He says, Do this or that, do it—the voice never makes mistakes—do it quickly, and get the responsibility off your hands. Take God's promises, and hold Him responsible for fulfilling them. Have faith in God. The Hebrew children believed God when they went into the furnace, but they knew a great deal more when they came out. Let us come up to God's requirements and not flinch.

Children's Department.

LITTLE MARY—LETTER NO. 1.

MRS. MARY D. JAMES.

Dear Children—I suppose many of you are too young to read these letters, kind mothers read them to you; but I am glad to know that not one of you who can understand these letters is too young to become acquainted with Jesus, and have a new heart.

I want to tell you about a dear little girl who gave her heart to Jesus when she was six years old. She was my own darling child. Her name was Mary. One night when I took my two little girls to bed, Mary said, "Mamma, please don't take the light away; I'm afraid to be in the dark." I suppose some one had told her a frightful story, for the light was never left in the room, and I said, "Why are you afraid, my dear? There's nothing to hurt you in the dark, and now just pray to the Savior to give you a new heart, and give yourself to Him, and then you won't be afraid. Jesus loves little children who love Him, and He will take care of them." Then I kissed the little girls, and bade them good-night, taking the light with me.

The next evening when I took them to bed, little Mary said, "Mamma, "I don't want any light to-night, for I'm not a bit afraid. Last night I gave my heart to Jesus, and He gave me a new heart, and I was so happy I wasn't afraid after that at all, and I've been so happy ever since."

From that time Mary was a Christian. She was obedient and kind and loving all the time, and delighted in hearing about Jesus, and all the beautiful things in the Bible. She would listen to Bible stories with more pleasure than she had in playing. As soon as she could read herself, I gave her a pretty little Bible, which she could carry about with her, and she loved it very much, and tried to live as the Bible directs.

But I must not make my letter too long, so I will tell you more about little Mary in my next letter.

—"New Jersey Methodist."

LITTLE ALICE.

Little Alice was one of my Sabbath-school-scholars, a fair-haired, blue-eyed little girl, whose beautiful face and sweet winning ways made her a favorite with all. Methinks I can see now the soft, tender look of her mild eyes fixed so earnestly upon me, as I endeavored to impress upon her opening mind the Gospel plan of salvation. One day I said to her:

"Alice, what will you do when you die and are called upon to stand before the judgment seat of God to answer for all the sins done here upon earth?"

Her face glowed with emotion as she answered;

"Christ died for sinners; I will hide behind Him. God will not look at me. He will look at Christ."

Beautiful thought, to hide behind Christ, to lose ourselves in Him, and casting aside our own impure works, to rest wholly, solely and entirely upon His finished salvation.

—"American Messenger."

Book Notices.

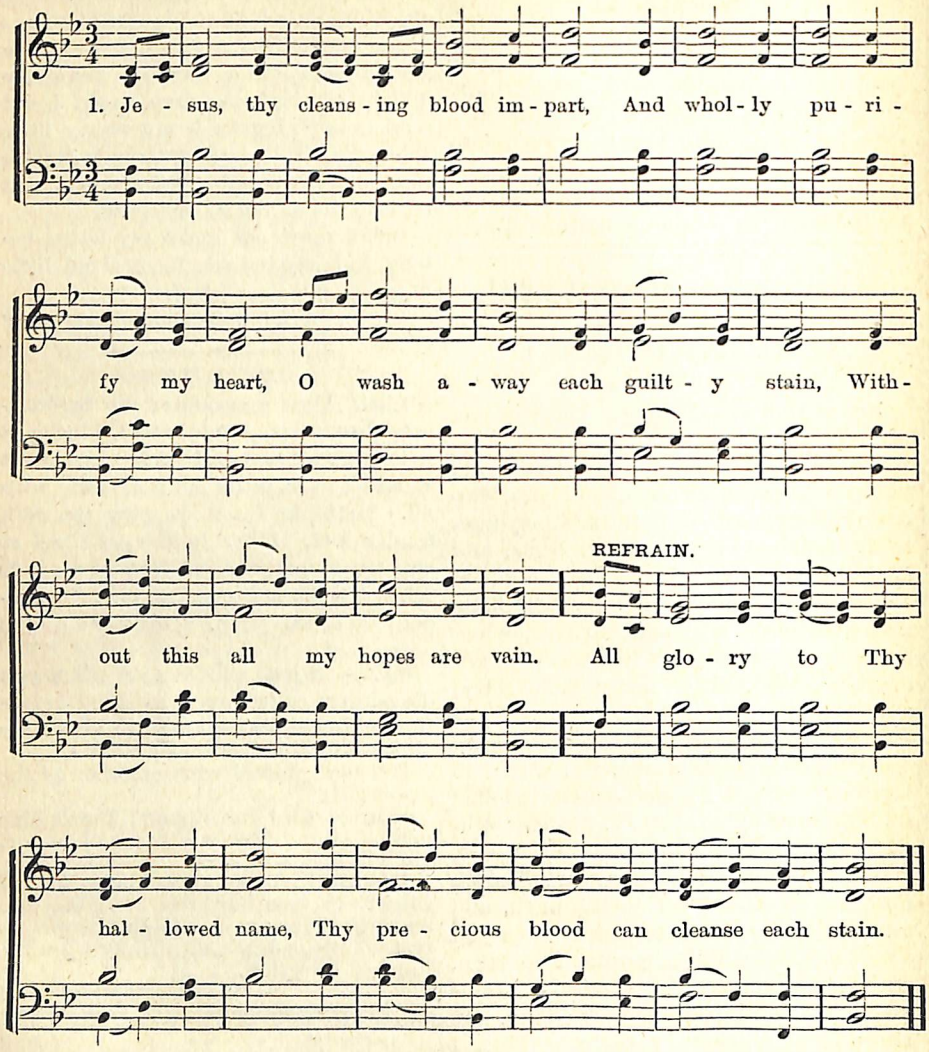
MOTHER MONROE, or the Shining Path as Illustrated in the Life and Experience of Elizabeth Monroe; by Mrs. Mary D. James, author of the "Young Christian," &c. J. H. Earle, Publisher, 20 Hawley St., Boston. Price, 75cts.

The readers of the GUIDE have been favored with the reading of a few of the very interesting chapters of "Mother Monroe" in advance of publication. For almost half a century she trusted in Jesus as a full Savior. Multitudes who came in contact with her during that time testify to the reality of a holy life in her experience. It is a book full of interest, and will serve as a manual to those who desire to walk in the King's highway of holiness. The volume has a characteristic portrait of Mother Monroe in her Quaker bonnet.

CLEANSING BLOOD.

For the Guide.

Words by Mrs. J. B. Knight. Music by A. J. Burgess.



2 Here at Thy mercy-seat I lie,
Just now Thy precious blood apply,
Here grant me inward holiness,
And clothe me with Thy righteousness.
Ref.—All glory, &c.

3 Dear Jesus, help me now believe,
That this great blessing I receive,
And may I feel the cleansing power
Of Thy shed blood from hour to hour.
Ref.—All glory, &c.

4 I plead Thy promise ever sure,
By faith Thy blood now makes me pure,
In all its virtues, Lord, I boast,
That saves me to the uttermost.
Ref.—All glory, &c.

5 O blessed Saviour, I would raise,
A song to Thee of grateful praise,
That Thou hast shed Thy blood for me,
And set my soul forever free.
Ref.—All glory, &c.

GUIDE TO HOLINESS.

JUNE, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

MOUNTAIN WATCHCARE.

At the close of our last talk with the readers of the "Guide," we left our pilgrims enjoying mountain refreshment. So joyous was the welcome they received, and so bounteous the provision made for their comfort, that the toilsomeness of the way was well-nigh forgotten. It really seemed as though they had been suddenly ushered into a new world, a world of light and joy and blessedness. A pure, bracing atmosphere, crystal streams, cloudless heavens, enchanting scenery on every side, congenial companionship—these were some of the attractions of their new residence.

Rest and refreshment having restored their wonted energies, they were prepared to be introduced to the exercises and delights of mountain life. The first scene that attracted their attention was of a pastoral character, indicative of the vigilant watchcare of which the heavenly pilgrims become the subject in the Delectable Mountains. The record at this point is thus made: "Now, there were on the tops of these mountains, shepherds feeding their flocks, and they stood by the highway-side. The pilgrims, therefore, went to them, and leaning upon their staffs, (as is common with weary pilgrims when they stand to talk with any by the way), they asked, 'Whose Delectable Mountains are these; and whose be the sheep that feed upon them?' To which the shepherds answered: 'These mountains are Emmanuel's land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them.'"—John, 10; 11–15.

This beautiful pastoral scene brings us to the particular point of our present contemplation—

MOUNTAIN WATCHCARE.

It was not sufficient that our travelers should reach their desired destination. They needed watchcare—loving, thorough and continuous watchcare. This opens to our view very expressively the fact, that the higher we rise in Christian life and experience, the more imperative the need of divine nurture and guardianship. And, in recognition of this great fact the economy of grace has its wise and all-pervading adaptations. While Christian holiness in certain important respects is completeness, perfection, it does not involve the completion of our pilgrimage or of our spiritual devolopment. It only brings us as it were, to the frontiers of the boundless realm of divine excellences and wonders. There is an infinite and glorious beyond in which the soul may exercise her mighty pinions, rising higher and higher in Christian knowledge and love and power.

In entire holiness our love is perfected in kind, but not in degree;—perfected to exclude all antagonisms from our moral nature, but opening to us a life in which there is indefinite expansion, and startling and glorious progress. The one grand consummation so signally reached antedates other and brighter consummations in subsequent life.

In this MOUNTAIN WATCHCARE, note—*First*, THE SHEPHERDS.—They have peculiar names—"Knowledge," "Experience," "Watchful," and "Sincere." These are significant designations, denoting the special needs of pilgrims in their mountain life, and the amplitude of Christian provision. These lovely shepherds, it is said, "had the pilgrims to their tents, and made them partake of that which was ready at present." Jesus, as beautifully recorded in John, announces himself as the "Good Shepherd that giveth his life for the sheep." This declaration is the bright unfolding of His infinite love on behalf of humanity, and especially for *the sheep*—those who are his by power as well as by purchase.

And then He has appointed under shepherds—to feed, to protect, and guard His flock. Hence, we have before us this group of honored, representative shepherds, keeping the pasture-grounds in Emmanuel's land, giving to pilgrim life on the Delectable Mountains its wonted nurture and protection. Standing or dwelling upon such eminences, does not exempt from exposure. The very exaltation may give the skilled marksman, under direction of the chieftain of darkness, an opportunity of taking deadlier aim.

"*Knowledge*" is first. Never in all the course of Christian, and his companion, Hopeful, did they possess such a wealth of knowledge. And yet never did they more fully need fresh and richer impartations. Never is there such a consciousness of need of instruction, as when the full-orbed splendors of mountain illustrations illumine the path. The novice thinks that he knows all—the man of profound attainments has the deepest consciousness of ignorance, and the loftiest aspirations after knowledge. Paul, when he had been lifted to the marvelous unfoldings of the "third heaven," had an intenser soul-thirst for divine illuminings than ever before. Life on the Delectable Mountains puts the Christian under this care of the shepherd, "*Knowledge*"—and who shall tell us the value of his communications?

"*Experience*" comes next in the train. Blessed "Experience!" The journeyings of our travelers gave them varied experiences. Having climbed to those mountain summits, however, they shared in the counsels, consolations, and fuller realizations of their exalted positions. Holiness, entire holiness, is not the terminal point of New Testament experience, but rather the entrance upon one of the higher departments of the school of Christ, with the promise of fuller advances. We come under the diligent watchcare of the beautiful shepherd, "*Experience*," who leads us daily into green pastures and by the side of still waters.

"*Watchful*" is the third in this group of mountain shepherds. There is no moment in all our Christian life when we can afford to be off the watch-tower. "What I say unto you I say unto all, *Watch!*" is the counsel of the Master, ringing through the ages. "Eternal vigilance is the price of liberty,"—not only as respects civil freedom, but a thousand-fold more truly in application to the freedom of the soul. Thus, on the Delectable Mountains our pilgrims felt the pressure of the hand of the good shepherd, "*Watchful.*" This teaches us that when we stand on the highest altitude of Christian life, when our position seems to be invulnerable, an unslumbering eye is essential to the maintenance of our position. O beloved, think not, when your feet are moving

along the flowery pathway of the Delectable Mountains, that there is no call for watchfulness. The kindly and keen-sighted shepherd, "Watchful,' will give you ever his faithful monitions. The lesson which he will write out vividly before you will be this: Eternal vigilance is the price of divine freedom—the freedom of mountain life.

"*Sincere*" is the fourth in this group of mountain shepherds. What a classification of Christian instruction we have here! Like a great body-guard, with an Emmanuel commission, they environ the mountain residents,—a body-guard of light, and joy, and life, and purity! "That ye may be sincere and without offence," prayed the great apostle on behalf of primitive saints. Such must be our calling, if we would be answerable to our high Gospel ordination. On the light-colored slopes of the Delectable Mountains, defilement, insincerity, might seem impossible. But wisdom, lifting up her voice like a trumpet, cries: "Let him that thinketh he standeth take heed lest he fall." Or, as one of our eminent commentators translates it, "Let him that *assuredly* standeth take heed lest he fall." Thus the blessed shepherd, "*Sincere*," exercising his beautiful functions on the Delectable Mountains, seeks to preserve happy pilgrims in their integrity, to hold them from worldly contaminations.

We leave our well-circumstanced pilgrims in this state of their mountain life, in the hands of the good shepherds, "Knowledge," "Experience," "Watchful," and "Sincere." Surely under such watchcare, watchcare not of earth but of heaven, the picture is full of light. A master-hand gives us the captivating scene with its gorgeous coloring. All hail, happy residents of the mountains! We leave you for the present, under lofty guardianship.

"Be ye holy, saith the Lord."

For the Guide.

THE LIGHT BEYOND.

MRS. MARY D. JAMES.

Black clouds had covered the blue sky, and the thunder peals and lightening's glare portended an approaching storm.

One said—looking upon the threatening sky—"We are going to have a fearful storm. Did you ever see such clouds?"

Turning my eyes to the western horizon, I replied, "There is a streak of brightness below the clouds, and the storm will not last long. That bright western sky betokens clear weather."

At that time a storm of sorrow was threatening us. Mysterious dispensations of providence had clouded our earthly home. Hopes were blighted— pro spects looked dark as the frowning sky.

A LETTER CAME.

It was from a loved one whose destiny was linked with our own. It was full of sweet comforting words. Alluding to our dark prospects, she said, "The clouds may break soon; if not, we will look at

"THE LIGHT BEYOND."

"Yes," I said, "there is light beyond."

Light in our Father's precious, unfailing promises of help in the time of need; of strength in weakness; of shelter from the stormy blasts; of comfort in sorrow. He says, "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land! And there are so many blessed promises in the Holy Book! How they make bright the sky of our spiritual life, just as the sun in

yonder western sky gilds the storm clouds, and sheds his rays to cheer the surrounding gloom!

Thanks be to God for His own blessed Word, and for the light of His own glorious countenance! Behold, God is my salvation! I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation." Yes, there is light beyond!

It beams from the open portals of the City of God, whither my steps are tending! How it shines upon my path,—how it dispels the gloom of sorrow! How it cheers my soul amid life's toilsome strife! Oh, blessed world! "There shall be no night there,"—no storms there—no sorrow there!

"In that eternal day
No clouds or tempests rise;
There, gushing tears are wiped away
Forever from our eyes.
No slightest touch of pain—
Or sorrows least alloy—
Shall violate our rest, or stain
Our purity of joy."

That pure spirit—our darling one who wrote the comforting letter to her dear parents—did not see "the cloud break," but went to see the light beyond, and for years she has been living in the unvailed glory of His face, who is the light of that "City whose builder and maker is God."

Glory to the Lamb who gave her the victory—in whose precious blood she washed her garments white, and is numbered with the ransomed who sing, "Worthy is the Lamb that was slain!"

Oh, hallelujah to His name who has brought to our souls the cheering grace that bringeth salvation, and caused us to rejoice in the hope of an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us!

Then let us look ever, not at the clouds, but at "the light beyond."

EXTRACTS FROM PHŒBE PALMER'S DIARY.

SEPT. 12.—Says the devoted Dr. Payson, "The man that wants to see me, is the very man I want to see." I seem to have done so little to-day, while a pressure of things demanding attention has been turned aside, by callers requiring my attention in the parlor.

Delegates from the Old World, representing the interests of the "Evangelical Alliance," are beginning to come on. Rev. Mr. Russel, a Congregational minister from England, spent some time with us this morning. He says his wife being interested in the higher life, visited us when we were laboring in Rochdale, England. I did not ask, but presume I must have presented her with the work, "Promise of the Father," &c. He says the book has been greatly blessed to his own soul, particularly the article under the caption, "Two steps to the blessing." He has read them so frequently, that he says he has almost learned them by repetition.

He seems now to have had his feet established in the way cast up for the ransomed of the Lord to walk in. What a privilege, to be permitted to talk to the dear disciples of Jesus, when three thousand miles distant! The meetings of the Evangelical Alliance commence Oct. 2d, and continue to the 12th. Rev. Mr. Russel says, he hopes to bring several of the delegates with him to the Tuesday Meeting of that week.

May it be a season of great spiritual refreshment! Who can doubt but the point to which Paul refers when he says, "Till we all come to the unity of the Spirit," &c., is the grand platform of perfect love—perfect love to God and man, or in other words, the experimental apprehension of the first great command, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength," and the second—which is like unto it, "Thou shalt love thy neighbor as thyself." Would that the thousands so greatly interested in the approaching meetings of the Evangelical Alliance might apprehend the importance of this grand fundamental doctrine.

DEC. 2, 1873.—O, how sad is the news with which our ears are astounded to-day! The steamer Ville de Havre bound to France, when about midway on her passage, was dashed into amid the darkness of night, and in twelve minutes of the time she was struck, she sank into the depths of the mighty ocean, bearing with her about two hundred deathless spirits. Among the passengers were at least five delegates of the Evangelical Alliance, who were returning to their native land. Three out of the five whose voices had been heard in eloquent pleadings at the Evangelical Alliance meetings in October, were thus tragically silenced in death in November.

Of the two delegates spared, one was the Rev. Emile Cook, whose testimony in the Tuesday-afternoon Meeting may be seen in the report of this months issue of the "Guide." After he had closed his precious testimony, special prayer was presented in his behalf, that he might be saved from the perils of the sea on his homeward passage. Again, on the succeeding Tuesday afternoon, the Rev. J. Parker broke forth in prayer for his preservation amid the perils of the ocean.

We cannot doubt that eternity will reveal, that God, even our God, specially answered these special supplications of His pleading ones. His name now stands recorded among the few saved from the fearful wreck. How solemn are the teachings of this terrible disaster! Surely, what God says to one he says to all, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

WESLEY'S PREACHING.

It was, I believe, in October, 1790, and not long before his death, that I heard John Wesley in the great round meeting-house at Colehurst. He stood in a wide pulpit, and on each side of him stood a minister, and two held him up, having their hands under his armpits. His feeble voice was barely audible. But his reverend countenance, especially his long white locks, formed a picture never to be forgotten. There was a vast crowd of lovers and admirers. It was, for the most part, pantomime, but the pantomime went to the heart. Of the kind, I never saw anything comparable in after life. At another time, and not knowing the man, I should almost have ridiculed his figure. Far from it now. I looked upon him with a respect bordering on enthusiasm.

After the people had sung one verse of a hymn, he arose and said: "It gives me great pleasure to find

that you have not lost your singing. Neither men nor women—you have not forgotten a single note. And I hope by the assistance of the same God who enables you to sing well, you may do all other things well." A universal "Amen" followed. At the end of every head or division of his discourse, he finished by a kind of prayer, a momentary wish, as it were, not consisting of more than three or four words, which was always followed by a universal buzz. His discourse was short, the text I could not hear. After the last prayer, he rose up and addressed the people upon liberality of sentiment, and spoke much against refusing to join with any congregation on account of difference in opinion. He said, "If they do but fear God, work righteousness, and keep His commandments, we have nothing to object to."—Diary of Henry C. Robinson.

For the Guide.

"I AM MARRIED UNTO YOU."—JER. 3; 14.

REV. ROBERT J. M'GHEE.

When a man marries a woman, whatever the station of that woman may have been—however low, however mean compared with that of her husband; if, for example, a king should choose to marry a beggar, as soon as the ceremony is performed, and he is united to her, instantly her own rank is totally merged, and she is raised to the rank of her husband. She is as completely a queen when his wife, as if she were the daughter of the greatest monarch in the world. Suppose before marriage she was overwhelmed in debt, and liable to be imprisoned,—the moment she is married she does not owe a farthing, all her debts are transferred to her husband. Not only is she saved from past debts, and suffering, and meanness of condition, but she is ennobled, and made partaker of her husband's honor and wealth.

Oh, what a blessed view this is of Christ and His Church! "Thy maker is thy husband, the Lord of Hosts is his name."—Psa. 54; 5. He says to each individual composing His Church, "He that touches you touches the apple of his eye."—Rec. 2; 3. He is thy protection—defence—guide. The Lord Jesus adopts the conjugal state as an image and illustration of His own relations to His beloved people. Consider this blessed relationship in which you have entered with Christ, when you accepted Him as your Savior from sin.

The King and the beggar is a very faint illustration of the difference between the Savior and the sinner. Let us consider the high position of our heavenly Bridegroom. His Father has set Him far above all principalities and powers, and every name that is named, not only in this world, but also in the world which is to come. The world is His, and the fullness thereof. On His head are many crowns—and on His vesture, and on His thigh, is written, "King of kings, and Lord of lords." The city in which He dwells is of pure gold, the walls are of jasper, and the gates of pearl. He invites you as one of His Church—His Bride—to a nearer view of the glories to be unfolded by faithfully studying His Word, in regard to the time when all these glories will be shared by you. He would give

you while you remain in this suffering state, great consolation, support and comfort in the severe trials of life—by a faithful realization of the time when you will be exalted to His throne and His glory. The time is fast approaching when the voice of a great people with mighty thundering will say, "Alleluia, let us rejoice and give honor to Him—for the marriage of the Lamb is come, and His wife has made herself ready." We may feel a shrinking, as unworthy of such honor, but we will find in Hosea. 2; 19–20, that Jesus betrothes us, and not we Him; so the question is His love to us, and not our love to Him. Can we doubt His love, when it flows through the Bible like a stream that cannot be fathomed, and when He has confirmed it by an oath, that we might have strong consolation who have fled for refuge to lay hold of the hope set before us?

TESTIMONY.

REV. J. O. PECK, D.D.

MY DEAR DR. LOWREY:—Your earnest request that I would give you for the "Divine Life," a chapter of my religious experience, was conveyed in such terms of hope that it might do good, and I am, withal, your debtor for so many brotherly kindnesses for the past year, that I cheerfully bow to your request.

I was converted in 1856, in Vermont, on a mountain, alone, amidst a terrific thunder-storm, after only a few minutes' meditation upon the goodness of God. Shortly afterward I felt clearly a call to the ministry. I went to Newbury Seminary (Vermont), but for two years did not join the Church, as I was trying to shake off the duty of the ministry. But in 1858 God so signally revealed himself to me in gracious power, at Lyndonville Camp-meeting, that I promised Him I would preach the Gospel. I returned to school, prepared a sermon at once, and determined to put the seal to my vow without delay. I told one of the professors my convictions and purposes, and he (Rev. H. Worthen, of the Vermont Conference now) invited me to go with him to McIndoe's Falls the next Sabbath and preach. I did so, though I was not then a member of the Church, and had no license to preach but the inward call of the Holy Ghost. I forthwith, however, joined the Church, in full, without probation, and was given a local preacher's license.

In 1860, while in College at Amherst, I joined the New England Conference, and supplied the neighboring Churches till I graduated in 1862, and was appointed to Chelsea, Mass. I was pastor for the next ten years in Chelsea, Lowell, Worcester, and Springfield. Here, in 1872, occurred the memorable incident in my experience which you have called for. I had never, consciously, lost my zeal or devotion to the Gospel ministry, nor the evidence of my assured salvation in Jesus Christ. God never left me a single year without a gracious rivival, in which many souls were given as the seals of my ministry. Never had my pastorate been more favored with the divine blessing than at Springfield; but in the summer of 1872, a deep heart-hunger that

I had never known began to be realized. I hardly knew how to understand it. I had not lost spirituality, as far as I could judge of my conditions. I longed for I scarcely knew what. I examined myself, and prayed more earnestly, but the hunger of my soul became more imperious. I was not plunged in darkness, or conscious of condemnation; yet the inward cravings increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. I seemed like the temple from which the buyers and sellers had been scourged. Then arose an unutterable longing to be filled. I waited upon the Lord, but He delayed His coming. This was to test my self-surrender.

No matter how or by whom, but I had been prejudiced against the National Camp-meeting Association. I avoided their meetings. But in the midst of my longings of soul, their meeting at Round Lake in 1872 occurred. I had not thought of attending, but in the midst of the meeting a conviction was borne in upon me, as clear and unmistakable as my identity, that if I would go to that meeting, and confess how I was hungering after more of salvation, that I would be filled. To my surprise, and as a proof that my sincerity was genuine, I found no prejudice rising up, but a longing to go. I conferred not with flesh and blood, got excused from officiating at an important wedding, and started the next day.

I arrived near evening, and as I had but that night and the next day before returning to my pulpit, I resolved to lose no time. At once I told the leaders of the meeting my purpose and errand. I seemed to be near to Peniel, and my soul was impatient. After a sermon, by whom I forget, for men were eclipsed in my yearning to see "Jesus only," I asked the privilege of saying a few words. Many old friends were present, but I felt no hesitation, so fully was I possessed by the desire to know "the length, breadth, depth, and height," of the love of God. I frankly told my errand there, and sought the prayers of all; I told them I wanted "the fulness" that night, and felt it was the divine will to give it that hour. I then descended to the altar, and knelt with others before the Lord; I knew what I came for, believed it the will of God to bestow it, and cast myself fully upon the promises of God. By simple trust, I was enabled to take Christ, as my sufficiency, to fill and satisfy my hungry soul. The instant I thus received Christ as my "Wisdom, Righteousness, Sanctification, and Redemption," the stillness and emotionlessness of absolute quiet permeated my entire being. I came near being deceived, for I had anticipated being filled with boundless ecstacy and joy. My enthusiastic and highly emotional temperament foretokened this, and I had already discounted such rapture. The tempter was by my side instantly, and suggested seductively, "All feeling has left you, the Spirit is withdrawn, and you are doomed to disappointment."

But, quick as thought came my reply, "With, or without feeling, I here, and now, take Christ as

my all, and in all!" I knew that moment He was my complete Savior! At once, the most delicious experience was mine, that I can conceive! No joy, no rapture; but something sweeter, deeper, than anything before known—"The peace of God that passeth all understanding!" It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed "filled with all the fulness of God." I was ineffably satisfied; I could not shout or speak; words would have been a mockery of that peace. I felt

"That silent awe that dares not move."

I continued in speechless wonder until the meeting closed, and was wrapt in adoration. The Spirit sealed these words upon my heart, which have ever since been the sweetest verse in the Bible to me, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." My soul knew that peace, and was subdued and filled with it. I continued through the night in that silent bliss; but the next morning, at the stand, confessed the gracious work that Christ had wrought. As I testified, my soul caught fire, and my words burned with love; and yet peace was the supreme consciousness. I returned home that day, and, at the first opportunity, declared to my own flock the fulness of Christ that had been bestowed.

And this precious experience I have never lost. Not always equally clear and conspicuous, but ever a sacred disposition in my heart. Certain results have followed this experience, or attended it in my ministry.

1. My soul has been one with God. I have not had an ambition, or plan, or purpose that was not formed in the desire to glorify God. Not perfect, nor faultless, nor mistakenless, nor errorless, yet the whole purpose of my life has been to please Him.

2. I have had a greater love for my work; I always loved it intensely, but it has seemed to possess me. The salvation of dying men has been a passion. I love the work with glowing affection.

3. Greater results have followed my ministry. More souls have been converted each year—two or three times more. I have had power to persuade sinners to come to Christ, which was unknown before.

4. My intellectual work was at once vastly stimulated. I have studied twice as much, each year. My thought has been clearer, and my love for patient thinking more ardent. I may have accomplished little, but I have worked harder and yet easier.

5. Perfect love has reigned in my soul. I have not slept a night, since that Round Lake Meeting, with a bitter, or vindictive, or unchristian feeling toward a human being. It is easy to love men. I have experienced my share of occasions for the exhibition of unsanctified human nature, but it does not spring up. I judge it is not there.

6. I have had an aversion to argument or controversy on the subject of sanctification. I dare not speculate or metaphysticate, if you will pardon the word. I dare not mix my little human philosophy with the great divine truth and the divine experience. This instinctive shrinking from polemic,

or speculative, methods of treating holiness, has perhaps made me misunderstood, by reason of silence. Any movement which has seemed to isolate or differentiate holiness from the traditional teachings of Christianity, has not commanded my convictions. I do not judge others, but obey my own convictions.

7. As the corrollary of the last point, I have never held special meetings, but have mixed the teaching and truth of holiness with all my work, pastoral, revival and pulpit, in as near the proportion that Mr. Wesley directed as I could apprehend.

In my view, holiness is a factor of the religion of Jesus that belongs to, and ought to be mingled with, all my ministrations. I do not object to special meetings held in harmony with the order and unity of the Church. I have feared only those methods which might tend to alienate and divide what ought to be a seamless robe.

In this cursory way, and in as simple method as possible, I have borne my testimony to the point of your request. "My soul doth magnify the Lord" for this precious experience, which has doubled my joys, and, if I may judge, doubled the effectiveness of my very imperfect ministry. I wish I had been better and done more, but I praise His excellent name who so fully saves me, that I am saved and washed in the blood of the Lamb to-day, and am permitted to do anything in His vineyard.

BROOKLYN, DEC. 29, 1879.

—*Divine Life.*

If there was a soul unsaved at the remotest point in the universe, and if the salvation of that soul could not be accomplished but by every man, woman and child in America going to its rescue, it were an object infinitely worthy the expedition.—PHŒBE PALMER.

For the Guide.

CHRIST OUR REFUGE.

EMMA HUTT.

Child of Earth, dost thou despair?
Doubt thy loving Father's care?
List His call, obey His voice,
Make His ways thy only choice.

If His voice thou wilt obey,
Walk with Him the narrow way;
Thou a crown of life shalt wear,
In His kingdom have a share.

Thou shalt be supremely blest,
Find in heaven thy promised rest;
A palm, a lyre, awaits thee there,
Wilt thou e'er again despair?

Fix on Christ thy weary eye,
See! thy Savior ever nigh,
Bids thee look to Him and live,
"Life immortal I will give."

Now, my Savior, Friend and King,
Here on earth thy praise I'll sing;
Evermore my soul adore
Christ, who lives, to die no more.

Friend of sinners, stay Thou near,
Never more my heart shall fear,
While I have so true a Friend,—
Love me, keep me, to the end.

Then, to heaven my soul translate,
In that happy, blissful state,
I will give Thee endless praise,
Joyful songs to thee I'll raise.

IMPORTANT ADVICE.

Live the present moment to God, and avoid perplexing yourself about your past or future experience. By giving yourself up to Christ as you are, and being willing to receive Him now as He is, leaving all the rest to Him, you will cut up a thousand temptations by the roots.

FLETCHER OF MADELY.

Sabbath Bible Readings.

FOURTH SERIES.

BY REV. G. HUGHES.

BIBLE KEY-WORDS—"I AM."

This is one of the sweet words of Jesus—"I AM." It frequently dropped from His adorable lips. It is never employed except in vital connections. It opens to our view the wealth and greatness of the kingdom of heaven. It introduces us to measureless stores of grace. Let us take a few examples:

JESUS—THE WORLD'S LIGHT.

SABBATH, JUNE 6.—"I am the light of the world."—John 8; 12.

This is a beautiful sentence. It brings Jesus near to us as our light. The world is all darkness, profound darkness, pervading darkness, universal darkness. Jesus rises upon it as the Sun of Righteousness, and there is life as well as light in every ray. Thus it is said, John 1; 4—"In him was life, and the life was the light of men." "God is light," and Christ is the image of the invisible God; God of gods, Light of lights. One sun enlightens the whole world, so does one Christ, and there needs no other. There is no question concerning human character or destiny, in time or eternity, that does not find its solution in the light of the glory of God in the face of Jesus Christ. How the bright beams from His glorious face are falling upon our world! What wondrous effects! Dr. Dwight says: "The divine Redeemer, softening the splendor of the God-head, brings it to the eye of the understanding in a manner fitted to the strength of the mind, so that, without being overwhelmed or distressed, it can thus behold the light of the knowledge of the glory of God in the face of Jesus Christ." Light of the Gentile world, shine forth among the nations!

JESUS—MEEK AND LOWLY.

SABBATH, JUNE 13.—"For I am meek and lowly in heart."—Matt. 11; 29.

In the context we have this injunction, "*Learn of me.*" What lesson are we to learn? The lesson of meekness and humility. And Jesus is the example, the bright example, the perfect example. As the great Teacher, these resplendent graces, meekness and lowliness, appear in superlative degree. In these respects He contrasts with all other teachers, who are hasty, passionate, and unable to condescend to limited capacities. This is the divinest lesson in the school of Christ—meekness and humility. But we do not learn it by mere mental culture or self-mortification. Passion will burst all bonds of human construction. How, then, are we to be clothed with meekness and humility? By putting on the Lord Jesus. O, beloved, put on meekness, put on humility—by putting on Jesus!

JESUS THE TRUE VINE.

SABBATH, JUNE 20.—"I am the true vine."—John 15; 1.

Never did a more important utterance come from the lips of Jesus. Under an expressive image the source of all spiritual life is revealed. He is not a vine of earthly, but of heavenly production—His Father is the husbandman. Planted indeed in earthly soil, and spreading out its branches far and wide, yet of heavenly, of divine origin. The vine is one of the lowlier products of earth; and yet how full of life, and what rich and ripe clusters appear on the spreading branches! Jesus is the *true* vine. The good Matthew Henry here remarks: "He is the *true* vine, as truth is opposed to pretense and counterfeit. He is not like that wild vine which deceived those who gathered of it—2 Kings, 4; 39."

Christ is a vine that will not deceive. Whatever excellency there is in any creature, serviceable to man, it is but

a shadow of that grace which is in Christ for His people's good. He is that "true vine" typified by Judah's vine, which enriched him with the blood of the grape—Gen. 49; 11; by Joseph's vine, the branches of which ran over the wall—Gen. 49; 22; by Israel's vine, under which he dwelt safely—1 Kings, 4; 25. O, beloved, let us abide in Him, as the branch abideth in the vine, and so be abundantly fruitful.

JESUS—ALPHA AND OMEGA.

SABBATH, JUNE 27.—"I am Alpha and Omega."—Rev. 1; 8.

Jesus is the first and the last—the beginning and ending—the all-comprehensive One—the ALMIGHTY. What an assertion of His absolute and eternal divinity! Let us bow down before this glorious Christ in adoring homage. Let our whole nature be suffused with His divine excellences. He is the Alpha and Omega—so declared by divine inspiration—all heaven attests it by its profound adoration. The great matter for us is to make Him *our* Alpha and Omega, by personal appropriation, the appropriation of living faith. Dr. Guthrie well says, "Take Christ first, before you think of doing anything else: did He not say, "Without me, ye can do nothing? So, then, all we can do without Him is sheer nothing, however noble and pious it may appear in the eyes of men. Is He not the Alpha? and is not the Alpha the first letter? Then do not try to put any other letter before it; do not say to yourself, I will try to obtain a true recognition of my sins, and *then* I will go to Jesus to obtain salvation. That is beginning with the Z instead of with the Alpha. Jesus *first*—first in thought, first in plan, first in testimony, first in business—first and last in life—first and last in death—first and last to all eternity. O, thou blessed Alpha and Omega, be *thou* all in all to me, for thine own glory!"

For the Guide.

BEAUTIFUL DREAM.

ANNIE O. GALHAHER.

Some three or four years ago, I dreamed. The time was winter. The ground was covered with snow (the emblem of purity). In my dream I saw a tree that, though in mid-winter, had not shed its leaves, though they were all frost-bitten. The full moon was shining in a cloudless sky, directly over the tree, so that every leaf and every branch was lit up with its mellow light. I thought the tree was so permeated with the light that it cast no shadow whatever, not even directly under it; while all other objects that were not directly under the moon, cast long, doleful shadows.

While I stood gazing on the beautiful sight, a voice said to me, "This tree represents the purified Christian in the winter of life, walking in the full light of perfect love, holiness or sanctification. See, every leaf is lit up with a glorious light, and it casts no shadow whatever; while all those other trees, though of smaller growth, cast long, doleful shadows. Those represent the Christian who has not been purified, and those shadows the many reproaches that are brought on their Christian character by the many temptations and sins they fall into.

While contemplating the scene, it seemed to me I had the promise that the winter of my life should be that of the Christian walking in the full blaze of the Sun of righteousness, and oh, what a stimulus it has been to me to cling close to the cross. May the Lord grant it!

Dear Bro. Palmer, this dream

has been such a lesson and help to me, I thought perhaps it would do some one else some good.

OUR ONE GREAT CALLING.

PHŒBE PALMER.

To say that the Holy Ghost does not witness to the fact of our entire sanctification, is an error involved in more serious consequences, than some who so teach it imagine; and to speak plainly, is contrary to the direct teachings of the written Word,—"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God."—1 Cor. 2; 12.

Is entire sanctification of the great and good things freely given to us of God, for which we ought to pray believingly? "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."—1 Thess. 5; 23.

Yes! "CALLETH YOU." When? Now! "Come, for all things are now ready." This great salvation is the grand ultimatum of all Christian ministrations. All teachings that come short of this, fail in their ultimate object for which the glorious scheme of human redemption is designed. So thought the inspired Paul. Hear him: "Whom we preach, teaching every man, and warning every man, that we may present every man perfect in Christ Jesus."

This is the one great calling of the Christian Church in her collective and individual capacity,—the purpose for which the Son of God was manifested—namely, that He might destroy the works of the devil. Unless this may be accomplished in the hearts of individual believers, the express object for which Jesus came to this world, was born of the Virgin Mary, suffered, bled, groaned and died, fails of its ultimate design, for "without holiness no man shall see the Lord." What can be more conclusive or explicitly defined as expressive of the state in which all believers should live, than the words of Zacharias?—"That we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness all the days of our life."—Luke, 1; 74, 75.

For the Guide.

HOLINESS.

A. R. B.

Hark! I hear Jehovah say,
"Be ye holy," now, to-day;
O, run up the holy way,
To the realms of bliss.

Seek for holiness of heart,
Seek from sin to e'er depart,
O, let God its joys impart
All along life's stream.

It will bless your earthly stay,
Comfort, comfort every day,
Till your years shall melt away,
And you rest in heaven.

O, then seek for holiness,
Toward your Savior ever press,
Looking up for righteousness.
Till life's journey ends.

Keep the joys of heaven in view,
Heaven is fitted up for you,
Should you holiness pursue
Till death-angel calls.

O, obey the Lord's command,
"Be ye holy," then you'll stand
All prepared for Canaan's land,
Holy saints of God.

PROVIDENCE, R. I.

For the Guide.

OUR SHINING.

ABBIE MILLS.

It is the manner of the world to gather that which seems pleasing to the eye, wherewith to adorn themselves, so that they may gain the admiration of those around them. And how much strife is often manifested to gain that which is considered more glorious than others can boast! But the Christian is exhorted to lowliness and meekness; to do nothing through strife or vain-glory; to esteem others better than themselves. Christ laid the glory of heaven aside, and took upon himself the form of a servant; and yet, though in the humblest garb He walked about doing good, there was that in Him which made devils cry out; and revealed to men their own wickedness, as they never before had seen it; and attracted those seeking the Day-star of Israel. He was the Light of the world; a Light for every man that cometh into the world.

Through Him, those that were sometime darkness, are become light; and the light is given them for a purpose, even that they may let it shine. The shining will be in proportion to the light received. Those who only know of repentance and forgiveness, can only show forth what they know and feel; but the darkness is great and needs all the light possible,—hence, everyone who has tasted of the loving kindness of the Lord, should hasten to put on the whole mind of Christ, to be cleansed from all filthiness of the flesh and spirit, and should perfect holiness in the fear of God.

Then the light that is within them will burn brightly, the beauty of the Lord God will be upon them; He will be their sun and shield, and they shall lack no good thing,

But we are thus enlightened, beautified, filled, not for our own comfort and salvation alone. The sunlight is beautiful, and in addition, how useful. So the true Christian, by the light in him, helps to lead others to the true Light. It is pleasant for those who live near to God to live near each other, but this is often not God's plan. "In the midst of a crooked and perverse nation, among whom ye shine as lights in the world." "Among whom shine ye," the margin reads.

This is where we are to shine, then—where most needed, though that may be where we are not wanted. Yet, because the crooked and perverse do not love the light, we are not to shut it away from them—but quietly shine on, keeping one lamp well trimmed and clean, so that those who are of the contrary part may be ashamed. If we do not know much about the fellowship of the saints here, we may know just as much, perhaps more, about fellowship with Jesus, and the Comforter that came to abide with each lonely disciple when He went away.

Now, and here, let us shine, so that the Father may be glorified. The works of darkness, which we cannot always help, and must often behold, may sometimes pain us, but hold the light steady—lovingly. It may sometimes seem to make matters worse, for to see their soul deformity may at first enrage the sinner, and this rage may make you its object, in un-

lovely acts and unkind words; but you know not the remorse that fills that heart in its quiet hours, and how conviction is fastening upon it. Therefore put on the more charity, and pray God to shine through you more and more. Rest in a home that needs no light of candle, or sun, is just ahead; and fellowship with saints, angels and God himself through all eternity. O, how glad we shall be then, if we find that some by our patient shining have been helped out of the darkness!

For the Guide.

THE NEW COMMANDMENT.

REV. J. E. IRVINE.

"A new commandment I give unto you, That ye love one another, as I have loved you, that ye love one another."—John 13; 34. "He taketh away the first that he may establish the second."—Heb. 10; 9.

This is not as some suppose and teach, a new commandment added to the ten already given us on Mount Sinai, but a substitute for the old law, which merely required them to love God with all their mind and strength, and their neighbor as themselves—a commandment to love one another as Christ loved us. Hence Paul says to believers, "Ye also are become dead to the law by the body of Christ," he having died as our substitute and redeemed us from the law. Again he says, "Now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not rest in the oldness of the letter." "Our sufficiency is of God, who also hath made us able ministers of the new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." "Therefore we are not under the law, but under grace."

It may be objected that Paul also says, "Do we then make void the law through faith! God forbid. Yea, we establish the law." But this does not mean that the old law is continued either as the condition of salvation, or as the standard of obedience. The authority, purity and design of the law is established when it is used to bring men to Chrst. "The law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster." "For Christ is the end of the law for righteousness to every one that believeth." What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

God had promised to make a new covenant with His people, and to put His law in their inward parts, and write them in their hearts. Not the old law, for He says, "Not according to the covenant that He made with their fathers."—Jer. 31; 31–33. "For if that first covenant had been faultless, then should no place have been sought for the second." "That law made nothing perfect." It was only a temporary arrangement adapted to the dim light of an imperfect dispensation, and entirely inadequate to meet the wants of the sinner, or to be the

standard of obedience to believers in the Gospel dispensation. Therefore, it is a great mistake to cut and haggle away at believers with the old commandments, and a still greater mistake to hold forth that old and obsolete law as the rule of a sanctified life, instead of the new law as given by Christ himself. It is true, Christ fulfilled and enforced the law, for He was made under it, and his teaching was to them that were under the law, till He by His death relieved them from it, and brought life and immortality to light by the Gospel.

Therefore, with the death of Christ, the old covenant passed away to give place to the new; the conditions of which are not, Do this and live, but, Believe and be saved. John says,—"This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment." If Christ had not loved us more than the law required—yea, more than He loved himself, He would never have laid down His life for us—we would have been yet in our sins; and we can never love as He loved, without getting out of the old law of mere equal love to our neighbor, and into the new law of divine love to our brother. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren."

"The law was given by Moses, but grace and truth came by Jesus Christ." And right here seems to be the point at which systems of theology fail to teach the truth. They set up the old Mosaic law of equal love to our neighbor, instead of the new commandment. And herein lies, we believe, the great difficulty with many of God's people. Having been wrongly instructed, they fail to see their privileges in Christ; and are vainly trying to conform to the obsolete law for which there is no provision in this dispensation. There is ample provision in Christ to enable all believers "to love one another as He loved us," which is the only normal Christian life; but none for any lower standard. "Thou shalt love thy neighbor as thyself," was the standard of Judaism. To love one another as Christ loved us, is Christianity; and nothing else is worthy of the name. "We know that we have passed from death unto life, because we love the brethren."

To love as Christ loved would be impossible to mere humanists, but every command of Christ implies the promise of divine ability to obey. The righteousness of the law is fulfilled in us through the power of our indwelling Christ. Paul says, "I live not, but Christ liveth in me." The Christ life and love in the believer is the same as it was in the man that died on Calvary. As children of God we are made partakers of the divine nature—we have the mind of Christ; our bodies are the temples of the Holy Ghost which is in us. And the love of God being shed abroad in our hearts by the Holy Ghost which is given unto us, it becomes as easy to love as to breathe

---

Men and women who turn to Christ, must bear in mind that they are breaking with their old master and enlisting under a new leader. Conversion is a revolutionary process.

Christ desires to take possession of your powers, in order to energize them for the salvation of the world. This is the great object He had in view, in adopting you into His family, and giving you a right to heirship with himself.

Loved Ones Gone Before.

NOTE.—We received a letter thanking us for inserting an obituary of a loved one gone before, but stating that the name was spelled wrong. We laid it on the table, intending to make the correction immediately, but was called away, and have not been able to lay our hands upon it since. If the writer will repeat her letter, we shall be thankful to make the correction.

MANLY W. GOODMAN.

Manly W. Goodman, son of Stephen and Susan C. Goodman, passed away from earth, April 7th, 1880, at Kasson, Minn., aged 29 years and 7 months.

He had been sick four days, when he was attacked with apoplexy, which resulted in speedy death; but with him it was sudden glory. He gave his heart to Jesus when quite young, and joined the M. E. Church. He was born in Bethlehem, N. Y.; removed to Wisconsin when nine years old; at fifteen he removed to Minnesota, and was married when about twenty-one. He leaves a wife and three children to mourn the loss of a loving husband and father. He was a faithful worker in the temperance cause. He was ill on election day, and when told, Kasson had voted "No License," he said: "I can say like Wolfe, when the enemy retreated, 'I am satisfied; I now can die in peace.'" The day he passed away he repeated, "Wash me, and I shall be whiter than snow." Dear boy, he came up through great tribulations, but he is crowned at last. Four of my dear family are passed over the river, and the rest are coming one by one.

MOTHER.

Editorial.

GENERAL CONFERENCE.

The day preceding the commencement of the General Conference had been recommended by the bishops of the M. E. Church as a day of fasting and prayer, for the outpouring of the Holy Spirit upon this important convocation of our Church. Many hearts in all parts of our land have devoutly remembered the day, and offered prayer for the bishops and delegates of the body about to hold its eighteenth quadrennial delegated session.

At ten o'clock on Friday morning, a goodly number of the delegates, and of the people of Cincinnati, gathered in the Trinity M. E. Church. Bishop Bowman opened the services by reading a portion of the 6th chapter of Matthew, and singing the 717th hymn,—

"They who seek the throne of grace,
Find that throne in every place."

Bishop Bowman then led in prayer and afterward made the opening address. The time was spent in singing, and in different ones calling upon God in great fervency and simplicity. It will be remembered as one of those seasons when the friends of Jesus laid hold upon the promises, and were successful in imploring blessings on this important gathering of Christ's Church.

THE BISHOPS ADDRESS.

In this able address of our bishops to the delegates we select a few items, as it would be altogether too long to insert in our Magazine. They say:

"DEAR BRETHREN:—With gratitude to Almighty God, who has permitted us to witness the assembling of this General Conference, we extend to you, as representatives of the ministry and laity of the M. E. Church, our cordial and fraternal greetings. We most earnestly pray, that the presence of the great Head of the Church may be constantly felt in your midst, and that the divine benedic-

tion may rest upon you personally, and upon all your deliberations.

The work you have to perform is one of vast responsibility. You are to supervise the interests of a Church which covers not only the wide-spread territories of our own country, but which extends into different parts of the globe; which numbers its communicants by the hundreds of thousands, and the members of its congregations by millions; a Church which has preserved for nearly a century its peculiar organization, and its itinerant ministry; and which unites simplicity of service with facilities of the highest culture, and calls into active exercise the talents of its humblest members, and blends into oneness of doctrine, usage and discipline, people of many nationalities and races. * * *

"In the Sunday-school department considerable progress has been made. The number of schools is reported at 20,340, the officers and teachers, 226,367, and scholars, 1,538,311. One of the most gratifying features is the report of 352,908 conversions in the four years, and it reminds the Church that it must look largely to its scholars for its future growth. * * *

"It is our opinion that the Methodist Church was never in a more flourishing condition than it is to-day, and we see no cause for the adverse criticism, or for the predictions of disaster which have sometimes been made. The condition of Methodism in our large cities has been a subject of discussion, and its small relative advance has been contrasted with its more rapid growth in rural populations. It is your duty to look carefully into this matter, and into all other matters that affect the prosperity and progress of the Church.

"For ourselves, we are free to say that, so far from being discouraged or despondent, we are surprised at the progress of the Church in our great cities.

"When we survey the whole country, we find the membership is annually enlarging; its edifices are not only increasing in number, but in taste and commodiousness. Its literary institutions are placed on broader foundations. The number of students in its seminaries, universities and colleges are increasing from year to year. The benevolence of the Church is shown not only in the mission fields, but in the enlargement of the funds of the Church Extension, Freedman's Aid, and Educational Boards. In several of our cities also, chiefly by the labor and self-sacrifice of Christian women, homes for the aged of the Church have been established, and commencements have been made for ophanages among both the American and German population.

"Not only are these external evidences of progress, but we believe there is as much piety, purity and devotion among the membership as at any former period. Class-meetings, though not so generally attended as we could desire, are, we believe, better attended within the last few years, while prayer-meetings, love-feasts, watch-nights, special revival services, protracted and Camp-meetings, show the same spirit of energetic devotion which influenced our fathers. * * *

"Again invoking the divine blessing upon you, and praying that you may ever abide under the influence of the Almighty, we are, dear brethren, fellow-laborers in the Gospel of Christ.

IMPORTANT QUESTION.

What is faith? Who has not asked the question? Some seem to regard faith as a sort of ignis fatuus, an intangible something, the wherefore of which it is difficult to get at or understand. In view of the fact that without faith it is impossible to please God, there is not a person, either converted or unconverted, but must feel some interest in the question, How may I experience faith? If Paul were here, would not many love to gather around and ask, What is faith? One through whose inspiration Paul wrote is here. "Holy men of old spake as they were moved by the Holy Ghost," and the Spirit is here telling us, that

faith is the substance of things hoped for, the evidence of things not seen. That is the ground of confidence.

If you had in your possession $50,000 to invest from the avails of which you and yours were to be sustained for the remainder of your days, you would wish to know that you had solid ground of confidence in the one in whose hands you would thus repose your earthly all; and if you should make an absolute investment of this sort, would not the act show that you had unlimited faith in the one to whom you thus committed your all.

Faith must be communicated in order to be effectual. There are various steps which must precede each other in the process of our salvation. It is written, "The just shall live by faith." Faith is an act, and this implies a series of successive acts; or in other words, we walk by faith. In going from one place to another, everyone takes a series of successive steps. After believing with the heart, the next step is the confession of our faith; "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." A present act; not will believe, or can believe, but believeth.

Many will not believe because they do not feel. To the degree that feeling, or any other sensible emotion or manifestation prevails, faith is not necessary. When Abraham saw the fire descend, did it require faith? It is faith that glorifies God. Faith may often produce feeling, but faith is the root, not the fruit.

One is saying, "I have so little faith." Well, however small it may be, do not cast it away. It is of infinite value. It is a gift from God; use it, and it will increase. Even little faith, small as a grain of mustard-seed, removes mountains. Do not despair. You may be saying—

"I hold thee with a trembling hand."

He does not hold you thus. His almighty arms are around and underneath you.

There was a time when Abel, Enoch, Noah and Abraham, and all the patriarchs, prophets and apostles, and all who have lived righteously in every age of the world, took their first steps in faith. Think of Enoch, as he walked three hundred years with God. Two cannot walk together unless they be agreed? But here was a man walking three hundred years, under a darker dispensation, maintaining a steady, unflinching trust. He walked by faith; not in himself, but faith in God. If he could live and thus please God, and God is no respecter of persons, what may we do? Can we not, amid this dispensation of light, walk the few years at most allotted, in a way to please God? If so, we must walk in the way of holiness. God is holy. Can we walk with God as did Enoch, unless we walk in the way opened for us through the blood of the everlasting covenant?

A FEW SUGGESTIONS.

The present number closes another half year of the GUIDE. Will our friends allow a few suggestions in anticipation of July 1st, which commences the second half of the year? The GUIDE ought to have a much larger circulation, and might have by a little personal and united effort. To this end we offer the following suggestions:

1st. Pray about it. Let each subscriber ask the Lord to open the way for its wider circulation, that its influence for good may be thus greatly extended.

2d. Let each subscriber, who is able to do so, take an extra copy for his pastor, if he does not receive it, or for some other friend.

3d. Let those who are not able to subscribe for an extra copy, endeavor to procure a new subscriber.

4th. Let those who have abundant means inquire of the Lord, whether it would not specially glorify Him, if they should provide for its being sent to foreign missionaries, to help and bless them in their work. For example: One might

order copies for all the missionaries in China; another for those in India; another for those in South America; and others for those in mission fields in our own country.

Take these suggestions to the Lord, beloved, in earnest prayer, asking—"Lord, what wilt thou have me do?" and we shall, we believe, have a handsome increase of our subscription-list, on or before July 1st.

MEETING FOR HOLINESS AT GENERAL CONFERENCE.

By invitation of the pastor, Rev. G. W. Kelley, and the Presiding Elder, Rev. A. B. Leonard, D.D., a love-feast will be held next Sabbath, May 16, at 3 P. M., in Wesley Chapel, the mother M. E. Church of Cincinnati, for the continued revival and spread of scriptural holiness. Drs. Newman and Butler, and Miss Oliver, will be present and speak. Bishop Peck will preside at the meeting.

News Along the Line.

GERMANY.

From Oldenburgh District, Germany: "Some progress has been made on the district. According to the last report sent by the brethren to the Presiding Elder, they had a revival more or less on the whole district; souls were converted to God, and His children encouraged and revived thereby.

CAWNPORE, INDIA.

Bro. C. L. Bare, of Cawnpore, India, writes under date of January 8: "'Praise God! from whom all blessings flow,' for we feel like singing it this morning. Not an accident of any kind has befallen us through the ten or twelve thousand miles we had traveled. Our health has been remarkably good, and is still. We had a most pleasant trip from Suez to Bombay. Over the continent of Europe the cold was severe; however, we suffered very little. The Mediterranean was very stormy. Arrived in Bombay New Year's morning, and met our Brothers Bowen, Lowe, and Morris. The North India Conference began its annual session yesterday at 11 o'clock, with E. W. Packer chairman elect. Drs. Thoburn and Baldwin, of China, are present. Sister Amanda Smith gave us a great spiritual talk last night. Haskins says, 'The Hindoos and Mohammedans are coming to Christ;' Cheney says that a net-work of Christian influences is being woven into the life of the people of India which, in God's own time, will save India. And now, in conclusion, we are glad we are in India."

NORWAY.

Superintendent Hansen, of our Norwegian Mission, writes: "As I have to take care of my district, edit two of our periodicals, and look after our Book Concern, I have more to do than is good for my health and the work; but hope the good Lord will strengthen my soul and body." He also says: "With regard to the work of God, I am enabled to say that from all quarters comes good tidings of great joy. Our meeting houses and Churches are everywhere crowded; the preachers are keeping up protracted meetings, and precious souls are brought over from 'darkness to light.' We expect to have a good harvest. I have just been out in some parts of the country among the farmers; the people came out so we had no place that could hold them; although it was cold, yet some were standing outside the doors and windows listening to the Word of God. I preached on the working days, both in the morning and in the afternoon, and had always crowded congregations."

PERSIA.

The missionary station in Ooroomiah, Persia, was begun by the American Board in 1833. Then few men in that region could read and only one woman, and there were no printed books. The mission was trnasferred to the Presbyterians in 1871. Now there are in Persia

29 American missionaries, 63 native preachers and licentiates, 99 native teachers, 1,221 Church-members, 3,300 attendants, and 1,643 scholars. The people read the Bible, "Pilgrim's Progress," Doddridge's "Rise and Progress," etc., in their own language. They have a newspaper, and the children study school books printed in their own land.

CHINA.

Forty-nine members within a year have been added to a Christian Church in the Chinese village of Shia Chia Tang. A heathen temple in that village was converted into a Church about a year ago.

Miss Howard, a popular physician at Tientsin, is a Canadian girl, and received her education at Michigan University. For successfully treating the wife of a prominent Chinese statesman she has been sent to Peking in a royal barge, loaded with presents.

NOTTINGHAM, ENGLAND.

A remarkable evangelistic work has just been accomplished in connection with Parliament Street Methodist Church, Nottingham, England, mainly through the evangelistic labors of Mr. Telford, and nearly 700 persons profess to have found peace in Christ.

DETROIT, MICH.

Messrs. Pentecost and Stebbins closed their evangelistic labors in Detroit, Mich. March 18th, and have entered upon another series of labor in Waterbury, Conn.,. Their work in Detroit was continued seventy-five days. Two, three, and often four meetings were conducted daily, a part of the Saturdays only being excepted. The usual Church services were continued throughout the city, but the interest and power of the central meeting kept on increasing to the last. The largest Churches and halls were only too strait, and large numbers frequently turned away. The Churches are more vigorous, the Bible is better appreciated, the pastors are more highly honored, and many obstacles to vital, practical Christianity in the city, are broken. Over 600 persons have given their names as newly converted or restored.

WABASH, IND.

The Union revivals that have been in progress at Wabash, Ind., under the direction of Dr. L. W. Munhall, closed on Monday evening, the 19th inst. About 250 persons, for the most part young men and women, professed faith in Christ. The entire community was moved as perhaps never before.

MASSENA, N. Y.

The Oswego Association of Lay Evangelists (E. G. Newman, of Oswego, Corresponding Secretary) is aiding in revival services in the M. E. Church at Massena, Northern New York Conference, Rev. H. C. Abbott, pastor. Over 100 have presented themselves at the altar as seekers, the most of whom show hopeful evidences of conversion.

DAMASCUS, OHIO.

The revival meetings here have continued over five weeks, by the appointment of Noah C. McLean. About 180 have been converted, and many others are seeking.

NORTH-WEST IOWA CONFERENCE.

Gospel Meetings have been held in Spencer Charge, North-west Iowa Conference, for over four months. The result is a great awakening, and over 130 have united with the society, about half of whom are heads of families. This charge is now ready to commence building a new Church. E. C. Warren is the pastor.

STIRLING.

Rev. J. W. Savage writes: "We have entered upon the 8th week with the revival at Wellman's in full progress, having had over 100, it is estimated, turning to God. We expect to have to close the evening meetings shortly—still, however, expecting the revival element to con-

tinue; the larger proportion are grown up people."

MRS. M. HATFIELD SEARLES, who has during the past winter done very efficient and useful service in several Churches in New York and vicinity, is now residing at Mansfield, Tioga Co., Pa., where she may be addressed by any who desire her services at Camp-meetings and other evangelistic meetings. Mrs. Searles is a sister of Dr. R. M. Hatfield, of Chicago.

Revival Miscellany.

It is very truly said, that God intends to convert the world not by dollars, but by live saints. This we see exemplified in the earnest labors of Moody and Sankey. It is announced that two thousand, four hundred conversions occurred during their stay at St. Louis this winter. Surely it is demonstrated that it is "not by might, nor by power, but by my Spirit, saith the Lord."

MONTREAL.

The Rev. Dr. Douglas says of the glorious work now going on in Montreal, under the labors of the Rev. Mr. Hammond, in the 'Daily Witness' of April 14: "That a day of special visitation has come to Montreal, that multitudes are being impressed and hundreds converted, there can be no doubt. Youth and age, cultured refinement, and rude barbaric ignorance and degradation, alike testify to the saving power of grace. The clear statement of evangelical truth, accompanied by the Spirit of God, is the potential means by which these results are being accomplished." Over 1,400 have signed the consecration roll in connection with Mr. Hammond's meetings.

COLBORNE, ONT.

"Showers of blessings" have been visiting Colborne during the last few weeks, and scores of precious souls have been converted to God. In addition to the blessed fact that many sinners have for the first time been brought to the knowledge of sins forgiven, backsliders have been reclaimed, and the Church generally has been very much revived and strengthened. A very interesting reception service was held a week ago last Friday evening, when a large number of the converts were received into the Church. Suitable and kindly words were addressed to them by their pastor, Rev. Egerton R. Young, and Revs. Wm. Young and Jas. Hughes.

BROOKLYN TABERNACLE.

The Rev. Wm. Harrison is now laboring with great success in Dr. Talmadge's Tabernacle, Brooklyn. Many are seeking and finding the Lord to the comfort and joy of their hearts. Before leaving Philadelphia, where he had been laboring for several months, he held an all day meeting celebrating the conversion of over one thousand souls since the protracted exercises commenced. Bishop Simpson preached a powerful sermon at this remarkable jubilee, and the entire day was filled up with thrilling incidents.

BUENA VISTA CIRCUIT, OHIO.

The protracted meetings on Buena Vista Circuit, Ohio Conference, have been continued the past twelve weeks, resulting in 158 accessions to the Church. The third quarterly meeting held by the Presiding Elder was a grand meeting. 18 were baptized at Rome, and on Monday 40 were baptized at Buena Vista. "Truly God hath done great things for us, whereof we are glad." P. S. B.

MAY 10TH, 1880.

Miscellaneous Gatherings.

HINDERING WORKERS.

Faultfinding does not deserve much credit; but few realize how much harm it does. A person who can help but little, is sometimes able to hinder a great deal. It requires but very little talent to stand in the way of others' usefulness. It would require but small ability for a roguish boy standing by a machine, to sprinkle a little sand upon the oiled and

polished axles on which the wheels revolved. It might be done easily, and quickly, and remain unobserved, but that sand, mingling with the lubricating oil, and being carried around on the axles ,would decrease the speed, consume the power, cut the axles, injure the boxes, hinder the work, and derange and ruin the machine. If the boy was trying to introduce pebbles or rocks into the machine he would do less damage, for they would be observed and could be easily removed, but the mischief would come from introducing the sand, so fine that it makes its way everywhere, so small that no one would notice it.

There are men in the Church of Christ who never have shown great ability to plan or execute anything of importance. Their main forte seems to be in sanding axles. They can get in the way of others; they can hinder, find fault, pervert, and sow jealousy, dissension, and suspicion as invisably and effectively as a boy can sand the journals of a machine. No one suspects what they are doing; nor can anyone fasten their misdeeds upon them, but the air grows thick with distrust, and work is hindered by secret contrivances and combinations; good men are burdened, disheartened, and worn out; noble enterprises falter, fail, and are abandoned. Everyone notices things go hard, and that something hinders their progress; but no one seems to know what the trouble is, until the day comes for a general cleaning up, and then, lo and behold, the axles are found covered with sand.

It requires very little ability in a man to fill the position of sand-thrower. Neither intelligence, talent, grace nor godliness are absolutely necessary for the accomplishment of this work. Conceit, envy, jealousy, sourness, and meddlesomeness are sufficient qualifications under ordinary circumstances. It does not take much religion for a man to find fault; some men have been known to find fault who did not have any. It requires no long apprenticeship or great skill to throw sand on axles; a man who does not know enough to oil a machine properly, could sand it quite effectually.

Here, for instance, is a Church where there are a few people who are trying to do something, and a number who succeed in doing nothing except grumbling because what is done is not done in a different way. Here is a person who from love to the cause of God desires to labor earnestly, energetically, and effectually in the Master's work; but by the time he is well under way, others who have never succeeded in accomplishing anything of importance, are ready to throw sand on the axles, and neutralize all his efforts, until the workers are discouraged and the work abandoned, after which the sand-throwers have done what they could, which was simply to hinder others from doing anything, and now there song is, "I told you so; I knew that nothing would be done." Most Churches have a surplus of these sand-throwers, who could be spared; and if in their place could be substituted a few of those men who oil the machinery, who lubricate instead of irritate; who feed the fires instead of throwing water upon them, and who are as ready to work as these sand-throwers are to grumble, nobody would be damaged by the change. Better still would it be if some of these very men should cease throwing sand and begin pouring on oil. They might be a power for good, and good men might be thus spared one of the grievous vexations of their lives.—"The Christian."

Correspondence.

LETTER FROM BULGARIA.

DEAR SISTER PALMER—The following extract from the "Christian" (London) will give your readers some idea of the Lord's work here, if you will be kind enough to copy it in the "Guide. After it was written, the Lord gave me still farther proof that He wished us to purchase this site for building. A hundred dollars were wanting to secure the bar-

gain, and in answer to prayer we received it from friends unknown to us, but whose hearts the Lord had opened to help us. Soon three hundred will be due, and we are praying Him to send it to whom belongeth the wealth of earth.

For a few days past the Lord has been very near to my own soul. I find it blessed to do the will of Him that sent me; I am more drawn to prayer for these people. "All things whatsoever ye shall ask the Father in my name that will I do."

My soul gains confidence as I consider all that is implied in this word "whatsoever." I bless God this day that he ever led me to labor and pray for the souls of Bulgaria. We are praying, believing for, and expecting an outpouring of God's Spirit in these dark regions.

"The Gospel bears our spirits up,
A faithful and unchanging God,
Lays the foundation of our hope
In oaths and promises and blood."

Yours in Christ,

CELIA R. DOOLITTLE.

PHILIPOPPOLIS, MARCH 26, 1880.

MRS. MUMFORD IN BULGARIA.

Dear Mrs. Mahan—Since writing you, various things have happened to us which lead me to think that I must "arise and build." Since last April 10th, when prayer was offered in America, England, Turkey, and India, for this subject, I have waited very patiently for some sign of God's will. On the contrary, our means have been more limited, although our needs were greater. I have prayed much about it, and asked our heavenly Father to show me what He wished. Rents are going up rapidly, and there are vacant places for sale very cheap. When I consider that no house built for these people would serve our purpose, I incline to buy a vacant lot, and put up buildings as fast as the Lord sends us the money to do it with.

Do you ask what grounds I have for venturing to buy? I answer, "Our needs, and the promise of God to supply them 'according to His riches in glory by Jesus Christ.'" The place where we now live will be sold, if it is not already, and we shall have to leave it, or promise to stay here at a much increased rent, which in itself would buy a place for us in two or three years. I have been devising a plan of a house which will serve our purpose till the Lord gives us more means to build larger, and it will also be economical.

FEB. 10.—Yesterday I went out with a house agent to look at several places which pleased me much, both for cheapness and pleasant and healthful location, being on the hillside, in the pleasantest place for the sun, and giving an opportunity to look off towards the Balkan Mountains to the north of us. The scenery is most delightful and restful to tired nerves. Where we now are we cannot see out of our yard, and have nowhere to go except to the Protestant Chapel, which is near the places on the hill-side. One of these places will cost three hundred dollars; has a well, and a long, convenient, flat piece of ground, which will give room for future buildings, and also has a building which will answer for a time for family living. This is so much cheaper than I had hoped, that I am much encouraged to think that God will give it to us. I have not even a pound in hand to make a shadow of security to borrow £100 with which to make a payment. We are crying mightily to God to get the money for us, for it seems that this is the right place for us; and the Lord can get the money surely for us if it is His will.

The prejudices of the people are giving way, and very great demand is made for the Scriptures. We have received a grant of £10 from the "Society for Free Distribution of the Scriptures," in English, for which we are very thankful.

Yours in earnest love and labor for Jesus, A. V. MUMFORD.

PHILIPPOPOLIS, FEB. 5, 1880.

☞ With this number we send bills to all who are indebted to us for the past, and also to those whose subscriptions expire with the June number. Our

friends have remitted so promptly heretofore, that we have need only to call attention to this matter.

All new subscribers commencing July 1st, will receive the June number free, and the beautiful steel engraving of Mrs. S. A. Lankford Palmer. With the prompt remittance of your own subscription please send, if possible, at least one new name.

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened with singing,

"O glorious hope of perfect love,
It lifts me up to things above."

Many requests were presented, and Rev. Geo. Hughes, followed by Dr. Palmer, led in prayer.

Sister Palmer read the 1st chapter of Joshua, remarking: The Israelites to whom such rich promises were made, never came into possession of all the promised land. It was theirs by promise, and God said to them, "There shall not any man be able to stand before thee; I will be with thee; I will not fail thee, nor forsake thee; be strong and of good courage." But they refused to take it. It was conditional. How many now refuse to go up and possess the glorious promised land of perfect love. They seem to expect the Lord to fulfill His promises, while they live in violation of the conditions. Joshua was commanded to study the written "Book of the law; it shall not depart out of thy mouth. thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein." God also said, "Have I not commanded thee; be strong and of good courage; be not afraid, neither be dismayed, for the Lord thy God is with thee." Does not God say to all His children, "The Lord thy God is with thee, withersoever thou goest?" They failed through cowardice, through unbelief. The promised land is before us. We have the oath which He sware to our father Abraham,—"That we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness all the days of our life." The Israelites questioned and doubted, but we believe there is—

"A rest where all our soul' desire
Is fixed on things above;
Where fear and unbelief expire,
Cast out by perfect love."

Leave, then, the wilderness of unrest, and come over into the land. We are well able to possess it, through Christ strengthening us. One of the important points of obedience, is to believe God and never question. She was glad that she found this salvation many years ago, and found it was indeed "a land of corn and wine and oil, favored with God's peculiar smile; with every blessing."

GO FORWARD.

Dr. P——. It is the God of heaven who says, "Be ye strong and very courageous." The world says it is an impossibility, there is no use trying. Our God says He will strengthen us. He intends that we shall take possession of the land of rest, the land of perfect holiness; and do it now, for now is God's time. He never read this portion of the Word, but he was reminded of a scene which occurred in England, while holding meetings there. When the invitation was given to those who were seeking full salvation, a local preacher came forward; but before he knelt down, he said he had known what it was to enter the promised land, but his armor did not seem to fit him; it was like Saul's armor on David, and he wanted a new baptism—a new anointing. He received an overwhelming baptism, and the result was that hundreds were saved. This brother lived four miles from where the meetings were held, but he filled his carriage with his neighbors and walked himself. He afterwards said,—"The Lord gives me all I bring." During the year the brother

wrote, saying: "I have not only entered the promised land, but have gone up into the midland counties, and the land is glorious." There is land yet to be possessed. O, for courage to take all God has promised!" The Israelites did not get possession of the land until they had first put their foot on it. Let us go forward in His strength. He praised the Lord that he was kept moment by moment; not that he had been saved, but that he was now saved.

HE GAVE HIMSELF FOR US.

Sister Searles was glad to be able to boast of Jesus and His power to save. She was a living monument of mercy and grace, and was living a life of faith. If we consecrate ourselves fully to God, we will find His Word true. Christ gave himself up for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people; not draped in Paris fashions, but filled with all the fulness of God. She could face the people by whom she was surrounded, and say, Which of you convinceth me of sin? When they hear that she has gone to glory, she wants them to sing the doxology.

PASSED OVER.

Bro. W. P. Smith was reminded of the time when, although he had been an active Christian for years, he felt a soul hunger, and he asked Bro. See if he would not put him on the track, where he could come to the place he longed to reach. Bro. See tried to get him to consecrate himself, but his mind was so darkened, he did not understand. Afterwards he came to this meeting—came from the new-made grave of a loved child—and he then and there passed over into the land of rest. When the Israelites came to Jordan, as the soles of the feet of the priests touched the waters, the Jordan stood up in a heap on one side, and then the nation went over into the land. He expected the time would come when nations would step out into this glorious liberty.

RECKON.

Rev. Bro. See had been thinking of God's wonderful grace and our possibilities. The initiation promise into this land of comfort is, "I will not fail thee, nor forsake thee." It is God all the way along, and nothing of self. How great is the extent of this promise!—"from the wilderness even unto Lebanon." There is a long way to travel from the wilderness to Lebanon, which is Zion itself, where God loves to dwell and make a continual feast. When we leave the wilderness, we leave earthly joys, to find the sources of the Jordan and the glories of the land. Jesus said to His disciples, "I go before you into Galilee," and from the time we start, till we reach the highest point, He goes before us—He is all and in all.—He had so often heard Sister Phœbe Palmer say 'Reckon.' That is the only safe way. Reckon on Him who gives you the land, and then goes before you and keeps your steps all the way. He felt constantly an increasing sense of his own inefficiency and unworthiness, but he did really reckon on Him, and reckon more than ever before. Keep yourselves in the keeping power of Christ.

HIS LOVING KINDNESS CHANGES NOT.

Rev. Henry Belden was about to go to Williamstown, Mass., and expected God to go with him, for He has said, "Lo, I am with you alway." He had abandoned himself to God, and believed He would take care of him. He learned one lesson last summer of the sympathy of Jesus: A paralytic, who was a returned missionary, and who had spent forty years in South Africa, used to call and see him. One day as he left him, he watched his tottering steps, and asked himself, Does the Lord look upon him with the same tender interest that He did when he was ardently laboring among the Zulus in South Africa? He thought He did; and he believed Jesus looked on himself with the same interest, as when he was the busiest in years past. His loving kindness changes not.

HE LEADETH.

Rev. Bro. Browning.—Two sentiments possessed his mind constantly. One was the joy that the Lord gives him this wondrous salvation; the other was a desire to lead others into a knowledge of this salvation. He had been impulsive and would often plan for what he thought the best, but the Lord was teaching him that he could be satisfied with himself, even though his surroundings were different than he should plan. He had given everything into His hand and let Him take the lead.

A FREE GIFT.

Rev. Geo. Hughes was struck with one feature of the lesson before them—about this broad, rich land; it was that every acre was a gift. Just so in this matter of full salvation,—God offers it in all its richness and fulness, and yet how fearful we are to go over the Jordan. When Bishop Haven came to the place where he had expected a river between himself and heaven, he said there was no river there—the idea of a river had all vanished. So, if we will accept this gift of heaven, we will go over as though there were no river there; as though the Lord had rolled it clear out of sight. He hesitated a long while before entering the land, because his foolish heart said—there is a Jordan to cross; but when he came to the point of decision, his difficulties vanished, so wonderful were the revelations of the power of God. Like a helpless infant, he had cast himself into the arms of Jesus, and he wanted to remain there and ever drink from the streams that watered this beautiful land.

WITH GOD ALL THINGS ARE POSSIBLE.

After the hymn—

> Hallelujah 'tis done,
> I believe on the Son,
> I've been washed in the blood
> Of the crucified One.

Rev. Geo. Lansing Taylor said: The vital import of that chorus is in the words, "I believe on the Son." When we say that, we get beyond theology into experience of the soul, and that is salvation; for "He that believeth on the Son hath everlasting life." When we state that, as the soul's experience, then all difficulties disappear. Talking about no river, his idea of death was simply—the Lord would open the door and let him out; and it sometimes seemed as though he could almost look through. It is not necessary to be an invalid, to feel ready to die. Death was simply dropping the curtain to let us into the place where the Lord is, and where we shall mingle with the saints. So far as physical locality or mechanical arrangement of heaven, he had no idea. There was nothing between him and the presence of God, except his physical body; and nothing between him and God in the present spiritual life, but his volitions; when his will was in harmony with God's will, and his faith unshaken, God flowed into him and he went out to God. If his prayer was in accordance with God's will, it was only God working out His own desires. The earth is surrounded by an electrical ether, and in order to accomplish certain results, only certain conditions and combinations are necessary. So the Lord can clear every obstacle from His path. He never had such a marvelous hold on the divine promises, as of late. He put himself into the hands of God and left the responsibilities of the work with Him, and God had abundantly blessed him. The Jordan disappeared on one side into the sea, and there was twenty miles of road. God can make a wide road for His people.

ANYTHING SHORT OF HOLINESS A FAILURE.

Rev. John Parker was reaping what he had sown, and had marvelous confidence in the truth of God. He had swung out on that, and was leaving dry land and everybody's approbation and company. For thirty years he had been staking everything on it, but staking on a venture; but he had got where his hands were full of sheaves. God's ideal for souls here, is perfect satisfac-

tion in Him; nothing absolutely necessary but God. What God gives we use as stewards for Him, but we can do without everything if we have God. He who does not feel this, has yet to learn the luxury of God's supreme sufficiency. One great trouble is to get rid of self; when that is out, we have a life of triumph. As to dying, he would as soon die as to go home. As the boy at boarding-school, who, the night before the morning that the stage is expected to take him home, cannot sleep, so he was at boarding-school and expected the carriage soon. God filled his soul, not by what He gives, but by what He is. God's ideal character for souls is holiness; therefore, less than holiness is failure.

EVERYTHING DONE.

Rev. Bro. Moore.—In the matter of salvation, unconverted men think they have everything to do, when the fact is God has done everything, and all they have to do is to enjoy it. He could say to the glory of His grace, that he had entered into the land and knew all the excellencies of which he had heard them speak.

HAPPY IN HIM.

Sister Brown.—When seeking this blessing, thought that she would have nothing to do but fold her arms and sing herself away to everlasting life, but she had found that she had to fight and work and suffer and endure. The past week had been one of deep sorrow and trial, and yet a happy week, because she had God. The Lord was showing her that she could be happy in Him, although deprived of every other comfort.

Children's Department.

MORE ABOUT LITTLE MARY.

MRS. MARY D. JAMES.

Dear Children—You will remember I told you in my last letter that little Mary was a Christian from the time she gave herself to Jesus at six years old. She had a little sister and a brother, both younger than herself, and she loved them dearly, and was just as kind as she could be to them. She took care of Charlie all the time, when she was not learning her lesson or doing something else which her mother wished her to do, and she delighted in having the care of him.

One day Charlie had a fall which injured his head, and soon afterwards was taken sick. Mary stayed beside him nearly all the time, and watched him, and tried to do all she could for him. After three weeks of suffering, his spirit went up to the beautiful world where they never say "I am sick."

When Mary heard some one say, "He is dead," she cried as if her heart would break. She looked at his lifeless form, and thought, "Those beautiful eyes will never open again; those sweet lips will never kiss me any more; I shall never hear his voice speak to me, and they will soon take him away and put him in the cold grave!" Then she sobbed and screamed out from the deep grief and agony of her heart. But in a few minutes she went out of the room. She was gone a short time, and when she came back her tears were wiped away and she looked calm and peaceful. I said: "Where have you been, Mary?" She replied: "I've been up in the garret praying to the Lord, and I feel better now," She knew where to go for comfort. Her mother had tried to comfort her, but no one could soothe and cheer her aching heart but Jesus. As soon as she went to Him, her grief was hushed and her tears dried. Then she talked about her little brother as a happy spirit up in heaven. "He won't be sick any more," she said; "he will be so happy there, and we shall go to be with him in that beautiful home."

In all Mary's troubles afterward, she went to Jesus for comfort. Do you go to Him, children, when you are in trouble? I will tell you more about Mary in my next letter.—"New Jersey Methodist."

THE

Guide to Holiness.

EDITORS:

DR. WALTER C. PALMER.
Rev. GEO. HUGHES.

New York:
WALTER C. PALMER,
PUBLISHER, 43 BIBLE HOUSE.
1880.

Entered according to Act of Congress, in the year by
W. C. PALMER,
In the office of the Librarian of Congress, at Washington, D. C.

INDEX TO VOLUME LXXVI.

FROM JULY, 1880, TO JANUARY, 1881.

	Page
Able to Save to the Uttermost. Rev. John Irons	7
A Voice from the Plains	93
A Missionary in Prison. Rev. C. P. Hard	93
Asking—Poem. Abbie Mills	108
A Worker in Texas	187
Battle and Victory	26
Book Table	31, 63, 95, 127, 159
Be Strong in the Lord. E E. McKenney	27
Bishop Hamline's Memorials	102
Bible Readings. Rev. J. H. James	112, 144, 173
Convinced of Holiness	26
Children's Column	61, 94 126, 158, 188
Christ's Second Coming an Incentive to Entire Consecration. Rev. Jesse S. Gilbert,	173
Deny Thyself—Poem. M. D. M	167
Enduement of Power. Mrs. Phœbe Palmer,	3
Experience, Rev. A. J. Crandall. E. C. Estes	13
" Mrs. Carrie Butcher	15
Extracts from Diary. Mrs. Phœbe Palmer,	135 163
England—Letter from	92
Extent of Gospel Salvation. President J. R. Jaques, D.D., Ph.D	161
Entering the "Valley of Blessing"	187
From Palmyra, Missouri	57
" Kansas City, Missouri	92
Frances Ridley Havergal	106
Fragments. Mrs. M. E. Knight	170
Finding the Pearl	186
Gold for the Master's Use. Rev. Enoch Stubbs	36
Glimpses of Jesus—Poem. Rev. J. Tesseyman	40
God's Rest—Poem	48
Homeward Bound—Poem. Abbie Mills	16
Hymns for the Month	33, 65, 97, 129, 161
Heirs of the Kingdom. Mrs. Phœbe Palmer,	38
Holiness a Sweet Perfume	44
Holiness. Rev. J. Scarlett	70
Happy Results of Obedience. Mrs. A. A. Tippett	125
Infinite Adjectives. Rev. T. Hanlon, D. D	47
In Trying Circumstances	186
Jesus our Lord—Poem. Mrs. Lizzie Fenner Baker	75
Known. Abbie Mills	14
Life on the Delectable Mountains. Rev. G. Hughes	1, 33 65 99, 129, 168
Led to the Heights by Babes. M. J. Love	46
Light from Heaven	125
Letter from Mrs. Bishop Hamline	156
Miscellaneous Gatherings	25
Mary's Beautiful Life and Triumphant Death Mrs. James	31
News Along the Line	22, 55, 87, 119, 152, 182
Only One Step at a Time. M. A. Hawkins	12
Our Commissary. Rev. A. Lowrey, D. D	42
One Only Knows—Poem. Rev. A. R. Bradbury	101
Perfect Love—Its Results. Rev. D. Nash	40
Pearls from Ocean Grove. Mrs. Mary D. James	57, 124, 156
Perfect Love. Rev. Jesse S. Gilbert	108
Prayer Answered	186
Revival Miscellany	24, 56, 88, 120, 153 183
Rest—Poem. Elizabeth Nicholson	165
Sabbath Bible Readings. Rev. G. Hughes	11
" " Rev. W. G. Pascoe	49, 78, 110, 142, 175
Sea of Life. Rev. N. L Porter	71
Sunshine after Rain Mrs Belle N. Chandler	73
Spiritual Joy. Rev. J Scarlett	141
Superabounding Grace. I. N. Kanaga	174
The Unseen made Visible. Mrs. M. D. James	5
The Way that He shall Choose—Poem. E. E. McKenney	10
Tuesday Meeting	27, 58, 85, 116, 149, 180
The Heavenly Life—Poem. Rev. J Parker,	72
The Sainted Mrs. Phœbe Palmer. Rev. A. J. Andrews	74
The Invisible Power. L. M. Latimer	76
Talks on Practical Holiness. Rev. John Parker	104, 133, 166
Testimony for Jesus. Mrs. M. E. Burroughs,	125
The Epistles of Christ. Rev. D. Nash	132
The Christian's Unbelief. Rev. G. Draper	136
The Holiness of Jesus	171
The Penitent's Prayer—Poem. Mrs. C. Teske	174
Venturous Faith. Rev. N. Vansant	68
What One Guide Accomplished	25
With the Master—Poem. Mrs. L. F. Baker	109
EDITORIAL:	
To our Readers. Dr. W. C Palmer	19
Introductory Rev. G Hughes	19
Reachings of Faith	20
Clothed with Glorious Garments	20
What is Perfect Love	21
Be Prompt	21
Requisites for Holy Workers	21
Work for the Month	22, 54, 84, 115, 148, 179
A Pleasant Outlook	52
What we Believe and Teach	52
The Divine Compartment	53
A Grand Proposition	53
The Great Commentator	81
The Beautiful Grace	82
Silent Holiness	82
A Word from Albert Barnes	82
A Good Illustration	83
A Cup of Water	83

EDITORIAL. Page.
Autumn Work..... 83
The Missionary Proposition..... 83
Bright Skies..... 113
The Subtle Sin..... 113
No Exchange of Courtesies..... 114
A Trumpet Call..... 114
Around the Globe..... 114
Jesus has a Will..... 145
Enlargement..... 145
The Garment Restful..... 145
Look After the Sick..... 145
Temptation—Its Uses..... 146
Words of Good Cheer..... 147
The New Tract Proposal..... 147
The Missionary Union..... 147
The Closing Year..... 177
Decease of Mrs. French..... 177
Christian Unity..... 178
Missionary Publishing Union..... 178

LOVED ONES GONE BEFORE:
Mrs. Mary E. Spencer..... 18
Mrs. Hannah M. Blowers..... 18
Mrs. Temperance Conant..... 62
Robert Patterson..... 62
Mrs. Helen B Mitchell..... 63
Mrs. Mary Wilson..... 90
Mrs. Almira Benjamin..... 90

LOVED ONES GONE BEFORE: Page.
David Snook..... 91
Mrs. Neils Johnson..... 91
Mrs. Eliza Bethard..... 91
Rev. Dr. J. F. Chaplain..... 122
Martha J. Davis..... 122
George Large..... 123
Matthew Winter..... 123
Eliza J. Willey..... 154
Mrs. Grace Hawkins..... 154
Mrs. Lucinda Carter..... 154
John Nelson McGraw..... 155
Belinda Nail..... 184
Harriet Amanda Fuller..... 184
Mrs. Amelia G. Miller..... 185
Rev. Sylvester H. Opdyke..... 185

MUSIC:
The Portals of Pearl—Words by Mrs. Mary D. James—Music by Prof. W. J. Kirkpatrick..... 134
All are Mine—Words by Rev. E. H. Stokes, D. D.—Music by Prof. W J. Kirkpatrick, 64
Go and Tell It—Words by Mrs. M. D. James—Music by Asa Hull..... 96
Room for Thee—Anon—Music by Ira D. Sankey..... 128
The Great Salvation—Words by Mrs. Mary D. James—Music by Prof. J. R. Sweney..... 160

GUIDE TO HOLINESS.

JULY, 1880.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

BY REV. G. HUGHES.

MOUNTAIN PASTURAGE.

We left the pilgrims in our last in the hands of the good shepherds on the Delectable Mountains, to enjoy their watchcare. For, it is to be observed, that life on the mountains is not only to be attained, but to be *sustained.* It is one thing to be made holy and another thing to live holily, to walk holily. And to this end the Lord of the good land, the blessed Emmanuel, has made provision. The pasture ground, therefore, naturally attracted the attention of the pilgrims as they walked. This leads us to consider at this time

MOUNTAIN PASTURAGE

in its richness and abundance, as graciously provided for Christian pilgrims to nourish and strengthen them in their mountain home and life. Or, to speak without a figure, how the Christian life, in its higher developments, in the state of true, yea, entire holiness, is maintained. Our divine Lord not only desires to bring us into a wealthy place, but to have us abide there, and rise each day to higher and grander realizations. This result is reached by feeding upon the DIVINE WORD. That is the Mountain Pasturage of which we speak, the pure, living, "incorruptible WORD OF GOD." It is a peculiarity of the entrance upon a life of true holiness, to have inwrought, a peculiar, intense, (shall we say *ecstatic?*) relish for the Divine Word? Yes, we may use that term. Here are the bulwarks encompassing the saints of the Most High so that the wicked one may not touch them. This is a preservative against fanaticism, and all the phases of unhappy experience which characterize those who attempt to feed in other pasture grounds. We may not depend even upon our own experience. Life in the Word—life by the Word, life through the Word, and life for the Word, are the reigning principles of pre-eminent devotion. There are those who have been truly introduced into "the land of corn and wine and oil" who for a time have run well. Unfortunately, however, they have departed from the simplicity of Christ. They have entered upon a "dream land," giving themselves up to visions and revelations, thereby setting up false standards for themselves. Thus their feet stumble, not upon the dark but the luminous mountains. In the beauteous and resplendent paths of the Delectable Mountains they stumble, and fall into ruin. We need to be on the watch for "the cunning craftiness" of the chieftain of darkness, and "the sleight of men, whereby they lie in wait to deceive," even the very elect. We are indeed to be led by the Spirit, but if so led, He will assuredly lead us into the green pas-

tures of the DIVINE WORD, and not amid the uncertainties of inward impressions and inspirations. It is sad to contemplate how many of the Lord's holy ones have made shipwreck of faith and of a good conscience at this point. An old writer well says: "As thieves be loath to assault a house where they know there be good armor and artillery, so, wherever the books of the Holy Scriptures be well occupied and exercised, there neither the devil nor any of his angels dare come near." To the established Christian who has arrived at the Delectable Mountains,

The Word has its *surprises*. The soul's interior eye is so expanded as to behold the unrivalled beauty and excellency of the Holy Book. He is startled, he is surprised—wonders if it can really be the same book that he has held in his hands for so many years! He exclaims, joyously exclaims, "Can it be possible that this is the same Bible that I have always read? Why, how beautiful, how full of light—what wonders do I now behold!" He appreciates, as never before, the Psalmist's declaration, "Thou hast magnified thy word above all thy name."

The Word has its *inspirations*. He desires no impressions, no inspirations, except as they come through this authorized, inspired channel. To him, "Thus saith the Lord" is law—absolute, all-pervading law. And without a "Thus saith the Lord" he will not move a step. Here he may find a warrant for every life-movement; if not in express terms, in principle at least, so that he "shall not walk in darkness, but have the light of life." Thus, he takes up the language of the Psalmist again: "Thy word is a lamp unto my feet, and a light unto my path." And his prayer is, "Quicken thou me according to thy word,"—quicken me, make me alive *according to thy Word*,—let me have no life apart from the "lively oracles." Does he need an inspiration of *understanding?* Here it is: "Give me understanding," he prays, "according to thy Word." Does He desire an inspiration of *hope?*" Here it is: "But I hope in thy Word."—Psa. 119; 81. And he says further, "They that fear thee will be glad when they see me; because I have hoped in thy Word." Psa. 119; 74. Does he need an inspiration of *testimony?* How shall he get it? In dependence upon the scenery or exercises of any given occasion? No! The Word—that is the inspiration of Christian testimony. Here it is again: "My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy Word, for all thy commandments are righteousness."—Psa. 119; 171–2.

Does he long for an inspiration of *joy?* How shall it be realized? In the exhilarations or excitements of the passing hour? No, no; not at all. Here is the inspiration of real, all-comprehensive, abiding joy: "I rejoice at thy Word, as one that findeth great spoil."—Psa. 119; 162. "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."—Jer. 15; 16. The margin has it, "Thy name is called upon me."

The Word has its *consolations*. To the devoted Christian the Word is an overflowing, never-failing fountain of consolation in all life's sorrows and tribulations. We turn to the expressive language of the Psalmist again: "This is my comfort in my affliction; for thy Word hath quickened me."—Psa. 119; 50. Thus the apostle says, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—2 Cor. 1; 5. And, in writing to the Hebrews he says, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6; 18. What are these two immutable things? God's Word in

two forms—His immutable counsel, and His oath of confirmation.

The Word has its *novelties*. We need not go outside of the sacred records for novelties. The living Christian finds something new and fresh all the time in this realm of Bible truth. Hear the Psalmist again: "Mine eyes prevent the night watches, that I might meditate in thy Word."—Psa. 119, 148. How is that? Is there sufficient in the Divine Word to banish sleep from the eyes? So this Bible student found it.

The learned Dr. Charles Elliott was through a long life a close Bible student. When in his seventy-seventh year, and just a month before his death, he read the Old Testament through in three weeks. His daughter asked him what he was reading. He replied, "I am reading news."

It is said of Archbishop Usher, when he grew old, and spectacles could not help his failing sight, that a book was dark except beneath the strongest light of the windows. And the aged man would sit against the casement, with his outspread volume before him, till the sunshine flitted to another opening, when he would change his place, and put himself again under the brilliant rays; and so he would move about with the light till the day was done, and his studies ended.

What a picture! Novelty enough in the Bible to compass the life of an archbishop—and fresh and ecstatic beauties rising upon his vision as life was ebbing away! Divine revelation unfolding its attractions at the last moment of terrestrial being, and flinging its splendors across the paths of celestial being, as the soul makes her triumphal passage through the portals of light!

O, beloved, seek not novelties amid earth's shadowy scenery, but under the directer rays of this great luminary which God has set in the moral heavens—THE BOOK OF REVELATION. But to apprehend its incomparable excellences, you must have your eyes touched with eye-salve—you must have the spiritual, all-comprehending discernment.

One elegant writer has truly said: "The Bible, without a spiritual life to interpret it, is like a trellis on which no vine grows,—bare, angular, and in the way. The Bible, with a spiritual life, is like a trellis covered with a luxuriant vine,—beautiful, odorous, and heavy with purple clusters shining through the leaves." May the God of the Bible make our souls like the trellis covered with the vines bearing the purple clusters!

ENDUEMENT OF POWER.

(Extract from Mrs. Phœbe Palmer's Diary.)

DEC. 10, 1873.—I have nothing to say of myself other than that I have received the sentence of death in myself, that I should not trust in myself, but "in him that raiseth the dead." "Not I, but the grace of God in me." Through the grace of our Lord Jesus Christ, I have been raised to newness of life. "From henceforth I live, yet not I, but Christ liveth in me." And if Christ lives in me, saving me from self and sin, and enables me through the mighty inworkings of His Holy Spirit to be valiant for the truth, and exultantly sing the victor's song, to His name alone be all the glory. Alleluia!

Truly my soul is attuned to the strain, "Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." But oh, the solemnity of the sequence, as given by the inspired apostle! "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish; to the one we are the savor of death unto death, and to the other the savor

of life unto life." No marvel that Paul exclaims, "And who is sufficient for these things!" Wonderful indeed! Momentous and solemn as eternity are the responsibilities of those who stand as the mouth of the Lord to the multitude! Strange that so early in the career of Christianity, as in the life-time of Paul, that there should be many who ministered in holy things unfaithfully; yet so it was, or he had not written, "For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ."

Of these wondrous solemnities and responsibilities I have not a slight experimental apprehension. That God has called me to stand before the people, and proclaim His truth, has long been beyond question. So fully has God made my commission known to my own soul, and so truly has he set His seal upon it, before the upper and lower world, in the conversion of thousands of precious souls, and the sanctification of a multitude of believers, that even Satan does not seem to question that my call is divine. It has been many years since I remember to have had a temptation to doubt.

Well do I as a daughter of the Lord Almighty remember the baptism of fire that fell upon me now over thirty years since. Not more assuredly, perhaps, did the tongues of fire fall in energizing, hallowing influences on the sons and daughters of the Lord Almighty, when they ALL spake as the Spirit gave utterance on the day of Pentecost, than I felt the consuming, hallowing, energizing influences fall on me, empowering me for holy activities and burning utterances.

Ever since that sacred, eventful hour, I have had an ever-abiding conviction that I have received the sentence of death in myself, that I should not trust in myself, but "in Him that raiseth the dead." The idea that I can do anything of myself seems so extinct that the adversary is not apt to tempt me in that direction. "Not by might, nor by power, but by my Spirit, saith the Lord," has been deeply burned into my inmost being. God said to Jeremiah, "If thou take forth the precious from the vile, thou shalt stand before me, and be as my mouth."

Often do I ask myself the question, Do I not take forth the precious from the vile? Surely I have, and do now, present my entire being to God through Christ. By the new and living way, that is, through the blood of the everlasting covenant, I come to God, and casting anchor within the vail, here I abide in the inner sanctuary of the divine presence. Resting here, is it not my privilege to claim in the confidence of faith the privilege annexed to the condition? I dare not doubt. Unbelief is a sin. If I comply with the condition upon which God makes a promise, I am on promised ground, and the promise with all the wonderful privileges annexed, are mine.

It is therefore I dare not doubt, that when I open my mouth, trusting only in God in the delivery of a message, that He fills it. When I first began to speak before large assemblies, or under any circumstances, I would generally breathe forth my desires to the

High and Holy One about thus, "To the degree it can consist with thy will, let the instrumentality be unrecognized, and let Thy voice alone be heard." In presenting this prayer, I found my faith a little hindered at first, not being able to fix my mind on any direct passage in the Word of God, as a warrant for my faith.

But subsequently, while reading of John the Baptist, when the question was asked, "Who art thou?" said in reply, "I am the voice of one crying in the wilderness,"—I perceived a warrant for my faith. As a *person*, John did not wish to be recognized. He desired only to be regarded as a voice, uttering messages from Him with whose Spirit he was filled. Ever since I have been actuated by a desire in all my public labors to be as nothing of myself, that the excellency of the power may manifestly be of God.

"I loathe myself when God I see,
And into nothing fall,
Content if Thou exalted be,
And *Christ be all in all.*"

For the Guide.

THE UNSEEN MADE VISIBLE.

MRS. MARY D. JAMES.

Suggested by a sermon of Rev. E. H. Stokes, D.D., preached at St. Paul's Church, Ocean Grove, May 23, on the words, "The things which are not seen are eternal."—2 Cor. 4; 18.

Beautiful and impressive were the thoughts presented on the above text. The glorious truth was clearly presented, that things unseen and eternal may be made real to the soul—tangible to the hand of faith—visible to the spirit eye, and audible to the inner ear. Communion with the Infinite may be as vivid to our consciousness as the scenes and communications of our daily life in intercourse with the world.

The more spiritual we become, and the more we are assimilated to the heavenly, the more real to us are the things unseen. There are times when the presence of the divine becomes so vivid, that the things of time and sense are comparatively of little importance; earthly interests dwindle into insignificance; the spiritual and eternal engross the affections, the desires and aspirations of the entire being, and Christ and His kingdom become all in all.

This is the blessed experience of those, and only those who are entirely consecrated to God—who are dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty. They can understand the blessed language of Charles Wesley in the inspired words:

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
The invisible appears in sight,
And God is seen by mortal eye."

The element in which the spirit lives, partaking so much of the divine; the thoughts, the enjoyments, the conversation, are of a pure and hallowed character. Such a heart is the abode of the Holy Spirit. He does not merely visit as a transient guest, but abides there. With such, heaven has begun on earth. And in reference to them, St. Paul says: "Ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the first born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant; and to the blood of sprinkling,

which speaketh better things than that of Abel."—Heb. 12; 22.

Only a thin vail separates us from these. They are so near, that the apostle says, "Ye are come,"—to them; not shall or may come—"Ye *are* come;" and faith lifts the vail, and lets the spirit eyes see and the spirit ears hear them.

But few, comparatively, are living in such holy communion with the spiritual and divine. We are too gross, too earthy, too groveling. God would have us more heavenly-minded, more spiritual, more ethereal. We may live the life of heaven below, and realize that—

> Angel hosts are hovering round us,
> Loved ones fan us with their wings,
> Sent to us on loving missions
> By our Lord—the King of kings.

The prophet Elijah saw the hosts of God—a great multitude covering the mountain—and prayed that the eyes of His servant might be opened to behold them—and the discovery caused the astonished servant to exclaim, "They that be for us are more than all they that be against us!" That host of celestial ones, we may suppose, had not come there for that occasion, but were there; and does not this warrant the belief that the angelic and redeemed host are round about us also? Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation? Many happy spirits whose wings were plumed for a heavenward flight, have seen the company of the glorified and called the names of loved ones gone before, as being visible to them.

Some have spoken of the music of the spirit land charming them with its exquisite melodies, just as they were about to depart from earth.

These are blessed thoughts to entertain of the nearness of departed dear ones, and angelic hosts; but more precious still the certain assurance that our Redeemer is ever near, and we may hold conscious communion with Him, and know at all times that "The eternal God is our refuge, and underneath are the everlasting arms."

What ecstatic delight comes to the lover of Jesus in the fulfilment of His promise—"I WILL MANIFEST MYSELF UNTO HIM!" 'Tis indeed—

> "A bliss to sensual minds unknown,
> A joy unspeakable."

All the joys of earth summed up could not equal the felicity of one hour of communion with the adorable Jesus.

Let sceptics sneer and call this fanaticism, we will glory in the blessed Gospel of the Son of God, and magnify His name, "who commanded the light to shine out of darkness, and hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

For the full realization of such bliss, will not all the dear children of God join in this—

INVOCATION.

> Great Source of love and purity—
> From earth and sense concealed—
> Open our spirit eyes to see
> Thy glory here revealed!
>
> Unfold the treasures of Thy Word,
> The wonders of Thy grace,
> The glories of the Triune God
> Which shine in Jesus' face.
>
> Our souls, oh Lord, Thyself attune
> To thoughts and words of Thine;
> And let us here with Thee commune,
> And in thy image shine.

The knowledge of Thyself impart,
Thy life in us reveal;
And on the tablet of our heart
Stamp Thy own Spirit's seal.

Let Thy transforming power refine
Our nature's here below,
That things eternal and divine
We e'en on earth may know.

For the Guide.

ABLE TO SAVE TO THE UTTERMOST.

REV. JOHN IRONS.

I should be guilty of base ingratitude to Him who createth the fruit of the lips, even the sacrifice of praise to God, if I were to keep silence respecting those great things which he has done for my soul. Favored with the best religious advantages in my childhood, I was led to yield up my heart when about eight years of age, to the influences of divine grace. At that tender age I united with a Methodist class connected with the British Wesleyan Society, in the smoky and enterprising town of Sheffield, England, which is renowned for its manufacture of cutlery and for its historic associations with Methodism, which latter no less than the former flourishes therein in a congenial clime. Through the subsequent years of my youth and manhood, God has ever preserved me, notwithstanding many unfaithfulnesses, in connection with His Church and in the way of life.

Laboring in His vineyard in the Sunday school and in tract-distributing for several years, I joined, when nineteen years of age, the noble army of Methodist Local Preachers. My recollection of those early years of loving, but very imperfect endeavors for the good of souls, gives rise to deep and lively gratitude to the Lord for calling me thus to work for Him, and for the inexpressible happiness that I enjoyed in its performance.

Emigrating to the United States in the year 1871, with my pious companion, with the purpose of offering myself to the work of the ministry in this country, I was received, the same year, into the Genesee Conference of the M. E. Church, in which I have continued to the present hour.

A short time before leaving the land of my birth, I was much exercised in mind in reference to entire sanctification. My whole soul panted after it, and He who implanted the hunger and the thirst, condescended to fill me with His perfect love. I have sometimes questioned in my mind whether the blessing I received then was heart-holiness, or simply a spiritual quickening. As I look back upon it in the light of my present experience, I think it was the real thing for which I was then seeking. However this may be, alas! I did not continue to walk in its light. For lack of fuller instruction as to the way of walking by faith alone, I looked, like Peter, at the angry waves of temptation and persecution, and began to sink beneath the waters. From that time until the present year, a period of more than ten years, I have walked in comparative darkness. Yet I never ceased to serve God, and enjoyed a considerable degree of the divine favor most of the time. It has been questioned whether a soul can enjoy justifying grace, who has fallen from the grace of perfect love. As a general statement, perhaps a negative answer might be given. The

solution that I give of my own case, is that since my knowledge or understanding of the way of being kept was inadequate, and since I ever looked upon perfect love with desire and determination to re-obtain it, God pitied me and did not entirely forsake me. During this period my experience was very fluctuating, and often very unsatisfactory. Sometimes I was victorious over sin, and then again I was made to bite the dust of defeat. Sometimes I was actuated from the life of God within me, and sometimes from the life of my unsanctified nature, both in my personal Christian duties and in my ministerial work.

While I thank God for the help He afforded me in His service during these years, I deeply regret that it was not more illuminated and elevated, and made more efficient by the stimulating effect of that perfect love of God in the soul, which is the mightiest created force in the universe, and which many waters cannot quench nor the floods drown.

By my present appointment, God in His great mercy has brought me in contact with several persons who profess holiness, and as I believe, enjoy it. And here it may not be improper for me to observe, that this circumstance cannot be predicated of at least some of the charges which I have served. I believe I may say of some Churches where I have been pastor, that not one person has made a clear profession of it. May God grant that this sad condition of so many of our Churches professing to represent Methodism, which its founder believed was raised up specially to spread scriptural holiness over all lands, may give place to a brighter period, when the majority, if not the whole of the membership of the Church, may be living witnesses of this grace. By the testimonies and conversations of the above-mentioned persons on my present charge, I was led to think more seriously of my own relation to it. By the preaching of the Rev. Geo. Muller of England, in Buffalo, in December last, I was fired with a holy determination to be a greater student of my Bible. I had previously read it chiefly with a view to pulpit preparation. I now read it, and meditated upon it, with a view to my personal religious improvement; one result being, that while it greatly comforted and quickened me, it revealed to me a higher religious state than the one in which I was living.

My heart hungered and thirsted after righteousness. Furthermore, God was pleased to make use of the pious counsels of a Christian woman, a member of another communion, for my good. She inquired, "Do you enjoy the blessing of holiness?" I replied indirectly, that one great drawback with me was, that I was slow to make testimony in relation to it. She said, "It will strengthen you to testify." The next link in the chain of circumstances which God used in His dealings with me, was the reading of the life of the Rev. Thomas Collins, a Wesleyan minister of England, who for many years constantly professed, preached and pressed this grace wherever he went. An intense desire was awakened within me for the same experience and usefulness of that saintly man of God. I observed

that he was in the habit of devoting Friday of each week for the purpose of fasting and prayer, as a means of heart-preparation for Sabbath-work. The thought occurred to my mind, that it would be well for me to set apart the next day (being Friday) for fasting and prayer to God for the blessing of perfect love. I did so, fasting partially from food. After some time spent in prayer and Bible-reading, I read over one of my own sermons on perfect love, applying it to myself and testing my case by it. I perceived that the chief stumbling-block was a reluctance to testify, fearing that if God granted me the blessing, I might lose it, or in some way dishonor it through an unguarded word.

Reflecting that we are commanded to take no thought for the morrow, and that Christ could just as easily keep us in the right path in all the future, as well as at the present, I resolved to parley no longer; and without reserve, not only to lay my little all upon the altar, but also to trust Him fully for His uttermost salvation. This was my heart's prayer, "Lord, I can do no more; I offer myself a living sacrifice to thee, without reserve and forever. If thou wilt give me this grace, I will most cheerfully and on every suitable occasion make confession of the same. I believe that thou art willing and able to do this, and that thou art willing and able to do it now, in answer to my faith." I had no sooner come to this point of complete surrender, than He was true to His word, and I was sweetly conscious that He had indeed cleansed me from all unrighteousness, and filled me with that perfect love that casteth out all fear. Oh! what a delightful oneness did I then feel with my Savior. The peace and assurance I then received has remained with me to this hour, sometimes rising and swelling into sacred rapture.

The day referred to was the 13th day of February, 1880. The next day I attended a Quarterly Meeting, and there God enabled me to testify of the grace which he had bestowed upon unworthy me. Since then until this present, I have not ceased to profess in class-meeting, in private conversation, and occasionally in my sermons, that the blood of Christ does cleanse me, even me, from all sin. This cross is full of sweetness to me. I rejoice to give God the glory due unto His name. My heart warms, even while I write, to think of the way in which the Lord has helped His timid servant to make this profession without fear and without vain-glory. I am now fully convinced, what indeed I have always believed, that holiness of heart is to be sought as a distinct blessing, and to be obtained by faith alone.

I am now enabled to grow more rapidly in grace than heretofore. The triune God takes up His loving, joy-inspiring abode in the temple of my poor heart. No language can express the intimate, unreserved, delightful fellowship I have with the Father, and with His Son Jesus Christ, through the Holy Ghost. The Bible is more than ever a fountain of light and consolation. The love of the world has been exchanged for the pure love of God. Covetousness, envy, pride, malice, resentment and all

other wrong tempers are cleansed away. I can evermore rejoice in the Lord, commune with Him constantly, and am so enabled to recognize (and where I cannot see, trust), His good, providential, gracious dealings with me, as in everything to render thanks to His name. Temptations fierce, trials sharp and heavy, with some slight persecutions, have been allotted to me, but God who permits them, gives me victorious grace. My love for God's people is intensified. I seem to be united in spirit with Paul, and John, and Wesley, and Fletcher, and Fenelon, and Hester Ann Rogers; and a host of the saints whose bright examples and holy dispositions captivate and cheer my heart, and the thought of being united with them in glory, seems inexpressibly sweet to my soul.

The example of unsanctified older Christians and ministers, would be a discouragement to me, if not a complete hindrance, were it not for the all-sufficient grace which is ever supplied to me. God enables me to be patient and forbearing with dry and sluggish Christians, who will not move or make the least effort, apparently, to seek holiness of heart. I see the necessity of being ever humble, remembering that in this my great strength lies. I know that if I lean fully and always on Him, Jesus will keep me from falling and present me faultless before the throne with exceeding joy.

Dear reader—for you, too, is given an invitation to this banquetting house, where the banner over the guests is "LOVE," and where apples of delight make their lips to sing. Why stay any longer without? O, come and claim your Eden and you will find it to be—

"A land of corn, and wine, and oil,
Favor'd with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps His own in perfect peace,
And everlasting rest."

Collin's Center, N. Y., May 21, 1880.

For the Guide.

"THE WAY THAT HE SHALL CHOOSE."

E. E. MCKINNEY.

The Cross is heavy, Father; must I take it up?
With strength so weak, I surely in myself shall
B neath its load. Help thou me, Lord. [fall
Yet as I near the cross, and stretch my hands
To grasp the burden for me laid,
I hear thy voice of promise cheer and aid,—
Thy strength shall be according to thy day.

Yes, Lord, thy Word is truth; it ne'er can fail.
The cross that seemed so heavy, now becomes
A blessed resting place, so near my Lord.
Thus trusting Jesus, we shall ever find [sustains;
Although the cross be given, the Lord himself
Beneath the cross, His children there can sing,
When I am weak then I am strong.

The draught is bitter, but thy blessed hand,
Dear Christ, once pierced for my sins,
Presents the chalice to thy child; and now
I press it to my lips,—astonished, find [comes.
What seemed so bitter at the first, nectar be-
With grateful love and added prayer, [wilt."
My heart responds, "Not as I will, but as thou

The path so winding, tedious to my weary feet—
Seems ne'er to end,—while darkness overtakes
Thy child. Yet, Father, through the gloom
I hear thy voice, so full of comfort cheer—
Child, I am near. Take thou my hand.
With bounding heart I now can sing,
"Doth He not see my way and count my step."

And when we shall have reached yon golden
strand,
Where crosses are exchanged for glittering
crowns,
Where we shall find "at God's right hand
Fullness of joy," then we shall gladly own
'Twas love eternal chose our way—
Gave us each cross, the bitter cup, the gloom—
And praise Him for the way He brought us home.

God does for us just what we would do for ourselves if we knew what was best.

Sabbath Bible Readings.

FOURTH SERIES.

BY REV. G. HUGHES.

Bible Key-Words—"Will Be."

This little word "Be" is often clothed with wonderful significance in the Bible. It is so when it is found in connection with the word "Will." God's "Will be," as inscribed on the sacred page, brings us into the midst of spiritual verities which excite our wonder and delight. We invite the attention of the reader to some passages.

GOD'S PRESENCE ASSURED.

Sabbath, July 4.—"I will be with thee, and will bless thee."—Gen. 26; 3.

Isaac was in providential trial. Famine was in the land of promise. How now about the divine covenant? Would it hold good? Faith was called into exercise. As he was about to flee into Egypt, God interposed to prevent it, saying, "Sojourn in this land, and I will be with thee." God delights to show His power in human extremity, and how He can make streams gush out in the desert, and transform the wilderness into a fruitful field! Matthew Henry says: "There was a famine in Jacob's days and God bade him go down into Egypt—and there was a famine in Abraham's days, and God left him to his liberty, directing him neither way. This variety in God's procedure (considering that Egypt was always a place of trial to God's people) some ground upon the different characters of these three patriarchs. Abraham was a man of very high attainments, and intimate communion with God; and to him all places and conditions were alike. Isaac was a very good man, but not cut out for hardship; therefore he was forbidden to go to Egypt. Jacob was inured to difficulties, strong, and patient; and therefore he must go down into Egypt, that the trial of his faith might be to praise, and honor, and glory." Be this as it may, we know that God is infinitely wise. He knows our temperaments and wisely makes our assignments. He knows to whom to say, "Go," and to whom to say, "Stay." In either case, comes the all-comprehending assurance, "*I will be with thee, and will bless thee.*"

WONDROUS POWER.

Sabbath, July 11.—"O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea. 13; 14.

God speaks here in wondrous power. To His people it is the voice of redemption—the voice of victory. The promise is in power—the verification is in power. Death has its plagues—how they overspread the earth! The grave has its destruction—how appalling! The havoc is immense—the whole earth groans under the pressure! But the Conqueror of death is before us. He has grappled with the tyrant in his own territories—His conquest is illustrious—He hath made a show of the foe openly, dragged him to His chariot-wheels. All heaven rolled forth the rapturous Hallelujah!

Now, to a saintly eye, death has no plague-power—the grave no destructive energy. He can smile at the approach of death on the pale horse—he can shout at the grave's mouth!

A dying Christian hero exclaimed, "I know I am dying, but my death-bed is a bed of roses; I have no thorns planted upon my dying pillow. Heaven is already begun; everlasting life is won, is won, is won! I die a safe, easy, happy death. Thou, my God, art present. I know, I feel Thou art. Precious Jesus! Glory, glory, be to God!"

Beloved saints of the Most High, clasp this great omnipotent "Will be" to your heart. Hold it defiantly in the face of death.

A BLESSED WORD.

SABBATH, JULY 18.—"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." —Hosea. 14; 5.

This is a sweet, a blessed word of promise to God's people. It was the sweet word of Isaac to his son, as he kissed him, and smelled the smell of his raiment: "God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine."—Gen. 27; 28. Job knew something of this precious divine gift in personal realization: "My root was spread out (or opened) by the waters, and the dew lay all night upon my branch."—Job. 29; 19. God gave manna in connection with the descent of the dew in the camp of Israel: "And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

And the children of Israel said, "*It is manna!*" In the passage before us God himself promises to be as the dew unto Israel—"*I will be*"—descending upon His people in all the gentleness and life-imparting influences of the dew—causing them to appear in all the beauty of the lily—this is surely the beauty of holiness produced by "the dew of the morning." But our goodness is not to be as transient as the lily, which quickly fades,—the roots of Israel are to be cast forth as Lebanon. As one writer says: "Spiritual growth consists most in the growth of the root, which is out of sight. The more we depend upon Christ, and draw sap and virtue from Him, the more we act in religion from a principle—and the more steadfast we are in it, the more we cast forth our roots." O, beloved, let our souls be covered with the heavenly dew, that we may appear in the whiteness of the lily, and cast forth our roots with all the strength and glory of ancient Lebanon.

ISRAEL'S DEFENCES.

SABBATH, JULY 25.—"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—Zech. 2; 5.

Israel's defences are here in view—and her glory. The Lord is her defence—the Lord is her glory. Thus Isaiah says: "We have a strong city; salvation will God appoint for walls and bulwarks." The author of the passage represents the Lord as saying, "I will encamp about mine house because of the army." It is a fire-encampment, "as a wall of fire round about." Who can break through that wall of fire? Earth and hell in combination dare not make the venture; or, if they had the temerity to attempt to break through, the fire in its consuming energy would utterly destroy them. It is "*round about,*" and hence there is no open place exposed to the enemy. And His glory is in the midst—the glory of His presence, the glory of His grace, the glory of His matchless power.

Well may we exclaim, then, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Reader, are you encompassed by the wall of fire? Are you within the invulnerable defences of Zion? Are you permitted to behold the divine glory in the midst of her? Prize your privileges—rest securely—be joyful in the Lord!

For the Guide.

ONLY ONE STEP AT A TIME.

M. A. HAWKINS.

On my way to and from Church each Sabbath is a tressel work, made for the cars to pass over a ravine. A couple of planks are laid for a foot-path. Sometimes they become very slippery, and the way is really dangerous; but care

and patience attending each step, has always carried me safely over. Only one step at a time! How unhappy some people make themselves by trying to look away into the future. When passing over the ravine, how foolish to keep looking down to the chasm below, or away to the dangerous steps in the distance!

A good man about to die, felt that he would like to leave one thought to bless the world. Said he: "I have had a great deal of trouble, but the most of it has never come." Do we not often dread trials that never come?

To perform faithfully the duty nearest us, here is the true excellence of life after all. Sometimes the reward for doing duty seems to be little or nothing in this life, but should this make us less faithful? Duty is ours, results are God's. The sweet consciousness of having done our duty, with the answering witness of the Holy Spirit, is enough. Then we should never be discouraged, but take it to the Lord in prayer, casting all our care upon Him, for "He careth for us." He who has marked out our path for us, will give us strength to walk in it. But hark! I hear one saying, "Oh, this tread-mill round of duty, I would rather die than endure."

We look again. Here is a patient, plodding one, whose eye is fixed on Jesus. Temptations come, —he rides upon the wave. Affliction seizes,—calmly he trusts his God. Yes, in that heart is peace and rest as only Christians know, and on that face beams love and joy that is not of this earth. Oh, what could the poor earth child do, while passing through this vale of tears, were it not for the Comforter dwelling in the heart, brightening our pathway, guiding with His eye.

How cheering are the beautiful words of the sainted P. P. Bliss:

"I know not what may befall me,
God hangs a mist o'er my eyes,
And before each step of my onward way
He makes new scenes to rise;
And every joy He sends me, comes
As a sweet and glad surprise.

"I see not a step before me
As I trace the day of the year,
But the past is still in God's keeping,
The future His mercy shall cheer;
And what looks dark in the distance
May brighten as I draw near.

"For perhaps the dreaded future
Has less bitter than I think,
The Lord may sweeten the water
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside the brink.

"My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
And I send the coming tears back,
With the whispered words, 'He knows.'

"So I go on not knowing,
I would not if I might,
I would rather walk with God in the dark,
Than go alone in the light;
I would rather walk with Him by faith,
Than walk alone by sight."

McClintockville, 1880.

For the Guide.

EXPERIENCE OF REV. A. J. CRANDALL.

(*As narrated at the Tuesday Meeting in* 1848.)

E. C. ESTES.

In childhood I was not under religious influences, our home being in an isolated neighborhood in Connecticut. One of my brothers attended a Camp-meeting, and was convicted under a sermon preached by Rev. George Gary. My brother after weeks of mental agony, gave vent to his sorrows one night

after he had gone to his bed-room, by praying aloud, which was quite a new sound in our house. Hitherto he had sought forgiveness of sin in secret and unknown to any of the family.

Next morning my mother sent me some distance for an old praying man, who came at night to our house, where most of the neighbors had assembled. My brother got no relief. A night or two after this, whilst the family, fourteen in number, were sitting round the fireside, my mother proposed that we should all tell the state of our minds. I was the third to speak. I rose, but I was so full that no word escaped my lips but—"Pray for me." None in the company had ever prayed. My mother said, let us all pray. We knelt down, and all lifted our hearts to God. I was in one corner, crying, "Here, Lord, I give myself away, 'tis all that I can do." Joy sprang up in my heart and soon it passed to others, so that before one o'clock of that blessed night ten of the company were rejoicing in the knowledge of sins forgiven. A large revival followed, out of which grew two Churches in neighborhoods where none ever existed before; and six preachers were sent forth to preach salvation through Christ.

For the Guide.

KNOWN.

ABBIE MILLS.

The Lord knoweth them that are His, and having called them by name, and marked them, they are henceforth to be known of all men.

One of old inquired, "For wherein shall it be known here, that I and thy people have found grace in thy sight?" And then answers his question with another, "Is it not that thou goest with us?"

Here is the difference between God's people and those who are not his. God is with his children, but far from the wicked; and the questioner we have quoted tells us the result of having God with us, in these words: "So shall we be separated, I and thy people, from all the people that are upon the face of the earth." If God goes with us, we will consequently be a peculiar people. Those who were sometime darkness cannot become light, and no one take knowledge of the change. We may hide the light under a bushel,—worldly ways of living,—and may thus smother it, and cause it to go out; but while it is on a candlestick, in a normal position, it is the opposite of darkness. The darkness recognizes the light, not lovingly it may be, but yet the presence of God in his children, is felt by the unsaved.

Many have desired God to go with them, and yet have tried to shun the result—separation from the world; and so we find the band of foolish virgins increased to a multitude, that carry beautiful, empty lamps, that seem well enough for a time, but when the time to meet the Bridegroom comes—as it will to all—these lamps without oil will not avail. With empty lamps, professed Christians may go through the world incognito; no one takes knowledge of them that they have been with Jesus. They are spared the assertion, "I know not the man," for their speech does not

betray them. But if God does really dwell in the heart, he goes with us wherever we go. We are by this fellowship with him, separated from all who have no experimental acquaintance with the Lord of hosts.

God's presence with us reminds the sinner of him whom he would forget. He knows the ways he chooses will not bear the light of heaven; hence he leaves us alone.

But what does such desertion imply? If God goes with us, is this separation to be dreaded? It is separation from turmoil to rest, —"My presence shall go with thee, and I will give thee rest." On the other side there is no rest. It is the accompaniment of God's presence. God in us, we are separated from sin to holiness—from impurity to a cleansing that makes us whiter than snow. Separated, not to be left alone, as orphans in a desert land; but to be led by our Joshua, to a land of the finest wheat, and honey out of the rock, where companionship with Jesus fills the soul with great delight. Separated from the wretched poverty of sin, from its abject slavery and rigorous tasks—to the wealth of the heirs of God, to the freedom of the sons of God, and the delightful service of the Most High; that brings us into kinship with those who serve him tirelessly; where there is no need of the sun, for the Lord that goeth with us giveth them light; and where none are weary or sick forevermore.

Separated unto God here, by the cleansing of the blood of his Son Jesus Christ, we are separated unto all the glory of the inheritance of the saints above, and many a rich foretaste shall we have here, while, it may be, we are counted members of the poor despised company who believe what God says, and are willing to be the Lord's at the cost of separation from all that defileth.

For the Guide.

EXPERIENCE.

MRS. CARRIE BUTCHER.

My very soul burns within me, to tell to the dear readers of the "Guide" how wonderfully Jesus saves me. For more than twelve years I have been hungering and thirsting for heart purity, with more or less earnestness. Sometimes I would seem to get indifferent for awhile, and cease my struggling to some extent; again it would seem that I could not live without the blessing. I read everything I could get on the subject, but it was not until March 3d, 1880, that I realized that I was all the Lord's. O, the sweet untold peace that filled my heart. My mind at the time was not particularly exercised on the subject, and my first thought was, why has the Lord given such a blessing now? I was not looking for it in this way. Can this indeed be the blessed rest I have so long sought? Yes, my glad heart responded; I know that I now stand upon a sure foundation, even the Rock of ages. O, the bliss of that moment! I know no language that can adequately describe it. Every promise, every word seems to glow with new and intense meaning; the harassing fears I always had, that I could not keep the blessing, are all gone. The tempter told me I had better not relate my experience yet, until I had found whether I really should hold out. But praise God! I know that He can keep

that which I have committed unto Him. How easy it now seems to trust Jesus with everything!

"He gives me joy, He gives me peace,
He gives me perfect rest;
I'm trusting in His promises,
And sweetly I am blest.
I have no want, I have no fear,
I have neither grief nor care,
I've laid them all at Jesus' feet,
Henceforth to keep them there."

How strange it now seems, that I should have been so long getting into the light; so fearful and unbelieving; so prone to look at my own vileness and impurity, instead of looking to Jesus and the immutable Word. O, the goodness and forbearance of God; how He pities us in our waywardness and ignorance; and how easy it is for Him to bless us, when we place ourselves in a receptive attitude. "He will ever be mindful of His covenant." "And now unto Him who hath loved us, and washed us from our sins in His own blood, and made us kings and priests unto God, to Him be glory forever. Amen."

Red Oak, Texas.

For the Guide.

HOMEWARD BOUND.

ABBIE MILLS.

Onward, upward we are moving,
Though our feet may weary be,
All His loving kindness proving,
Who from sin hath set us free.

Onward, to the gold paved city,
To our everlasting home;
Soon the pearly gates we ll enter,
And we nevermore shall roam.

Toilsome days—but bring us nearer
To the Savior that we love,
And our title clear and clearer,
We can read to joys above.

We are walking here with Jesus,
Let it calm or stormy be—
He will never, never leave us,
Till His heavenly home we see.

He alone can keep us spotless
In this world so marred by sin,
By the presence of His Spirit,
That now cleanseth all within.

For the Guide.

WORDS OF COMFORT.

ANNIE S. BARTLETT.

"I, even I, am He that comforteth you."

"I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way—
Christ comforts me."

Oh, wondrous words! Oh, precious words for us! Jesus the Son of God, the Savior of the world, sitting at the right hand of the Father, clothed with majesty and power, crowned with the unfading brightness of immortality—amid the glories of heaven, yet bending down to whisper these words of comfort to His weary, suffering children. Oh, wondrous Savior, with thy great heart of love passing that of any other, with kindly sympathy, and loving tenderness, stooping from His high position to breathe into our hearts these sweet words—"I, even I, am He that comforteth you. Yes, even as a tender mother comforteth her child, so will I comfort you."

We all know how a tender mother fondles and caresses her little child, folding him to her bosom as none but a mother can—soothing him asleep—wiping away his tears—kissing him into sunny smiles and glowing happiness, untill his face beams like the sunshine and every dimple catches the bright reflection. And the child is comforted—the heart is at rest and peace—the child is happy! Oh, sweet mother love can do so much! But Christ, our elder brother, our tender Savior, can do

everything so much better. He bends to soothe and caress you in your hours of gloom and sorrow,—He wipes away your tears with His own soft hand,—He gathers up every thread of darkness and doubt which rests within your heart,—He binds together every bleeding tendril of bereavement—folds within His warm clasp your sorrowing, earth-weary heart, until the clouds are overpassed and the warm sunshine once more illumines your heart and home. Christ comforteth you.

After the Savior had finished His work on earth, that which the Father bade Him do—that great and wondrous work of love, even the offering up of his own precious life for the saving and uplifting of all mankind—we may suppose He entered upon His life of rest and reward with gladness and exceeding joy. But His heart, keenly alive to the sorrows and trials of human life, knew that through all time His children, His chosen ones, who walked amid the gathering shadows and storm-clouds of life, would need peace, sympathy and comfort from some other source save that of human friendship; and so out of His great loving heart He promised to send the Comforter to abide with them. But not content with this token of His love for us, he says, "I will comfort you—I, even I, am He that comforteth you."

Never were truer words spoken; never more faithfully kept. Nowhere on this broad earth that His gracious presence is not felt. Wherever the human foot hath pressed the mother earth, or a human heart suffered or enjoyed, the Savior hath been with His sweet ministrations of comfort and love. No circumstances wherein human hearts play their worthy or unworthy part in the great battle of life, but His presence is there. And oh, if human hearts in hours of strife, misery and wretchedness, would but listen to the still small voice within, how quickly would be the glorious change for the better, and Christ's dear words of—"Peace, be still"—enter into their hearts and lives. And then softly and quietly the Spirit of His own life would flow in, and He would comfort.

> "And surely in a world like this,
> So rife with woe, so scant with bliss,"

we all see the need of other comfort save that which flows from human love. Oh, Christian toiler o'er the rugged highway of life—out in the vineyard, weary hearted, dusty, and tired with your work, these precious words of promise are for you! Open wide the windows of your soul, and let the sweet Comforter pass in. For every lowly heart where Christ hath been to wash and cleanse with His own blood, these words hath found an abiding place—"I, even I, am He who comforteth you." In this world ye must have tribulation, saith the Word; and oh, how true! No heart is exempt from sorrow, pain and trial. No pathway so flowery that no hidden foe lurks within. No sunshine, but beyond the cloud. No heart, no home nest, nowhere on earth, but we need the precious, comforting presence of our blessed Savior. Oh, thank God that He loved us sinful ones so well, that He sent His Son to die that we might live—not only in this world with His peace, blessings and

sweet comfort, but in a land where we shall see Him as He is. Christ comforteth you.

"Like a sweet breeze that none can stay,
It passed my soul upon its way
And left a blessing there;
And joyful thoughts that come and go
By paths the holy angels know,
Encamped around my soul."

New Haven, May, 1880.

Loved Ones Gone Before.

CORRECTION.

In the April GUIDE for 1880, on page 115, in Loved Ones Gone Before, is a beautiful tribute to Mrs. Celestia Youker, wife of the Rev. Alexander Youker, which the types made Tonker instead of Youker. We regret the mistake, but the friends can easily add the proper name."

MRS. MARY E. SPENCER.

Passed away to her heavenly home very suddenly, March 26th, 1880, Mrs. Mary E. Spencer, aged 37, wife of Joseph E. Spencer, of Wisner Precinct, Cuming County, Nebraska. Her death was very sudden. While feeding a lamb in the yard she was taken ill, and called for her husband, who was near. She became perfectly helpless, was assisted to the house, and laid upon a lounge. She seemed in great pain near the heart, and before her clothing could be loosened, she ceased to breathe. A physician who was present, tested the case, and pronounced life extinct.

Sister Spencer was a remarkable woman. Modest, retiring, great simplicity of character, unobtrusive, pure in heart. Her life was cheerful, patient, and self-sacrificing. She gave her heart to God in youth, was a full believer in the doctrine of holiness, and enjoyed the perfect love of God; being entirely consecrated to His service, she was enabled always to triumph.

In raising her five children, love and affection governed all her actions. Her own seemed entirely lost sight of, and every effort to make others happy her only object. Many a pioneer itinerant, wayworn from travel, has found shelter, refreshment and home, with her kind family. She will long be remembered by many of them. Kind to everyone, she never spoke evil of any.

The faithful, loving wife, devoted mother, kind friend, pure and exemplary Christian, has left us to mourn, but our loss is her gain. "She hath entered into rest."

Will the lovers of holiness pray for the bereaved companion, and motherless ones? M. A. J.

MRS. HANNAH M. BLOWERS.

Our dear mother has gone to her home in glory, where Jesus and the redeemed ones dwell. She was born in Shaftsbury, Vt., April 8th, 1802, and died in Lawrence, Mich., May 4th, 1880. She was stricken down with paralysis Thursday evening, and passed away Tuesday morning at daybreak, to dwell in that beautiful city above.

She has been a faithful member of the M. E. Church over sixty years. She entered into the rest of faith many years since, and has been an earnest advocate for heart purity ever since. She has been a subscriber to the "Guide to Holiness" since 1859. She loved to read the writings of the now sainted Phœbe Palmer; and no doubt ere this they have held sweet converse together in that eternal city where all is pure and holy. Her husband and one son, Rev. W. I. Blowers, preceded her to the better land some years since. Two sons, three daughters, and a host of relatives and friends, are left to mourn her loss.

They are gathering home—our loved ones,
To our Father's house on high;
At morn, at noon, at even,
They are bidding us good-bye.
Last eve they stood beside us
With their earthly garments on;
To-day they're clothed in angel robes
Beside our Father's throne.

LAWRENCE, MICH. C. M. BLOWERS.

Editorial.

TO OUR READERS.

It affords us much pleasure to announce to our friends, that the Rev. G. Hughes, whose writings and labors have been so highly appreciated by the friends of holiness, will from this time be added to the editorial staff of the GUIDE. He is well known as a defender of the faith once delivered to the saints, and will be in full accord with the teachings of Wesley, Fletcher, Clark, and the late beloved editor, Mrs. Phœbe Palmer.

We have fondly hoped that by this change, in the language of our dear brother, "that the standard of the cross will be more triumphantly unfolded, the travail of a Redeemer's soul more profoundly satisfied, and the angelic ministries more abundant; and that they will be flying heavenward day and night, heralding perpetual conflicts and perpetual conquests. The celestial lyres shall never for a moment be unstrung, but ceaselessly employed in sounding forth, in higher and still higher notes, the glories of the Lamb."

The first number of the GUIDE was issued July, 1839, by the now sainted Timothy Merritt. Forty-one years ago he wrote: "Attention has long been given to the question of Christian Perfection by the Methodists, both in England and America; but it is a very recent thing, that the subject has been regarded with complacency by any portion of the Christian public, beyond the pale of Methodism."

But his prophetic eye seemed to look down through the vista, and on the same page he writes: "We have always believed that the time was not far distant when others would come up to the help of the Lord, successfully to plead the cause of holiness in this land."

Could he have looked upon the present state of things, and watched how the sending forth of this first little number of the first volume of the GUIDE with its few subscribers, and witnessed what has since been the achievements of truth, in various denominations, and in near and far-off lands, how jubilant would have been his song!

INTRODUCTORY. Response

The above kind introduction of the writer to the readers of the GUIDE, in his new relations of Associate Editor, renders a few words of response appropriate. The proffer of this position by the one so long and so greatly honored in the editorial supervision of these pages was at once so unexpected and generous, as to be a real surprise. The gravity of the responsibilities involved were, however, apprehended, and might well have caused him to hesitate about their assumption aside from the ample guarantees of the Master to every truly commissioned ambassador. But, the providential voice was so distinct and authoratative, as to induce a prompt and even joyous acquiesence in the divine will thus expressed.

In this acceptance he is cheered at the outset by the sweet promise of Jesus,—"Lo, I am with you alway, even unto the end of the world!" And he finds no small encouragement in the consideration that the one who has become so greatly endeared to the friends of holiness, in this and other lands, will be at his side, to afford him the benefit of his mature thought and experience. Furthermore, there is inspiration in the remembrance that the GUIDE has an enshrinement in the ardent affections of so many thousands, who will undoubtedly make ceaseless intercession on his behalf at the heavenly throne.

To the maintenance of the well-established character, and increased usefulness of the Magazine, he will consecrate his best thought and energies. To this he will be especially prompted by tender and precious memories. He owes a debt of gratitude which can never be repaid, to Dr. Palmer, and his now sainted companion, Mrs. Phœbe Palmer, in that they were the instruments of leading him to

the fountain of cleansing, under peculiar circumstances. If, therefore, during the residue of his life he may, in any degree, contribute to the success of this blessed exponent of true Christianity, it will give him unfeigned joy. Those who are acquainted with his oft-expressed views, will well understand that he is in full accord with his editorial associate in regarding Paul's masterly portraiture of Christian character and life, in his 13th chapter of 1st Corinthians, as the authoratative standard of true holiness. Hence, it may be expected that the Magazine will be held, as heretofore, to the beautiful line of love, studiously excluding whatever savors of bitterness or censoriousness. It is the highest vocation of this publication to unfold the loveliness of the "Christ-life," and to encourage Christians of every name to "put on the Lord Jesus."

Under these bright New Testament auspices, the new editor enters upon his blest employ, hoping to respond, in some sort, to the voice of the period. Subsequent issues of the Magazine will show the methods adopted. Contributions from the most gifted writers, in all parts of the world, may be expected to enrich our pages. The purposes thus briefly outlined, are cherished in humble reliance upon our Heavenly Father's blessing and the hearty co-operation of friends. We bespeak their kind and earnest effort for the enlargement of our circulation.

REACHINGS OF FAITH.

By the time that this number of the GUIDE reaches our friends, many of them will have made preparations for their annual feasts of tabernacles. Let it be a realized fact, that God is with His people, and challenges their faith, saying, "Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He also says, "According to your faith be it unto you."

Shall each disciple visiting the groves ask in faith for one soul, to deck the crown of your blessed Redeemer? Does the promise yet stand good, "Call unto me and I will answer thee, and show the great and mighty things that thou knowest not?" Our poor world and all our camp-grounds need to see the mighty things of our almighty God. Shall we not reach out the hand of faith, and grasp the highest possible good for ourselves and others?" We would whisper in every suppliant's ear—

> "Thou art coming to a King,
> Large petitions with thee bring,
> For His grace and power are such,
> None can ever ask too much."

With such promises and such a promiser, shall we not have victory in the name of the Lord in all our Camp-meetings? Shall not our banner, with "Holiness to the Lord" inscribed upon it, wave triumphant in the face of our enemies? Oh, for that faith which takes no denial.

CLOTHED WITH GLORIOUS GARMENTS.

The royal psalmist says, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Again, "the righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright."

God's faithfulness is most beautifully exemplified in the testimony given by the venerable Rev. S. H. Tyng, Sr., during the week of prayer at St. Paul's M. E. Church, New York. Hear the witness:

"To-day I rejoice to testify that now, at the end of my four-score years, I find myself more than ever nothing, and Him more than everything. Never was Jesus so dear to me. Never was His

salvation so precious to my soul. Never did my pilgrim way seem so smooth, so happy, and so full, as since He has stripped me of everything of self, and clothed me with the glorious garments of His salvation."

WHAT IS PERFECT LOVE?

The beloved disciple John declares that "God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect." By abiding in Him. and He in us, the whole being will be permeated with love and purity. Our love is made perfect, when it fills the heart, and Christ is all in all.

Dr. Adam Clark says: "We must not suppose that the love of God shed abroad in the heart, is ever imperfect in itself; it is only in degree. There may be a less or greater degree of what is perfect in itself; so it is with respect to the love which the followers of God have; they may have measures or degrees of perfect love, without its fulness. There is nothing imperfect in the love of God, whether it be considered as existing in himself, or as communicated to His followers."

We have the question "What is perfect love," answered very beautifully in a little gem published recently in "Zion's Herald." The writer says: "Perfect love is gentle and teachable, kind and easy to be entreated. It enters as a pupil, not as a master, the school of Christ, realizing how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance, and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your neighbors, inclined to become dogmatic, to criticise your fellow-disciples, and set yourself up as a standard for the whole Church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of divine wisdom; and Satan may appear as an angel of light, even in one who concerns himself with the most holy things. In no way are his ends more effectually secured, than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit.

BE PROMPT!

The time has come for the renewal of those subscriptions to the GUIDE which commenced with July. Our friends will greatly aid us in our work by prompt renewals, and by sending us as many new subscribers as possible. A personal, united, and earnest effort at this time, may add thousands to our list. Let every subscriber make it a point to see that his pastor has a copy—somehow. Make this the motto of the period: Each present subscriber procure one new subscriber for the GUIDE. Ask the Lord to help you. Then make vigorous effort. Work for it at all the summer resorts. Push the canvass with all possible ardor. And let those who are favored with the keeping of a liberal share of their Lord's money, use it freely to circulate holiness literature. Twenty, fifty, or a hundred copies of the GUIDE put in circulation by a personal consecration of the sum required, will bless whole communities. Time is short! Be prompt—be earnest!

REQUISITES FOR HOLY WORKERS.

The power of the press is being generally recognized. On the line of Christian holiness it should be faithfully employed. We propose that our New York Publishing House, established solely in the interest of Christian holiness, shall be fully laid under contribution in this respect. To this end we shall have a department of

REQUISITES FOR HOLY WORKERS.

It will include cards, mottoes, forms of consecrations and covenants, and cheap tracts. We desire matter for leaflets, in convenient forms, to be used in correspondence; and for four and eight page tracts, to be published in attractive

style and at cheap rates. Our friends, whom the Lord may prompt to employ their pens in this good work of tract-writing, will please communicate with us.

WORK FOR THE MONTH.

We would like, with their consent, to constitute the thousands of our subscribers into a PRAYING and WORKING LEAGUE. We hope, dear friends, to have your approval of this design. We offer the following as a simple programme for the month:

1. CLOSET WORK.

THE WORD FOR THE MONTH.—"But to do good and to communicate forget not; for with such sacrifices God is well pleased."—*Heb.* 13; 16.

TOPICS FOR BIBLE STUDY.—Seeking the light of the Holy Spirit, and availing yourselves of all desirable Bible helps.

First Week.—GRACE—What it is—how manifseted by God the Father, God the Son, and God the Holy Ghost—how to be improved by us.

Second Week.—FAITH—Definitions—warrants,—examples—effects.

Third Week.—LOVE—God's love toward us—in Jesus, in the Holy Spirit, and in various Christian provisions. Our love toward Him, in the tri-personality of the godhead—how demonstrated.

Fourth Week.—PRAYER—What is real prayer, its sanctions and results—when defective and unsuccessful.

SONGS IN THE CLOSET.—Do you ever sing in the closet?—try it! We give you the following hymn for study, and song, if so prompted:

Come, Holy Ghost, all quickening fire,
My consecrated heart inspire,
  Sprinkle with the atoning blood;
Still to my soul thyself reveal,
Thy mighty working may I feel,
  And know that I am one with God.

Humble, and teachable, and mild,
O may I, as a little child,
  My lowly Master's steps pursue!
Be anger to my soul unknown;
Hate, envy, jealousy—be gone!
  In love create Thou all things new.

Let earth no more my heart divide,
With Christ may I be crucified;
  To Thee with my whole heart aspire.
Dead to the world and all its toys,
Its idle pomp, and fading joys,
  Be Thou alone my one desire.

My will be swallowed up in thee;
Light in Thy light still may I see,
  Beholding Thee with open face;
Called the full power of faith to prove,
Let all my hallowed heart be love,
  And all my spotless life be praise.

—*Charles Wesley.*

OBJECTS OF PRAYER.—1. For pentecostal realizations at the Camp-meetings this season.

2. For a general effusion of the Holy Ghost upon all Christian ministers and people.

3. For the opening of new avenues for the advance of true holiness.

4. For a special enduement of the Holy Ghost upon the editors of the GUIDE.

II. OUT-DOOR WORK.

We need much out-door exercise, spiritually as well as physically, to maintain the vigor of our Christian Constitution. Suffer a few suggestions:

1. *Visit summer invalids*—those who are poor, and suffering greatly for needed comforts during the heated term.

2. *Select the worst sinner you know*, as an object of prayer and Christian effort. Grace is wonderfully magnified by the salvation of very great sinners.

3. *Look after summer Sabbath breakers*,—give them tracts, and timely words of counsel.

4. *Circulate holiness literature at summer resorts.*

News Along the Line.

UNUSUALLY INTERESTING MEETING.

A correspondent of the "Evangelical Messenger," writing from Tokio, Japan, May 6th, 1880, gives the following very interesting account of a meeting of unusual interest: "A meeting such as must necessarily be rare in any country, was held in Tokio, in the afternoon of April 19th. The occasion was the celebration of the completion of the translation of the New Testament into the Japanese language. Two handsomely bound volumes, one containing the Gospels and Acts of the Apostles, and the other the Epistles and Revelation of St. John, printed in Japanese, lay on the speaker's desk. Representatives of fourteen American and English missionary societies, together with a large representation of all the Protestant Japanese Churches in the capital, were present, and the building, by far the largest Protestant place

of worship in Tokio, was filled by a highly attentive and interested audience, many of whom stood throughout the entire service of nearly three hours. Addresses by native and foreign speakers, interspersed with prayers of thanksgiving and songs of praise, united to make the service one long to be remembered, and the event marked an additional and important epoch in the ever advancing movements of the Gospel."

DR. J. C. HEPBURN, writing to a relative from Yokohama, Japan, thus refers to the great work in which he has been engaged for so many years: "I have, without the help of my missionary friends, been working for the last five years at the translation of the New Testament. We finished it a few days ago, with great joy—a glorious work for the Japanese. To be permitted to give them such a blessing—what an honor!—and to think that I should have a part in it, fills me with wonder and praise."

THE ISLAND OF SAMOA.

The triumphs of the Gospel in the Island of Samoa are remarkable. Only thirty-six years ago the people were barbarous, without a written language. The whole population—34,000—are now professed Christians, Church-going, Bible-reading, earnest in prayer and effort, sending the Gospel and missionaries to other lands, with sixty students in their Theological Seminary, from which they send out some twenty yearly, and, in their poverty, give more than $5,000 a year.

ITALY.

Superintendent Vernon, of Italy, reports: "The work prospers all along the line. Recently there has been quite a revival and forward advance at Bologna, under the labors of Bro. D. Gay. At Pisa the cause gains daily, and is in a very encouraging and comforting condition. At Florence God has blessed our Church with a measure of influence, vitality, and general success unprecedented there. Our place is entirely unequal in size and in all respects to our real and urgent needs. At Rome all goes well—from well to better.

THE BIBLE.

One hundred and forty-eight million copies of the Bible, translated into two hundred and twenty-six different languages and dialects, and distributed in different parts of the world, is one of the achievements of foreign missions within the last hundred years.

MRS. HAYES ENDORSED.

The General Conference of the M. E. Church passed the following on Monday, May 10: "Whereas, The purity and exalted character of the family and the social life of the White House at Washington is not surpassed in the history of our country, therefore

"Resolved, That we, the General Conference of the Methodist Episcopal Church, assembled in Ohio, the State of nativity of the President, Rutherford B. Hayes, and of Mrs. Hayes, hereby express our high appreciation of the personal worth and noble example of the President and his wife, and we recommend to the women of America the heroic conduct of Mrs. Hayes in regard to temperance, and especially the beautiful system of her Christian life." The resolution was unanimously adopted by a rising vote.

CHINA.

In China, a native pastor who carries on a Baptist Church, has recently baptized 130 converts. About half of these are women.

HOLINESS CAMP-MEETING, TEXAS.

Texas State Holiness Camp-meeting will be held at Dallas, Texas from Aug. 25th to Sept. 8th, 1880. It will be under the management of the State Holiness Association. James A. Graves, President; T. Hogan, Secretary.

Address all letters and communications to W. C. PALMER, 43 BIBLE HOUSE, NEW YORK: Office of the GUIDE.

Revival Miscellany.

CHEERING INTELLIGENCE.

We are again permitted to raise the voice of cheer to the laborers in the great harvest-field, and with joy to announce, that God is still pouring out His Spirit, causing many portions of the already whitened fields to appear, as a district chairman observed of his circuit following a revival—that it was as beautiful as a garden of flowers after a refreshing rain, when the sun is shining upon it.

The Rev. Thomas Harrison, the "boy preacher," as some have called him, has beeg laboring with very great success for the past five weeks, at Dr. Talmadge's Tabernacle, Brooklyn, N. Y. Over five hundred have professed to find their way to Jesus and have united with the Church.; many more have been blessed. It is a new order of things to see Presbyterian deacons moving among the congregation, inviting penitents to the altar; but such we are told is the fact. It is this hand to hand work that is to accomplish the salvation of the world.

SOUTH CAROLINA.

A note in the "Christian Worker" from South Carolina says of Mary P. Moon, a preacher of the Society of Friends,—that the Holy Spirit is with her to crown her efforts with success. Sinners are awakened, and sinners of all classes are converted by scores at almost every place where her protracted efforts were made. Her labors in this county are confined to the Methodist Churches, no other denomination tolerating female preaching. But the cloud of prejudice has well-nigh blown over, and we are happy to say that when God speaks we all hold our peace. The good work is still going on. Souls are born of the Spirit. Shouts are going up to heaven, where there is joy over one sinner that repenteth. The labors and instrumentality of this woman have made a favorable impression upon the minds of the people generally,

THE great revival at Chester Street Church continues. One hundred and seventy persons have professed conversion, and more than that number have been received during the year on probation. The Rev. H. Nice, pastor.—Thirty conversions are reported at New Windsor, the Rev. C. C. Cronin, pastor; thirteen at Towsontown, M. F. B. Rice, pastor; twenty at Appold, the Rev. H. Clay Smith,pastor; Catonsville and Mount Olivet, the Rev. A. Belaski, pastor, forty; South Baltimore, the Rev. W. Downs, pastor, 60; Flintstone, the Rev. G. W. Cecil, forty-eight.

REV. E. D. Rawson, Genesee Conference, writes: "Glorious news at Ulster! Over 100 at the altar; 65 have joined. At Oak Hill over 100 at the altar. A strong class will be formed where we have had none for years."

THE work at Bristol still continues. Last Sunday was a day of victory, and will not soon be forgotten. It is thought to be the greatest religious awakening the town has received in twenty years. The number of inquirers has been considerably more than one hundred.

FOR nearly three months a quiet but profitable work has been going on at Woonsocket. Almost every week conversions have occurred, chiefly among heads of families. The interest still continues.

THE great revival at Mount Zion Church, E. D. Owen, D.D., pastor, continues with increasing interest; 137 have been converted up to this date; 128 have joined Mount Zion Church, and the work is extending all over that part of the city.

The Church at Golden, Col., which is being supplied by the energetic young preacher, T. A. Uzzell, is in the midst of a glorious revival. One hundred have been converted within the last two months.

OUR brethren at Wilkesbarre, Pa., Rev. J. E. Smith, pastor, are having a very precious revival. About seventy have professed to find the Savior.

THE great revival wave sweeps on in First M. E. Church, Phillipsburg, N. J. Three hundred have bowed at the altar in repentence. We hold meetings night and day, and are looking for five hundred souls. There have been 2,250 signers to the pledge. The whole town is stirred, and all the Churches are hard to work. Tavern keepers complain, but the work rolls on.

Miscellaneous Gatherings.

THE RICHEST MAN IN ENGLAND.

When Mr. Spurgeon first became pastor of the Metropolitan Tabernacle in London, its fortunes were at the lowest ebb, and he preached for some time to empty seats. It is said, though, that he worked as hard when he preached in the most depressing circumstances as he does now in circumstances that should inspire the very dullest of men. During these twenty-five years of his ministry there have been added to the Church nearly 9,000 persons. "When I came to London," he said recently, "I desired to keep up the feeling that I was to serve God altogether, and give myself up and all that I had and all I should ever get entirely to Him, and just to be a gentleman commoner upon the bounty of God, whose livery would always be found on him, whose bread would be given and whose water would be sure. So have I lived. I get, sometimes, requests for loans of hundreds of pounds, under the supposition that I am a rich man. I never was a rich man, and never shall be; and yet I am the richest man in England, if you can make that out, because there is nothing I want on earth but I have it. I have not any wishes which are not gratified and satisfied, except that I always want to be doing more for Jesus Christ, if possible."

We cannot afford to devour one another. We are the children of one Father. We belong to the family of God. We will dwell together in harmony and peace

Correspondence.

WHAT ONE GUIDE ACCOMPLISHED.

DEAR DOCTOR—Your valuable "Guide to Holiness" still comes to cheer me in my loneliness. I am not only a debtor in cash for the Magazine since last July, but I am thankful that you did not cease sending it. My failure to pay was not a neglect, nor was it wilful. The past year has been a severe one for this part of California, on account of a failure in crops, by a long drought. But everything in the way of crops is splendid this year, and then if I live, you shall have your pay; for I scorn the idea of getting the "Guide," and not paying for it.

Will you bear with me, while I tell you some things that the "Guide" has done? Nearly twenty years ago, in Illinois, I moved into a house that had been just vacated by another family. My wife found one copy of the "Guide." We had been converted some fifteen years before, but had no very distinct idea of what perfect love meant. Well, my wife read the "Guide," and compared its teachings with the Bible. She was fully convinced of its truth, and sought earnestly until she obtained the blessing of perfect love.

While she was seeking I did not oppose her, but I did not believe in the doctrine. But long since, I have found out the cause of my unbelief. I looked at it as angelic perfection. But when my beloved wife entered into that meek and lowly valley, there was such a change; all was so different with her. It set me to reading the Word of God as I never read it before; and was convinced of the truth, that perfect love as taught in the "Guide" was a Bible doctrine—a privilege, nay more, a duty enjoined upon all believers.

My wife did much to circulate the "Guide," and lived the most of the time lowly in spirit, and proved by her life and (nearly three years ago) in her triumphant death, the riches and power of that

grace which she so richly enjoyed and taught. All this was from the instrumentality of one copy of the "Guide;" yes, and much more that she did, that I have not space to mention.

Pardon me—I want to say a little more. I am so lonely! I am living away up in the foot hills of the Sierra Nevada mountains. It is thinly settled, mostly with miners and stock raisers, and nearly all the worst kind of Sabbath breakers. You need not wonder that I prize the "Guide" so highly, for I seldom hear preaching. My family consists of my two youngest sons and myself. One of them will soon go away to labor in the great grain crop that is to be harvested; then I can pay you for your "Guide." JONATHAN C. GILSTRAP.

THREE RIVERS, CAL., MAY 11, 1880.

For the Guide.

BATTLE AND VICTORY.

DEAR FRIENDS OF THE GUIDE:

Permit me to tell you of my battle and victory over appetite, hoping it may help and encourage others to put away everything offensive to God or mankind.

I was born in the town of Lempster, New Hampshire, in the year 1792, so I am now in my eighty-eighth year. I joined the U. S. service about the age of twenty, and soon began the use of tobacco, because there were many sick soldiers in our ranks, and we were ordered to do so as an antidote for contagious diseases. Since then, I have continued chewing till last November, when I left it off under the following circumstances:

I had often been reproved for indulging such a habit, as I professed to live near to God, and to obey Him in all things; but I excused myself on the ground that I felt no condemnation, and being habit bound, I lacked the will to turn. Growing uneasy on the subject, I resolved to test the matter prayerfully, and await the verdict, in faith "believing all things possible."

The brief utterance of, "O God, if this is not needed to fit me for Thy kingdom, send something upon me that will destroy the appetite forever." Then the question came to me, Are you willing to bear the discipline of pain and sorrow? "Do even as thou wilt," was my fervent prayer.

In three days, there came upon me such a fearful burning and irritation of the skin over the whole surface of my body, that I was tormented day and night. Physicians could make no diagnosis of my disease; it baffled their skill, and they said I must die. My children came to my bedside with wet eyes, thinking my voice would be hushed by death ere another day dawned. My sufferings were intense—past all imagination.

In three weeks I began to mend, but the relish for tobacco was entirely gone. I loathed the thought of it; and I am solemnly impressed with the feeling that God has done this work in His own good way. A habit sixty-five years old requires a strong conqueror to uproot it, and I thank Him with awe and reverence for the severe discipline of His heavy hand. Truly, "whom He loveth He chasteneth and scourgeth every son whom He receiveth."

I am now able to attend divine service and listen to the ministration of the Gospel, neither annoying others or being annoyed myself, with the offensive discharge from my mouth, and I daily thank my Master for this earnest manifestation of His power and love concerning me.

"Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever." MARTIN L. LOWELL.

SYCAMORE, ILL., APRIL 12, 1880.

For the Guide.

CONVINCED OF HOLINESS.

W. DERVEESE.

On the 9th day of last October, after wasting the greater part of my short life in excessive sin—a part of the time in infidelity, I made a full surrender of all

to Jesus, and all Christians know the result:—I was made happy. I will add, however, I was in a state of repentance for more than a year, only giving up one thing at a time; and as I had many things to repent of, I was a good while making a full surrender.

Soon after my conversion, a kind sister of the M. E. Church at Hubbard gave me two copies of the "Guide," and I read them, and believed the doctrine to be true. So I went to a secret place to pray, one evening, expressly for this blessing. I believe I received it, too; for I was—oh! so happy for several days—a week or more, not a cloud disturbing my peace.

But along came Satan and tempted me, and got me to doubt, and I lost my perfect peace; also lost faith in the doctrine. In this state I passed three months or more, all the time wanting to be holy, virtually—but virtually denying that the Lord expected me to be so. I mean this: I wanted to be, and prayed to be just what Jesus willed, but all the time denied that He expected me to live without sin.

In the meantime, I have been trying to get as near the side of Jesus as I could, and, a week ago, after several prayers in which I especially asked to be kept from all sin, through several successive days, (not thinking as to this being called holiness), it was revealed to my mind that I was asking for the very same state I had been denying. Now I began searching on the subject. I read Dr. Adam Clarke on "Entire Sanctification," and I have the "Guide" to read all the time; and I read the Scriptures. And to-day I am fully convinced that it is a privilege, and it is a duty to be holy; and thank God, I am once again in the right path. How strange it seems to me now, that people should deny this great truth! I am only a babe in Christ, and it is all perfectly clear to my mind. Let us look at reasons:

Is Jesus able to keep us clean? Surely all Christians would say, "Yes." Is He willing to do so? Again all must say, "Yes, (though the answer in each is "Yes," if all do not say so). Then why are not all Christians holy? Because they that are not are like I was—don't believe. Oh, these "ghastly ways of unbelief!" Jesus has told us in His holy Word, that whatsoever we ask when we pray, if we believe in our hearts, they shall be given us. Then let us take Him at His Word, and ask to be holy. God speed the work.

At any rate, know henceforth and forever, that I am a believer in holiness; and if I fail to be holy, I know it is my fault.

The Tuesday Meeting.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened with singing,

"Paschal Lamb, by God appointed,
All our sins on Thee were laid."

Rev. Dr. Lowrey, followed by Dr. Palmer, led in prayer.

Sister Palmer then read a portion of the 1st chap. Romans, beginning at the 24th verse, after which she remarked—that her heart was resting, fully trusting; it is so blessed to have such a foundation. She knew that we had an adversary, and we can never know the power that he has to distress and annoy us; but God is stronger than he. Let us use the means to get all the grace God has promised. She was sometimes afraid that some expected to realize the promises without fulfilling the conditions. If we are strong in the Lord, it must be with the strength He gives us. Let us resolve to get all the light we can, and walk up to that.

HAVE I.

Dr. Palmer did not know whether the question God had proposed, went home to the hearts of His children. He asks,

"He that gave His Son, how shall He not with Him also freely give us all things?" May we not, then, ask for large things, and for everything necessary to the work assigned us? He was struck with a remark that one of our bishops made on his return from a visit to China: He said, "There was much hard work to be done before China is brought to Jesus." There must be hard work done before the world is converted to Christ, and God empowers us to do it. We should ask the question each day, Have I done anything to-day to win a soul to Christ? This is the object for which God gave His Son, that we might bring others to Jesus; and if we should live all the years allotted to man, we will find that we have not brought one soul but was received by Him, not one was rejected. O, that we all might have a new anointing.

RECOGNIZE GOD'S FACTS.

Rev. Wm. Taylor has been preaching a sermon to himself, so that he might better preach to others, and his text had been, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." His nature was to be careful, and his life-habit, work. He was apt to have care with apprehension, hence he had been preaching to himself. He needed to work no less continuously or laboriously, but He wanted discrimination, incisive force, and less care; it was a great lesson to be learned. There is plenty of work for all to do, but we must remember that salvation is a fact, and look at it as divine. Long after he was sanctified, he was prone to help Jesus do His work; but he had to learn to hold on, and do his own part, but remember that he could not touch the question of salvation. He could no more save or keep his own soul, than he could create a world. Thanksgiving comes along with recognition of the fact, that God's purposes embrace the human race. The descent of the Holy Ghost is a confirmed fact. We have not to wait for Him to come, He is ever present and under covenant engagement to abide with us. With prayer and thanksgiving we are to recognize these facts. We cannot change God's order. We are such inventive creatures, we would like to create the rose, then the leaf, and then the stalk, and then the root; but we have to find out God's laws, and comply with His conditions. God gives us eternal life, which comprises everything, and that life is in His Son. If speculative men could get hold of it, they would monopolize it and deal it out to us poor beggars; but God has put it where man cannot adulterate it. The Son of God, anxious that we should get it from the original source, comes down to the door of every poor sinner's heart and knocks, and all we have to do is to open the door, to draw back every bolt, to consent to obedience and receive the Holy Ghost, and go our way trusting all to Jesus and remembering that the Holy Ghost will do all that He has engaged to do—a thankful recognition of God's facts and resources. Keep on God's line, receiving and trusting.

We ought to get more in love with the grace of God and recognition of God's facts and fulfillment of them in our own spirit. He was not thinking about the crown, or reward, although he did not underrate them; but he was longing to help Jesus save the world, and he left the rest with Jesus. He did not preach about heaven, or speculative subjects, or the second coming of Christ, but about this life. Eighteen hundred years ago Jesus commanded His disciples to have their loins girded, and their lights burning, like men waiting for their Lord; not because He was to come immediately, but because loyalty, zeal, and incisive effectiveness, are as necessary in the every-day duties of life, as for the coming of the Lord. He would have no chance in heaven to save anybody; this was his opportunity, and he had no time for speculation, but facts. He had a letter from a sister who wanted to go as

missionary, but she had had an awful struggle to get her consent, and after much prayer she gained the victory, and thought that God from that fact intended she should go. He didn't wonder at her having peace and joy, after consenting to obedience, but that did not mean that God wanted her as a missionary. Obedience to God's will is the only safe thing anywhere; and there is no happiness at home, till we are ready to go anywhere. He held himself in readiness to do God's will, whether He called him to any part of this world, or to another. Satan sometimes tempts us, that we must go as missionaries to some foreign country; but God does not want cowardly souls, but those filled with love and desire, and ready to obey. He was about going to Brazil—into a dark region, clinging to the One who made the world, and not knowing what was before him. He was going to ask a heterogeneous mass of infidels and Roman Catholics, &c., to give money to support men that he would send to preach the Gospel; the fields are open and waiting. To say that he was wholly the Lord's, was saying a small thing. What else could he be; part the Lord's and part the devil's? There was too little of him to divide; he was all the Lord's, and received the Holy Ghost and let Him have His own way, which was the most reasonable thing in the world.

HE IS MINE.

Rev. Bro. Irvine could say with Bro. Taylor, that he was all the Lord's, and he had of late been led out of Christ to live by faith in a sense and to an extent that he had never done before, and he was glorying in the fact that he was not only all the Lord's, but He was all his.

FILLED WITH ALL THE FULNESS OF GOD.

Sister Searles had been thinking of the apostle's prayer, and she did not think he would have offered it unless it may be done. He prayed "that Christ may dwell in your hearts by faith, * * * and that ye might be filled with all the fulness of God."—(Eph. 3; 17–19). She was constantly after more and more of God, that she might become more useful. She was on the Rock of ages, and to live was Christ; to die would be gain.

IN ONE.

Rev. Dr. Lowrey had had various thoughts while Bro. Taylor was speaking of his mission work. At first he was tempted to think that was all of religion, but his second thought was that it is not all; that it is just as important to save our own souls and those around us. This is in God's order; He works out from great centres, and He is saying to us as individuals, "In thee shall this person, or this family, or this city be blessed;" and if we would be a blessing to others, we must walk before God individually and "be perfect." David, in order to be made fit for the duties of life, prayed, "Create in me a clean heart and renew a right spirit within me." And then what?—sit down and fold his arms, and sing the sweet by and by? No!—"Then will I teach transgressors thy ways, and sinners shall be converted unto thee."—He had received a postal from a brother interested in the revival of scriptural holiness, in which he said, "I see signs of advancement; I also see some of reaction." He could understand that. A train of cars when under way will run itself some distance by the momentum it acquires; but if they would be kept going, the fire in the engine must be fed. In crossing the ocean the steamer went right on, but the secret of its advancement was in the fact that there were thirty furnaces below, and two men were kept at each furnace constantly feeding the fire.—It is necessary for us to be constantly replenishing. We ought to work hard and constantly, but must feed the fire that makes us work with the force of a holy nature. Spirituality is the source of efficiency and power to awaken sinners. He was not satisfied with himself, but with Christ and His work in his soul, and he meant to keep himself in unison with Him, by His grace.

IN THE LAND OF BEULAH.

Sister Abbie Mills was "saved by the blood of the Crucified One." Her ears had refused to convey the words that had been spoken, but she knew the story they had been telling, and their songs echoed in her heart—"cleansed by the blood of the Lamb." She was exulting in the promise that Jesus had made, to save all fully. She was called by the Spirit unto holiness, and was led step by step into the land of Beulah, were the Lord was her righteousness and keeper.

INDIVIDUAL RESPONSIBILITY.

Sister Lowrey had been thinking of individual responsibility, as she had read the thoughts of one who was burdened for souls; statistics were given, and it was said that if every Christian should each year save one soul, in six years (if she remembered correctly) the whole world would be converted. She had been to Ohio to attend an executive annual meeting of the W. F. M. Society. They were all consecrated to God and had glorious meetings. Souls were sanctified and saved, and the influence was great and widespread. We ought always to have such an influence, and wherever we go carry Christ with us.

ONLY ONE WAY.

Sister Palmer, in reply to a sister desiring to be led, quoted some of the precious assurances of divine direction and care. She had the peace of God which is so positively assured to us if we comply with the conditions of the text of Bro. Taylor's. She wanted every body to find the way of walking, and she could see but one way. If she was condemned in anything, she could not be justified; and she saw only the one way, and that was to love God with the whole heart.

DO SOMETHING.

Bro. Wm. Taylor again arose, and said that nothing succeeded like success. The way to do something, is to do it. To a young German who came to him for instruction, he gave this illustration about working: "Here is a young terrier that is very anxious to do something, and he goes barking round the barn, and frightening all the rats away, and does nothing; but let him watch the rat hole till one appears and he gets a grip at it and kills it, and then another and another, and it is worth five years of education to him; it wonderfully inspires and develops him, till he is ready to attack one most as big as an elephant." Do something; get somebody saved. Go to the abandoned as well as the rich. Testify of Christ without debating, but don't forget to eat your meals; eat and drink and abide in Jesus.

STRICKEN FROM THE ROLL.

Apropos of Bro. Taylor's remarks about doing something, the Dr. gave us some of his early experience. For many years he was a great coward and one of the most timid ones in God's vineyard, but he knew that if he did not do something, his name would be stricken from the roll: so he promised God he would do every duty. When at the Allen St. Church the leaders were invited into the altar, he took a long breath; he knew that did not mean him. But the Lord said to him, "You can go and speak to somebody;" and he said, "Lord, if thou wilt go with me, I will go." He spoke to one, and led him to the altar; and the first fifty that he spoke to (not all that evening) their objections were silenced and they yielded. After he had been engaged three days in the new business the Lord had given him, if anyone had offered him the half of new York to give up his new business, he would have spurned the offer. You that have a little of the bread of life, break it, though with a trembling hand, to some one—and see how great a joy you will soon find in feeding the multitude.

SEALING OF THE SPIRIT.

Dr. Ball.—We are called of God to be saints—set apart to labor in His vineyard, and there is work all around us. God knows where we stand. Unless we are sealed by the Holy Ghost, we are unfitted for the mission to which God calls us. Are you sealed?

Children's Department.

The GUIDE has ever cherished an interest in the dear children. The new editor sympathizes with His associate in this work. Please, dear children, write letters, telling us if you love the Savior, and what you are doing for Him.

Send us answers to the following QUESTIONS—

1. To whom are young believers metaphorically compared in the Bible? Give three illustrations, with references.

2. How many years did God provide manna for the children of Israel in the wilderness? Give references.

MARY'S BEAUTIFUL LIFE AND TRIUMPHANT DEATH.

MRS. MARY D. JAMES.

Dear Children—I promised to tell you more about Mary.

As she grew up, her Christian life was more and more lovely. During all her school days she showed a sweet and amiable disposition to her teachers and her school-mates, who all loved her. Her teachers spoke of her as "a model scholar of the Model School" of Trenton, New Jersey, where, at the age of seventeen, she graduated with honor.

She was not ashamed of her religion among her school-mates, and lived as a Christian wherever she was. She would not engage in any amusements which she thought her mother and her Savior would not approve, and sought her pleasures in such things as brought to her heart true enjoyment and an assurance of God's favor, which she prized above everything on earth.

Her health began to fail in her 20th year, and she suffered much from neuralgia and debility, through the last four years of her life; but she was cheerful and bright through it all, and no one would have known that she was not well, but for her pale face—for she did not complain. But to one of her dearest friends she said: "I think I shall die suddenly. This pain at my heart I think will take me away, some time, very quickly; but I am not afraid."

One day when she arose in the morning apparently as well as usual, she was soon after attacked with severe pain, and was in agony for some time. As I was soothing her and trying to relieve her sufferings, she looked up at me with a sweet smile and said: "These words were spoken to my heart this morning—'As one whom his mother comforteth, so will I comfort you.'"

I said: "Does Jesus comfort you, dear? "Yes, He does," was her reply, and her countenance was lighted up with the rays from His face who is the light of earth and heaven. Jesus, who had been her comforter and guide through life, was with her in her last trying hour, to cheer her and lift her above the suffering of her dying agonies.

She looked up smiling and said: "Blessed Jesus, I'm willing to go if it is Thy will." Her last words were, "What could we do without Jesus?"

Dear children, don't you want such a friend to comfort you through life and in death?

Book Notices.

The Methodist Itinerancy—Is a modification of it desirable? A discussion. by C. N. Sims, D.D., Daniel Curry, D.D. LL.D., Thomas O. Summers, D.D. LL.D., Chan. E. O. Haven, D.D. L.L.D., George R. Crooks, D.D. LL.D., Henry R. Carroll, —New York, *The Independent*.

This is a well written pamphlet of 40 pages. We had some fears on taking it up, and seeing such an array of consulting doctors summoned by the *Independent*, a paper belonging to a different branch of Zion, to deliberate upon the condition of our Itinerancy, that perhaps some insidious disease, that had escaped our observation, might be preying upon her vitals; but on reading, our fears were dispelled. We came to the conclusion that the fears of the youngest doctor had been unnecessarily alarmed. One of the eldest doctors called, declares his belief that Methodist Itinerancy is yet too young and active and vigorous and successful, to be cut down or endangered, and that it does not need to have any other shoot engrafted into any of its branches. The bishops have given their ultimatum of the Itinerancy by saying: "So far as we can judge, both the ministry and membership are well satisfied with our rules, and there is little demand for any change." They admit, however, that there is need felt of some measure of flexibility in cases of *extreme* exigency.

Commentary on the New Testament. Intended for popular use; by D. D. Whedon, LL.D. Titus to Revelations. Phillips & Hunt, New York; Hitchcock & Walden, Cincinnati.

This is the fifth and last volume of Dr. Whedon's Commentary on the New Testament, embracing Titus to Revelations. It is a popular and practical commentary on the New Testament, such as the Church needed. One justly observes: "There is not a doctrine, precept, figure or fact in the amazing sweep of the portion of Scripture included, but receives illumination from his careful pen." Our recommendation to the Church to supply themselves with this admirable work, will hardly be necessary, as those who have had the previous volumes are abundantly satisfied with the work.

Outline of Church History; by John F. Hurst, D.D. Phillips & Hunt, New York; Hitchcock & Walden, Cincinnati.

This is a new and much improved edition of the work, and like everything that passes through the hands of the author, will be found to have acquired additional strength and value.

134 THE PORTALS OF PEARL.

Words by MARY D. JAMES. Music by W. J. KIRKPATRICK.



Copyright, 1880, *by* ASA HULL.

From "**GOSPEL PRAISE BOOK,**" to be issued in July, 1880, by **ASA HULL,** 240 Fourth Ave., New York. Specimen Copies, by mail, 40 cents.

GUIDE TO HOLINESS.

AUGUST, 1880.

The Word for the Month—"Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 50; 5.

HYMN FOR THE MONTH.

BY REV. J. FINNEMORE.

Great Savior, bind my ever-wandering soul
With cords of sweetest bondage to thy throne;
My thoughts, and words, and actions all control,
And make my will th' expression of thy own;
My body, spirit, soul, I now resign,
And would, my God, be thine, and only thine.

O, turn me not away, though oft I've prov'd
To thee unfaithful, to my word untrue;
But let me now, my Savior, best belov'd,
With thee my broken covenant renew,
And never more my heart from thee remove,
But love thee with an everlasting love.

Henceforth may my devoted life be spent
In serving thee alone with heart sincere;
May neither sin nor selfishness prevent
A work so holy in a cause so dear;
But may my every thought, and work, and word,
Show forth the glory of my chosen Lord.

And when I cease on earth to do thy will,
O, let my happy soul fly up to thee;
Unceasing love shall then my spirit fill,
And, wrapp'd in holy, heav'nly ecstacy,
I shall to thee eternal praises sing,
My everlasting Savior, God, and King.

For the Guide.

LIFE ON THE DELECTABLE MOUNTAINS.

REV. G. HUGHES.

MOUNTAIN PASTURAGE—No. II.

Beautiful pasturage, rich pasturage! Such, we doubt not, was the joyous exclamation of our pilgrims, as their eyes rested upon the pasturage of the Delectable Mountains. No wonder that their attention was first directed thereto, and that they paused to hold converse with the shepherds in the midst of the lovely pastoral scene. Truly, the Lord of those mountains had made rich provision for weary travelers Zionward.

Some of the most attractive phases of Christian life are here unfolded. The Divine Word, we have said, is the Christian pasturage. To this the eye of the disciple of Jesus is turned with loving interest in the opening of his career. It becomes the nourisher of his spiritual life day by day, and he waxes stronger and stronger. And this love for the Sacred Oracles grows with his growth and strengthens with his strength, so that it becomes a holy passion, and he delights therein as do the flocks in green pastures.

And when at length his feet stand upon the Delectable Mountains, his delight in the Divine Word is inexpressible. He can

then appreciate as never before the emphatic utterances of the Psalmist, such as these: "O how I love thy law! it is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart." "Therefore, I love thy commandments above gold; yea, above fine gold."

These are the outgushings of a heart supremely elevated, a spiritual mind, a mind brought into close contact with the Infinite, a mind in divinest fellowship with the triune God.

Now, the Mountain Pasturage, of which we write, has peculiar excellences, which we desire the reader to note carefully:

1. The Pasturage on the Delectable Mountains is always fresh and green. How delighted is the husbandman when the showers are abundant, keeping the meadows fresh and green. At the present time the face of nature is parched and dry, the fields have lost their living green. On the mountain slopes, and in the vales, the flocks are on short pasture. Everywhere longing eyes are turned heavenward, looking for the clouds to be stretched along the sky. The "sound of abundance of rain" would be most welcome. The God of the seasons has ordered it so, and we must bow submissively to his behest. There are no droughts, however, in the realm of grace. The pasturage is always fresh and green. The Word of the Lord is never for a moment divested of its living beauty. "He maketh me to lie down in green pastures." Long centuries have passed away since the completion of the sacred canon, and all along the line of those centuries the mightiest and purest minds have been nourished in this pasturage. And the most illustrious writers of our day find a greater life and freshness in the "incorruptible Word," than was opened to the view of those who lived in the first century. One of the peculiar evidences of the freshness and greenness of the Word of Life, is seen in the fact that after a daily recourse thereto for fourscore or more years, the venerable saint who has made it the study of his life sees new beauties therein as he draws nigh to the grave. Another evidence is, that the theologian of profound research, after years of close study, finds that his feet only press the margin of the good land. And if the moral giants are so impressed, no wonder that the humble child of God, in the morning at noonday, and at quiet eve, ecstatically cries, O, the freshness and beauty of this Mountain Pasturage!

2. The Pasturage of the Delectable Mountains is always abundant. Increasing flocks often cause the husbandman to cry out for a greater breadth of pasturage. But, in the realm of grace there is an amplitude of provision in this regard. As the loaves in the hands of the disciples strangely multiplied, at the word and power of Christ, so with the pasturage of the Lord of the mountains. The very feeding of the flocks seems to cause a new upspringing of living blades, opening to them as far as the eye can reach, a great area of beautiful, green, living pasturage. The breadth of Emanuel's grounds is immense. The image of the

Psalmist strikingly exhibits the abundance of gracious provision: "He maketh me to lie down in green pastures." The flocks filled and feasted with the goodness and fatness of the land, lie down to rest therein, allowing nature fully to appropriate the sustenance afforded.

The pasture grounds of the Delectable Mountains are equal to the sustenance of the world. A whole nation might instantaneously enter and find sustenance. O, that men would cease their wanderings upon the barren mountains! O, that the kingdoms of the earth would turn away from the husks of human provision, and wheel into the grounds of our Emanuel!

Standing at the gate, we may well lift up our voice in invitation, saying, "Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation. Praise ye the Lord!"

3. The Pasturage of the Delectable Mountains is ever accessible. True, difficulties have to be surmounted, but the path is straight and plain. If pilgrims Zionward will only keep the right path, turning neither to the right hand nor to the left, they will surely stand upon the holy eminences, and be introduced into rich pasture-grounds. In the conversation between the shepherds and the pilgrims, Christian inquired, "Is there in this place any relief for pilgrims that are weary and faint in the way?" The shepherds gladly replied, "The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers (Heb. 13; 2); therefore, the good of the place is before you."

Cheering sentence to the weary pilgrims; "The good of the place is before you!" Surely, we have a blessed view of the freeness and accessibility of the pasture-grounds of the Mountains. Emanuel throws widely open the broad acreage of his fertile kingdom to a famishing world. O, beloved of the Lord, be not satisfied with a few blades of grass by the wayside,—up, up to the Delectable Mountains! Get into the higher latitudes of salvation! Remember, too, that when your feet stand exultingly upon those resplendent slopes, your spiritual explorations have just begun. "The good of the place is before you!" Walk up and down in the land—and at every step you will hear the voice of the Beloved, saying, "Eat abundantly." The Word of the Lord is not bound. Despotic hands have vainly tried to shut up the pasture-grounds of our Emanuel. The experiments of the centuries have been futile. The voice of omnipotence has rolled down inspiringly upon the ear of our famishing and dying race,—saying "Behold, I have set before thee an open door, and no man can shut it!" Kings and potentates, civil and ecclesiastical rulers have vainly striven to close that door.

We leave our pilgrims once more to the guidance of the good shepherds, enjoying the pasturage of the mountains, trusting that each reader will come up to the rich grounds of the goodly land.

Let the aspirations of each loving disciple of Jesus, find expression in the beautiful language of the hymn—

"Thou Shepherd of Israel, and mine,
The joy and desire of my heart,
For closer communion I pine;
I long to reside where Thou art:
The pasture I languish to find,
Where all, who their Shepherd obey,
Are fed, on Thy bosom reclined,
And screen'd from the heat of the day.

"'Tis there, with the lambs of thy flock,
There only I covet to rest;
To lie at the foot of the rock,
Or rise to be hid in Thy breast:
'Tis there I would always abide,
And never a moment depart,—
Conceal'd in the cleft of Thy side,
Eternally held in Thy heart.

Jesus died to bring salvation to us, we live to carry it to others.

For the Guide.

GOLD FOR THE MASTER'S USE.

REV. ENOCH STUBBS.

There are many portions of the Word of God which show a grandeur of design with regard to man that is perfectly bewildering. That He should have made man at first with the avowed purpose of reproducing His own image, and making him a sharer in His own glory, is wonderful. But the wonder culminates, when man, having fallen, is not only promised restoration at no less a cost than the blood of God's own Son, but spoken of with a tenderness that sounds like the doting of a fond father over a favorite child. He is received as soon as he really comes to God; made a son and not a menial servant, as might have been expected. He is at once accounted a jewel of God, angels are commissioned to watch over him, omnipotence is pledged to protect him, all things are to work together for his good in this life, while, as to the life to come, Jesus himself is to prepare for his occupancy a mansion of God, "a house not made with hands, eternal in the heavens."

That all this should be said, with much more, about a worm and a rebel, seems almost incredible, and would strike a stranger with infinite surprise. But this is the sober truth. He is both able and proposes to do "exceeding abundantly above all we ask or think." And "He is faithful that hath promised."

But, though the Eternal King has determined to crown himself with a diadem of earthly gold, He will use no gold untried. It must be "pure," "tried in the fire," without dross. God's people must be a tried people. But all are not as willing to undergo the process of divine test as they are to become candidates for the honored position of the saint of God. Is not this unwillingness to be tried one of the prolific causes of failure on the part of God's people?

But this test of holy character is as necessary for us as it is for the ultimate perfection of the kingdom of God. The only way in which God can prepare for us a home whose social composition shall be forever pure, safe, and happy, must be to rule out sternly all that "maketh a lie." We expect a perfect heaven, and if this is to be, there must be no stone in its walls that is not according to heaven's square and plum-

met; no darkness in its light; no error mixed with its truth; no alloy with its gold. Here the good and the evil must for a time go together. But there, goodness, purity and truth must reign forever. And as we should not be willing to think of heaven as less pure and perfect than this, we should make it our great purpose to be "pure as He is pure," and "perfect as He is perfect."

The history of this soul-testing shows likewise its necessity. The brief history we have of the angels points to a test, in which some were confirmed in their goodness, and in which the others "fell from their first estate." From some stern necessity they had to be tried before being admitted to the fixed glories of heaven, even at the risk of some becoming devils in the process. Had it not been a necessity, somehow arising out of God s plan, it would not have been repeated in the case of man, after the result, to many at least, in the case of the angels. But the test was rigidly applied to Adam. "In the day thou eatest thereof thou shalt surely die." And when His creature, having fallen, stands redeemed through the blood of the everlasting covenant, and a voice might have suggested to dispense with these sharp tests of character, in which so many had already fallen, the principle is again asserted. No gold can go into the crown of God which has a suspicion of impurity in it, and every saint under the dispensation of mercy must come to this touchstone of Deity, before being admitted to the society above. Abel must serve God at the price of martyrdom; Noah must submit to laughter for God, and this for a century; and the time would fail to speak of Abram, Job, Jacob, Moses, and Paul, all of whom, with many more, must prove their supreme loyalty to God by holding at His disposal the dearest things they knew, even life itself; literally laying themselves down at the foot of God's altar like the lamb, a living sacrifice, ready to be a scapegoat driven from Maen, or to receive the knife and be consumed in the fire. The principle asserted in the history of God's government is, very clearly, that it is better for all the provinces of His empire, and all the tribes that inhabit them, to go down under the divine test of character, than for the test to be abandoned. Into heaven's metropolis nothing impure can ever enter. Any other course would admit the leprosy into the very palace of God, destroy heaven and endanger the universe. We cannot ask God to change His plans and principles, that we may enter with our darling sins. Those principles are necessary and eternal. If we would enter, we must be pure. "Be ye holy, for I am holy." Then let us plunge into the sin-consuming flame, and meet the subsequent tests as they come to us. To decline them is to compromise ourselves. The fire may seem hot as that into which the three Hebrew children must plunge for God. But now, as then, the only way to show our loyalty to the King of kings, is to enter it.

And, if we do so, we shall find the same protecting power there that they did. He who would try the gold holds it more precious than we know; and does not place it there to be consumed, but only

that it may be purged of its dross, and brought out pure, fit for the high and glorious use of the Master.

That Jesus loved us, is written in characters of blood.

HEIRS OF THE KINGDOM.

MRS. PHŒBE PALMER.

All who are truly born of the Spirit are heirs of the kingdom. Earthly kingdoms are waning, tottering, falling. But there is an everlasting kingdom. Yes, the King of nations is about establishing His throne. And now He is saying, "To him that overcometh will I give to sit with me on my throne.' What a thought!

O, it is indeed so! Is every one whose name has been written in the Lamb's book of life, as a child of God, an heir to a crown? Even so,—"To him that overcometh will I give to sit with me on my throne, even as I also overcame and am set down with my Father on His throne."

Christians are children away from home. They are, in fact, strangers and foreigners. Their citizenship is in heaven. They are ever surrounded by opposing forces and influences, that would indeed be contaminating but for the blood-bought privilege they enjoy of ever going to the all-cleansing fountain.

Thus they are enabled to walk before the world in garments worthy of the children of the King of glory, in spotless robes, "washed and made white in the blood of the Lamb." They walk in the King's highway, and thus return to Zion with songs and everlasting joy upon their heads.

A PLEA FOR PRAYER.

REV. W. GLUYAS PASCOE.

Every one who knows anything of godliness knows the value of prayer, and, it may be thought, no plea need be put forth for its exercise. Yet it is possible to believe in the value of prayer, and at the same time not to carry out that belief in our life. And is it not a fact that many professing Christians are so regular in their habits of devotion, that the clock never ticks beyond a few minutes per day whilst they are engaged in prayer? We are accustomed to say, "Prayer is the Christian's vital breath." But if so, the lungs of some souls are very small, and they are not often thoroughly expanded. There is a great need to preach a new crusade through the Churches, and call upon all Christians to get down upon their knees. No man has ever done mighty things for God who has not spent much time in prayer. A few minutes only spent in this exercise daily may produce a pigmy, but will never make a saint. Yet dwarfs are not what the Church needs to-day. If ever she needed men of power it is now, and power can only come by means of prayer. How many of the heroes of ancient days have followed the example of Jacob, and wrestled all night in prayer! But there is a great outcry against the severer exercises of devotion. This perhaps comes of our Protestantism; but it is by no means necessary that he who spends much time in devotion shall trust to such exercises for salvation. Extremes meet in grace as well as in physics; but this ought not to hinder us from following out to the fullest every holy impulse and

every Christian duty, as the Bible enjoins.

We shall never know what true prayer means until we cease to measure it by clock-ticks. Five minutes, or fifty, on our knees, will not avail to teach us, if we only wish to spend so much time upon our knees, no more and no less. True prayer means communion with God, communion with God implies fervent love for Him, and fervent love for God will often forget the clock and everything else but Him with whom we are holding communion, in our approaches to the mercy seat.

There is a hymn often sung in which the lines occur,—

> "With Thee conversing, we forget
> All time, and toil, and care."

That is true prayer. None can sing that in truth and be in a low state of grace. How often these lines are true of our earthly friendships! We have called upon a dear friend, and after the warm greetings have been over, have entered into conversation. It has been deeply interesting. The charm of sympathetic oneness has drawn out our souls in such a manner that we forgot everything but our interest in our much-loved friend. By-and-by our watch has been taken out; we have risen to go at once. "I had no idea it was so late," has been said. We have forgotten time because there was true oneness of spirit, and deep interest in each other. How when you go to God, my friend? Is there the same abandonment to the holy influence of His presence? Is it a loved presence? Do you enter into a sympathetic communion with your Father in heaven? Are you so wrapped up in God that everything else is forgotten, and when you rise from your knees you are astonished to find how rapidly the time has passed? True prayer is then presented. You will then know its meaning and also its power. But the skeleton prayers of some men, without flesh or sinew covering the dry, sapless bones, are utterly valueless. Every blast of temptation will go through them, and raise from hell its infernal laughter as it passes along. There is no strength in such because no life. We must have robust prayers, full of blood and life, if we would be strong for God. It is true that we cannot every time we pray be thus forgetful of outside things. This, however, must be no excuse for us if we never reach such close and intimate communion with God.

Do not think that such exercises will endanger your health. For one who has been hurt through much devotion, ten thousand have been injured for ever by too little. There is no danger whatever. You need not remain in one posture for hours. A change in posture will not imply the lapse of interest, and one day spent with God would not only make many more powerful in His cause, but would so raise the tone of their spirits that their bodies would partake of the benefit.

Brothers, the hosts of darkness are marching on. They keep close in their ranks. Infidelity, licentiousness, worldly conformity, unbelief, spiritualism, have all joined hands and are marching against Jesus. We must meet them on our knees. We must be trained to overcome them on our knees. In rapt devotion we must wait for

the baptism of power, and here learn the secret and success of prayer. Every power of heart goes with the words, whilst I say to our readers, LET US PRAY!

—*King's Highway.*

"Christ hath redeemed us from the curse of the law."

GLIMPSES OF JESUS.

REV. JOHN TESSEYMAN.

First Glimpse.

And there a suffering victim was transfix'd,
Bleeding from recent wounds. A thorny crown
Was on His brow, and in His countenance [men
A count'nance more marr'd than all the sons of
Were scars deeply ingrain'd—faint emblems these
Of other wounds which pierced the soul within.
His eye was dim; and on His brow there stood
A ghastliness, marbled by the touch of death,
Whilst length'ning shadows gather'd all around
His quiv'ring lips then moved, as if in prayer,
And words, pathetic as the soul of tenderness,
Burst forth in sobs: "I suffered this for thee!"
Beneath the pathos of those tender words
My heart was broke. The quivering arrows
Of the Lord went through my anguished heart,
And I was slain. But soon the newborn life
Of heaven came throbbing, with high supernal
Within my soul. I brushed away the tears; [force,
Whilst in my heart I felt new music wake,
And every willing chord was tuned
To chant Jehovah's praise, in notes more sweet
Than soft Æolion harps could ever breathe.

Second Glimpse.

I saw the cross again;
Beneath the crimson tide I sank oppress'd,
Weary of struggling 'gainst my inbred sin.
Oft had I thought to gain this "perfect love,"
And often had for this looked up to heaven.
I sought, and bade the chariot-wheels make haste,
Which slower seemed to move as I advanced.
Still, often from the cross bright splendors shone,
And flashed athwart the heavenly firmament;
And as they shone, they bathed me in their light,
And gave me transient joys aglow with heaven.
But yet, remains of evil lurked within:
Nor had my ministry the stamp of heaven,
As should attend the ambassador of God.
So I drew near, e'en to the mercy-seat,
When heaven's own calm stole o'er my soul,
And strange new light shone beauteous all around.
Uprising from my knees I grasped my pen,
And chronicled th' event most glorious.
The sky above is now all bright and clear,
And gemmed with many a golden hope,
Bright as the stars and beautiful as heaven.

For the Guide.

PERFECT LOVE—ITS RESULTS.

REV. D. NASH.

Love to God and man may be said to be perfect, when it becomes the reigning principle of the soul, and consequently casts out every opposing principle. Slavish fear is opposed to love, and therefore the beloved disciple says: "Perfect love casteth out fear." The power successfully to contend with, and to "cast out fear," is a specific test of the maturity of Christian love. The value of a test consists in the facility of its application. What fear is it which love casts out? We are exhorted to "be in the fear of the Lord all the day long." This fear is a salutary caution, and is perfectly consistent with the highest attainments in religion.

"Happy is the man that feareth always"—and certainly there is nothing inconsistent with Christian love in its warmest exercise and this religious fear. "By students of human nature, fear is described as an original affection of our nature, implanted there for purposes of self-preservation." We are perfectly free to admit that the prevalence and perfect action of religion will restore more fully the balance of harmony to our natural affections and powers, and that whatever was originally implanted in our human nature must be conducive to its completeness, and be quite consistent with the perfection of a state of grace. But we must not commend the possession of any kind of slavish fear. We mean the fear that blanches the cheek, renders the current of the blood irregular, makes the pulse flutter, and palsies the limbs.

We will simply admit that this kind of fear may be innocently felt under some peculiar circumstances, being interwoven in the original constitution of our nature. But fear that perfect love casts out is that which hath torment—that which is penal; perhaps it would be more proper to say, the fear that is punitive, and therefore purely the offspring of guilt. This was manifested very early after man's first offence. It was one of the speediest indications that the friendly relations between God and the creature had been interrupted—that man should flee from the presence of his Maker and seek to hide himself among the trees of the garden. That was a fear constituting the brand of a culprit.

So long as the creature yields to God a cheerful and willing homage, and a grateful loyalty, love is the commending element of his service. But if accountable creatures will endeavor to throw off the yoke of a true loyalty to God, and assume an attitude of defiance, He can easily quell the pride of the rebel and produce within him a slavish, punitive fear.

With the casting out of fear, all evil passions are cast out; envy, for example. Envy seems to be a mixture of hatred and fear, awakened by the contemplation of the happiness and honor of others, as though their honor and happiness abridged his own. And in this case, fear is certainly the strength of envy, a kind of stronghold into which the passion of envy retreats and fortifies itself. But perfect love demolishes this stronghold, and there is no room for envy. So also with pride; that is also cast out, and we become like our Master, meek and lowly of heart, so beautifully exemplified in his life.

Perfect love gives boldness in the day of judgment. St. John says, "Herein is our love made perfect that we may have boldness in the day of judgment." It is not the boldness of rashness, nor yet pride; the temerity of selfish daring, nor yet of mere physical courage—but it is freedom—confidence in drawing near to God. They are His dearest friends, because they do whatsoever He commands them, and their prayers are remarkably answered. "Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." So blessed is the union which exists between God and those whose hearts are filled with love, that it is compared to dwelling in God and having God to dwell in us, in such a manner that the Father, the Son, and the Comforter are said to make their abode with us. "At that day," (when ye are perfected in love,) "ye shall know that I am in my Father, and ye in me, and I in you"—said Jesus.

The perfect in love do not fear death. "The sting of death is sin," and the heart being cleansed from all sin, that sting is taken away. And then, standing on the eminence of faith and surveying both worlds, they can triumphantly exclaim, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith, &c."

The late President Fisk, when dying, said to his wife—"The soul has an energy of its own, and so

far from my body pressing down my soul to the dust, I feel as if my soul had almost power to raise my body upward and bear it away; and it will at last, by the power of God, effectually draw it to heaven, for its attractions are thitherward."

And in anticipation of the final judgment, the perfect in love may sing—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

How sabbatic and holy, then, is the rest of perfect love! How serenely joyous! May all the readers of the "Guide" realize its blessedness in life, in death, and for ever!

"For it pleased the Father that in Him should all fulness dwell."

OUR COMMISSARY.

REV. A. LOWREY, D.D.

"But my God shall supply all your need."—(Phil. iv. 19).

How wonderful is the condescension of God—how many-sided his benevolence—how ample his store—how full and free his distributions. Being our Father, He acts the part of a Father, and that too in the most beautiful manner. He not only builds us a house, but furnishes it—not only furnishes it, but supports us in it—not only supports us, but receives and fills every needful order.

He stands by his riches in glory by Christ Jesus, and says to all his dependent children, "Make known all your requests unto me with prayer, supplication, and thanksgiving." According to the measure of these riches I will supply all your needs. "Not all your notions," as Pastor Monod, of Paris, once said, "but all your needs." An important distinction.

Some people seem to gather from the qualified promises in the Gospel that God stands ready to gratify all their whims and capricious desires. This is a mistake. God will not respond to unreasonable demands, nor honor an absurd faith. Neither will he supply in excess of our necessities. He will distribute with bountifulness, but not with prodigality. He gives no talents to bury, and no graces to feed an idle conceit, or minister to pride. Faith, it must be confessed, penetrates beyond the reach of our reason, but it is not unreasonable. It is miraculous in its achievements, but not absurd. Therefore, when it is said, "All things are possible to him that believeth," the predicate must be understood of reasonable possibilities—possibilities that consist and accord with God's general economy of grace. And when it is said, "If ye abide in me and I in you, ye shall ask what ye will, and it shall be done unto you," the meaning is not that any conceivable event can be brought to pass in answer to prayer, but any event that comes within the range of God's precious dispensation and covenanted mercies. Hence John says: "This is the confidence we have in him, that if we ask anything according to his will, he heareth us." God's will is the check and boundary of our requests. God always puts himself under qualified obligations to answer prayer. Nor could he do otherwise without abdicating his throne, and making himself the sport of vagaries and fanaticism.

Indeed, if there be no limit to such assertions, the Lord has bound himself it may be to do the very worst thing for his children. His wisdom would be in such a case subordinated to human demands, however indiscreet and damaging. One might ask power to heal bodies, when God might see that his need was power to save souls. Another might ask power to draw and captivate great congregations, but God might see that his chief need is a sanctified heart and life. And still another might ask for wealth, which, if granted, as foreseen by the Lord, would prove a snare and drown the person in destruction and perdition. And so of promotion and a thousand other glittering things. They are not needs, but vain imaginations—or wants arising from selfish ambitions and pride. Such persons want this or that, not for the glory of God, or the service of mankind, but to lift up and aggrandize self, as the apostle severely puts it, "That they may consume it upon their lusts."

How small a proportion of our aims centre in God, or unmixed philanthropy! But while God will not subordinate himself to the capricious or visionary demands of his creatures, nor to anything that will supersede the free and responsible agency of man, yet he will allow faith in himself to work miracles, and flood the soul, and enrich the life with every needed supply.

Nor do the above limitations dilate or minify the divine gifts. They shall ever be commensurate with our needs in extent, while in quality and fulness they shall measure up to "His riches in glory in Jesus Christ." Within these boundaries we have a blank check to fill up and present. We look first at our needs. They are immense—immense in number, immense in variety, and eternally recurring. But here we note God shall supply all these. But whence come these supplies? Is the deposit equal to the demand?

Yes! The divine bank statement shows that there is at this moment in the vaults to be drawn against "all the riches of God's glory in Christ Jesus."

Bless God, the world of saints and sinners may combine in an everlasting run upon this bank, and yet there can be no failure, no suspension, no delay. Your need is pardon. Here it is to your credit, and may be checked out by repentance and faith in a moment. Your need is perfect holiness. Here that too is awaiting your application, and made good by the endorsement of Jesus, in whose name you come. And so of every other need that may arise in the nameless emergencies of life. Each is anticipated and provided for. There is no room for distrust, none for anxiety, and still less for fear. If you are disappointed, and do not receive all that you deem necessary, you may take it as settled the coveted blessing is not a need in the sense of the text, and you are better off without it. The Lord has a plan of rewarding his children by equivalents. They want the wealth of gold or office: God withholds that and gives the wealth of character and holiness. They want the pleasures of health, of appetite, of worldly rank or social position: God denies these to a large class. They tread a

lowly path; but oh, what sweet equivalents the Lord does give for such depressions! What peace, what joy, what divine communions! What rest of soul and sense of security! What conceptions of truth and visions of God and glory! To the man of faith and purity He gives himself, however humble such man may be. His cottage is the home of God, his heart the seat of his kingdom, his body the temple of the Holy Ghost. If alone, he is alone with God; if denied recognition by the more pretentious classes of society, he is exalted to be a king and priest; if sick, God makes all his bed in sickness; if poor, he has contentment; if dying, he knows what is meant by the saying, "O death, where is thy sting? O grave, where is thy victory?"

Reader, my God shall supply all your need. Don't be afraid to trust Him. "As a father pitieth his children, so the Lord pitieth them that fear Him."

"His heart is made of tenderness,
His bowels melt with love."

The supply may not come according to your expectation or desire, and yet it will come, and with it will come satisfaction.

"It may not be my way,
It may not be thy way;
And yet in His own way
The Lord will provide."

—*Divine Life.*

For the Guide.

HOLINESS A SWEET PERFUME.

The perfume of flowers has ever been employed as an emblem of the pure and sanctifying influences of holy character. A popular writer, in a recent work published, speaking of the character of those followers of Jesus who maintain a heavenly walk, says: "Their whole walk is fragrant with Paradise." It is an apt figure to denote what is very agreeable to us in the amiable piety of another. A poet has expressed the same sentiment in the following lines:

"When one who holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.
So when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor, and her canvas furled,
In some fair haven of our western world,
'Twere vain inquiry to what port she went,
The gale informs, laden with the scent."

"I will not leave you comfortless."

For the Guide.

WORDS OF COMFORT.—NO. 2.

ANNIE S. BARTLETT.

"The Beloved of the Lord shall dwell in safety by Him."

"Under Thy wings, my God, I rest,
Under Thy shadow safely lie;
By Thy own strength in peace possessed,
While dreaded evils pass me by;
My place of lowly service, too,
Beneath Thy sheltering wings I see;
For all the work I have to do,
Is done thro' strengthening rest in Thee."

This is a very sweet and beautiful promise—one of the richest gems in the rare collection of promises which the Lord hath given us. To be accepted by Him, and "the beloved of the Lord," is something precious, joyous and glorious. It is far beyond mortal ken to wholly understand or fully appreciate it in all its depth and value; because here we see "as through a glass, darkly."

But the Christian heart can feel the truth, and realize the true meaning of God's precious words and promises, far better than any other. The dear Lord shows us in so many ways how and why we are His beloved ones. First, He

so loved us that we were created in the image of God. "In the image of God created He him." And then His love was so great for His own, that He sent His well-beloved Son to die a cruel death, that we might have everlasting life, and be made joint heirs with His Son to an inheritance which fadeth not away—to a crown brighter than ever graced earthly monarch's brow—and a title-deed to a mansion not made by human hands, eternal in the heavens. And in connection therewith, a new name, a white robe without spot or blemish, and a harp of pure gold. For so God loveth us, and we shall "dwell in safety by Him." There is so much to cheer and comfort us in this beautiful promise—it means great and wonderful things for us!

He hath loved us so well and so deeply, that we need never feel afraid to lean hard upon his strong arm, or to get as close as possible to his great heart, so full of the tenderest sympathy. "I have loved thee with an everlasting love." The hand that holds the universe in its place is ever clasping ours, while we pass over the rugged paths of life. "I will hold thee by thy right hand." And it matters not what our circumstances may be, we may always feel the clasp of his warm hand and know that the smile of our Lord is resting upon us, if we are his loved ones. There is no human heart but has listened with joy and satisfaction to the "old, old story" of love from some dear one—the same sweet story which was first whispered amid the fresh, new beauties of Eden—in the long, long ago—before sin came to blight its rare purity and to fill our world with sorrow.

We all desire to be loved. It is our right. But however trustingly we may rest in the assurance of our earthly loves, there is ever a faint shadow of sorrow, trial, or unrest—a something we cannot fathom, which renders it imperfect. It is earthy, at the best. Yea, the purest of human love cannot, by reason of sin, compare with the gracious love which the Father hath for his beloved.

He gives us such beautiful expressions of his love for us, that our hearts burn within us wonderfully. We are not only permitted to dwell by his side, but he is our light and our salvation, our tender Shepherd, our Keeper, our Redeemer from all sin. In the time of our trouble he so "hides us in the secret of his pavilion," that though a thousand fall at our side, and ten thousand at our right hand, under the wasting pestilence—it shall not come nigh us. Always on guard, his eye never fails to observe our simplest wants. Day after day, month after month, until these are woven into years, and these again into centuries, his love never diminishes, or his tender care and precious blessing become less gracious to us-ward. We cannot repay, or even appreciate as we should, this great love which the dear Lord bestows upon us. I never could think for a moment that our Father in heaven was far distant; that he did not care for us just as much as though no other human being lived—or that for one moment he could forget that we are his and he is ours. God is our own precious Savior. We are his beloved and shall dwell in safety

by him, even though our weak human heart cannot always understand his dealings with us. But we may rest assured that by whatever way he may lead us, if we cling to his hand and trust in his grace, we shall one day be with him amid the glories of heaven.

"Life is only ripe as it proceedeth
Toward a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love."

"Followers of God as dear children."

LED TO THE HEIGHTS BY BABES.

M. J. LOVE.

"Jesus called a little child unto Him, and set him in the midst of them (Matt. xviii. 2–4). As an example of guileless simplicity, entire dependence, clinging tenaciously to the strong paternal hand, the eye ever looking up to the face loved above all others, the countenance beaming with delight, a true index of the heart's joy, Jesus sets before us a little child.

I had promised a little one of five years that, at the end of certain days, I would take her to a country lane, where nuts grew in abundance, and fill her basket. She looked forward with pleasing anticipation to the fulfilment of the promise. The day arrived, and we set off in exuberant spirits. The desired spot was reached, and a first cluster of nuts gathered, when we were startled by the sudden descent of some heavy drops of rain. I lifted my eyes; the sky was overcast, but the rain-cloud had passed away. When I looked on the tiny figure at my side, she was standing, her basket held in her hand, her face turned homewards, her right hand extended, waiting to be led forward. "My darling," I said, "the rain is gone." But without moving her position, she replied earnestly, "I think our Father in heaven sent us a few drops to tell us to go home before the rain comes." I could not answer, but gave her my hand, and we sped on in silence towards home. We had hardly entered the door of our residence before the rain came down in torrents. The child shouted with glee, and danced around the room in triumph, declaring aloud, "How very, very good, her Father in heaven was!"

I withdrew to the retirement of my room, there in self-abasement to humble myself before the Most High God. I, a professing Christian of nearly twenty years, still a babe in Christ, weeping over disappointments and frequent bereavements. The infant in years had the simple faith I so earnestly sought, but could not attain. Her perfect confidence and prompt obedience was the very experience I had longed for. God brought me very low, but the wound was not yet deep enough. The little instrument in His hands, weary with my delay, broke in upon my solitude. I seated myself at the window, placed the child in my lap, and said, "Are you sorry, dear, that the nuts are left behind?"

Her eyes dilated with astonishment at such a question being asked. She dropped at once from my lap, saying, "You shall see what my pretty picture-book says 'bout the rain, and returned, holding in her hand the 104th Psalm, beautifully illustrated in colors. When re-seated, she began at the 13th verse to lisp the words, passing

her finger over each one, "He watereth the hills from his chambers," and continued to the end of the 15th. Having uttered the words, "and bread to strengthen man's heart," she said, "Now, can I be sorry when our Father in heaven does all that good?"

I had soon to leave that place, but the leading voice still attended me. God was very near, and I longed for purity of spirit. I cried, "I must be cleansed from all unrighteousness; I must be pure within!" The voice within said, "Believe; God can do all things." It was then I came empty to the Fountain Head of all goodness, to receive from the inexhaustible resources, and pleaded, "O Jesus of Nazareth, for Thy glory release my burdened soul, knock off the hated fetters, send the angel of Thy Spirit, and lead me forth! Spark Divine! descend, and heal my sin-sick soul. I am dissatisfied with my soul: in my nature dwells that evil which is an offence to Thy purity. Create within me a clean heart, O God!" Again the voice said, "God is everywhere." The word omnipresent became illuminated, and with a faith unknown before I grasped the Infinite, and rising with my risen Lord, entered upon a new life of bliss and power. For many months I have trodden it; nothing that defileth is found thereon. The tempter is without the boundary: he may aim his pointed dart, hoping to thrust at me that I might fall, but Christ is near. The shield is held before me, and, looking unto Jesus, trusting continually, daily, and hourly, I am safe. Made worthy through the blood of sprinkling to enter the inner court, and walk with Him in white, I prove that His presence is heaven.—SELECTED.

INFINITE ADJECTIVES.

REV. T. HANLON, D.D.

Testimony given in Dr. Palmer's meeting, Ocean Grove, Sabbath morning, July 11th.

I find in the experience of full salvation two peculiarities. The first is, The realization of my ideal in religion. In a justified state I always felt a yearning for a fulness that I had not. I saw in nature the amplest provision, far exceeding every human want—water, air and sunshine, engirdling the earth with an overflowing abundance. Th se ample supplies in nature always argued to me that there were richer supplies in redemption than Christians usually enjoy. This argument, with the deep yearning of my soul to be filled with the fulness of God, impelled me for years to study the larger promises of salvation with favor and solicitude. But, not until I consecrated all, and was willing to receive all, did this ideal become an actual experience.

The other peculiarity I find to be this,—That there is a boundlessness in this experience unknown before. The tongue is unable to give expression to the length and breadth, the height and depth of this uttermost salvation. The soul is running out into *infinite adjectives*. Hence it is that the Scriptures on this subject are full of such words as these: "*Exceeding great* and precious promises"—"That ye might be filled with all the *fulness* of God"—"That ye may prove what is that good, and acceptable, and *perfect* will of God." Our hymns on this theme are pervaded by like mighty *adjectives*. For example:

> "O'erwhelmed with thy *stupendous* grace,
> I shall not in thy presence move;
> But breathe unutterable praise,
> And rapturous *awe* and silent love."

The difference is like sailing on the bay and on the ocean. On the bay,

one sees the farther shore and feels restricted—but on the ocean there is a sense of vastness which affects the whole man. To give any sort of adequate expression, the strongest words in the vocabulary must be employed. So with the soul launched upon the sea of perfect love—there is a wideness in God's mercy, and a depth in God's love that is sublime and boundless.

The difference in the experiences of the two states—justification and entire sanctification is, chiefly, in the fuller view of Christ as our Savior. The feeblest Christian sees Christ as really as does the strongest—but He is not seen completely. To the soul entirely sanctified there is revealed a full-orbed Christ Christ is to him in a complete and all-satisfying sense—"Wisdom, righteousness, sanctification, and redemption. Then the soul realizes and exclaims—

"'Tis done; thou dost this moment save—
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

GOD'S REST.

Made for thyself, O God!
Made for Thy love, Thy service, Thy delight;
Made to show forth Thy wisdom, grace, and might;
Made for Thy praise, whom veiled archangels laud;
O strange and glorious thought, that we may be
A joy to Thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams;
Chasing illusions melting day by day;
Till for ourselves we read on this world's best—
"This is not rest."

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find Himself, our Way, our Life, our Peace,
In Him the long unrest is soothed and stilled;
Our hearts are filled.

O rest, so true, so sweet!
Would it were shared by all the weary world!
'Neath shadowing banner of His love unfurled,
We bend to kiss the Master's pierced feet,
Then lean our love upon His boundless breast,
And know God's rest.—*Selected.*

A FEW PEARLS.

—A CHRISTIAN shepherd, when a gentleman said, to try him, "Suppose your master were to change, or your flock to die; what then?" replied—"Sir, I look upon it that I do not depend upon circumstances, but upon the great God that directs them."

—THE fiercer the storm, the more manifest is the skill of the pilot. If he rides the vessel through the tremendous breakers in safety, who will not feel inspired with an increase of confidence in submitting to his discretion as emergency may demand. "Thy Father is at the helm."—P. P.

—"HE that cannot forgive others breaks down the bridge over which he must pass himself; for every one has need to be forgiven. As when the sea-worm makes a hole in the shell of the mussel, the hole is filled up with a pearl; so, when the heart is pierced by an injury, forgiveness is like a pearl, healing and filling up the wound."

—"The way to go through difficulties is the same as when we walk through a fog. When we enter, all is dark and mist before us, and as we advance we are completely enveloped by the hazy, cheerless cloud. But if there be a little space around us, which is clear enough to show the path a few yards before us, it is enough. On we go, straight through, and we have our reward in the end. So it is with the Christian."

—JOHN WESLEY said in his day what will equally well apply in our day: "Our preachers, many of them, have fallen. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of God upon earth." Amen!

The Precious Word.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119; 18.

SABBATH BIBLE READINGS.

REV. W. G. PASCOE.

THE CHRISTIAN MISSION.

AUGUST 1.—"I send thee to open their eyes."—Acts, xxvi. 17-18.

Each Christian has a mission of some sort to the world. It can never be known by others what that mission is. It may be in connection with some enterprise of the Church, or it may be outside of committees and Churches, and any and every special organization. But a mission he has of some sort, and it will invoke very serious consequences if he neglects that mission.

God gives each Christian his mission. "I send thee," is the word of command that sooner or later each receives. Not always in the same way, nor always at the same period of holy life. As in conversion, and in entire sanctification, so in the orders He gives His followers, God acts according to His own sovereign will, and brings about similar results in many and very various ways.

Paul received his commission as soon as he received pardoning grace. We may receive ours equally soon; or if God sees that our characters need some addition before He can employ us for Him, He will wait for that addition to be made, and then send us forth.

Very clearly indeed did Paul hear that command, "I send thee to open their eyes," and very clearly we may know what God would have us do. We clearly know His will to bless us when He accepts us into His favor. We clearly know His will at successive times in after life, as He pours upon us divine blessing and grace, and we shall clearly know His will as to the work He would have us perform. It cannot be otherwise. He cannot refuse to show us what our work is to be, and then punish us for not doing what we did not know was our duty. In so important a matter we shall not be left in ignorance. The "I send thee" shall, in answer to believing prayer, be very full and clear, and moreover shall be very sweet to those who are willing and obedient.

WHY SOME CHRISTIANS DO NOT PROSPER.

AUGUST 8.—"What meaneth, then, this bleating of the sheep in mine ears?"—1 Sam. xv. 14.

Our God knows what is best for each of His servants to do, and it displeases Him when they set their own judgments in opposition to His. It repented Him that He had made Saul king, when instead of destroying the sinners, the Amalekites, as he was commanded, he flew on the spoil, and spared the king, and the best of the cattle, and that which in his estimation was worth saving.

Why is it that so many Christian people do not make any progress in the Christian life? Is it that they have failed to do what God plainly commanded, and that He therefore does not help them as He would have done had they been faithful? Many persons do fail to go forward as God directs. Their feeling may be that the path pointed out is one of extreme difficulty, possibly of deprivation;—duty crosses inclination and inclination gets the victory. They get off the track, and blunder on for years, vainly endeavoring to reach a standard that is impossible to them, and will remain impossible to them until they repent of their self-will, and go back and do their first works.

Christianity is like a tree whose seed is in itself, it is self-propagating. It depends not on any particular set of men for its advancement in the world. The command to each is, "Son, go work in my vineyard." Need we go any further in our endeavors to understand why so many unsatisfied Christians, and why so many unsatisfactory Christian lives? They are not doing their divinely appointed work. God set before some work , as plainly as He set before Saul the destruction of the Amalekites, but they preferred their

own will, and leanness is in their souls.

The only path of happiness, of safety, of honor, of hope, is the path of obedience. We may do whatever God commands; He will give all needed power; and we shall thus obtain the completest satisfaction that it is possible for mortal to know and to enjoy.

DIVINE ENDORSEMENTS OF OUR MISSION.

AUGUST 15."—"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace."—Acts. xviii. 9.

No one will question the necessity of our being assured that the work in which we are engaged for Him is that particular work that He wills us to do. Many Christian people can speak with great satisfaction of the leadings of God in the Christian enterprise in which they are enabled more or less to engage. But it has not always been as clearly understood that from time to time the commission to work in any special manner for God needs endorsement. It is possible that a worker may be very clear about the time and manner of his being commissioned to work, but what if that commission has been withdrawn? The commissioned officer in the army may be cashiered. How is the Christian worker to know that God would have him still continue in that particular work?

God may have withdrawn His commission.

God may wish him to engage in some other work.

In either case it is very needful to know that we are doing just now what our Heavenly Master would have us do.

Undoubtedly, each one who works for God must, as a primary condition of acceptance, do so with an entire dependence on Him, and with the inspiring motive, "This is for Him who loved me, and gave himself for me." But more than this appears to be needful. I want to know from time to time that God would have me still go on with my work. What divine endorsement of my commission can I have? I doubt not that the best is my success in winning souls. The constant assurance of my acceptance testifies to my sonship; success in my toil testifies to God's pleasure in my work. I dare not say that no Christian worker should continue in his toil without visible success; yet I may dare say, that it should need a very strong and clear divine assurance, in answer to most earnest prayer, that we are thus to continue, if no visible results follow.

Paul had from time to time directions as to his work, and we need not—ought not to think of his case as being exceptional. We each may obtain as clear assurances from time to time of what God's will is concerning us.

THE EVIL OF SELF-WILL.

AUGUST 22.—"Oh, that my people had hearkened unto me,"—Psalm lxxxi. 13.

In theory we all accept the teaching that God must be our guide, and that He must be implicitly followed. Yet how often it happens that instead of following His divine directions in life, we choose our own paths, and venture on some course, not because God wills it, but because we like it. Now let us look at some of the evils arising from the opposition of our will to the divine will.

In all struggles the weaker must suffer defeat.. Opposition to God in any measure must bring defeat on us. That defeat will be manifested in—

1. Spiritual leanness. We shall lack nourishment. Grace will be witheld. The favor of God, which was once esteemed better than life, will sensibly diminish. Our souls, instead of being fat and flourishing, will languish and pine. We may keep hold on life, but our robustness will be gone, our strength will become weakness, and in prostration we shall feebly endeavor to exist, instead of rejoicing before God in the abundance of life.

2. Want of satisfaction. Spiritual leanness must ever be accompanied by a deep sense of unrest—a feeling that we are lean, when we have no need or right

to be. The soul's hunger will not be met. A standing accusation of conscience will be before us. Plunge into work as we may, nothing can make up for the withdrawal of divine consolations. We shall miss them at every turn. Morning and night alike, the languid soul will obtain no adequate satisfaction. God is opposed, and He cannot, therefore, take pleasure in His disobedient servants, but will make them sensible of His displeasure.

3. Cessation of power. The hands that once wrought skilfulness will hang down in feebleness. The feet once swift to run in paths that honored God, will be no longer swift. Our power will have gone. This, perhaps, is worst of all. The world that God means to bring to himself, through the agency of His Church, loses the effect of a soul filled with the Holy Ghost, and has in its midst only a man from whom divine power is withdrawn—weak as other men. Oh, the skeletons that walk through our Churches! Oh, the dwarfs that intrude into holy places! Oh, the Samsons that in their might could do great exploits for God, but shorn of their strength by refusal to acquiesce in the divine will, fall a prey to temptation, and in their weakness are but the sport of their foes!

"Oh, that my people had hearkened unto me!"

THE NEED OF PERSISTENCY.

AUGUST 29.—"Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries."—Psalm lxxxi. 13-14.

Many Christians grow discouraged because they are in too great haste. They forget the precept, "He that believeth shall not make haste." They would do everything with a rush. If after entering the kingdom of heaven by storm, they could continue a victorious march, sword in hand, to the promised land, and s oon die, they would wave their hand as they entered the everlasting gates, and be accounted marvelous men. They could be satisfied with continued action, if it meant continued success, but defeat baffles them; rest discourages them; failure in any of their plans throws them out of heart; they lose confidence and grow weary of the struggle.

Now, it is well for us to understand exactly what we may expect in embarking with God. Storm, tempest, danger, opposition, ridicule, are among the things that we should ever be prepared for. We know that light, life, joy, peace, and a thousand blessings will also be ours; but let us make up our mind that at any moment, the enemy may stir up his strength and plunge us into danger. And then, if we duly expect such experiences, we shall be prepared for them. The only way in which we can successfully pass through such times is to keep close to God's commands. "Hearken unto me, and walk in my ways!"—that is the way of safety. "Hearken!"—you may hear the voice of the Commander above the din of the fiercest battle—"Walk in my ways!" You shall always find that way plainly marked out, though it leads you through forests that are apparently trackless to the eye that God has not opened. "Walk in my ways!" They are safe ways; they are ways that lead to no forbidden ground; they do not break off and leave you wondering in which direction to turn, but they lead you straight up to the palace of the Great King.

Persistency is one of the most needed graces. We must keep on—ever on. What if sometimes the head aches! What if sometimes temptation darkens the soul! God will soon subdue our enemies, and the hand that helps us in our danger will next be turned against our foes, to their utter discomfiture. God is for us, if we will walk in His ways; and with God for us, we need fear nothing. We may press on assured that no weapon formed against us will prosper, but that our aims in God's holy service shall all be fully accomplished.

Editorial.

Motto:—Love, Purity, Power.

To CORRESPONDENTS:—All communications to the GUIDE, whether relating to business, or containing matter intended for insertion in the magazine, should be addressed to W. C. Palmer, 43 Bible House, New York. It should be distinctly understood that the GUIDE has no connection with any other periodical; and parties having business with such other publications, will do us a favor by communicating directly with the publishers thereof.

A PLEASANT OUTLOOK.

Midsummer casts bright rays upon the pathway of the GUIDE. Our friends greet us daily with pleasant words. And their love is not in word only. They are sending us encouraging lists of new subscribers, and we have few discontinuances to record. This looks well. We hope the canvass will be kept up vigorously all summer, at the Camp-meetings and other resorts. Let the motto of every friend be—One new subscriber for the GUIDE this summer! Do this, beloved friends, and our list will be greatly increased. One precious sister in California writes: "May God continue to bless bless the GUIDE, and its new associate editor. We are trying to spread Scriptural holiness over these lands. We have taken the GUIDE for about fifteen years, and expect to continue for life." May God bless our correspondent, and give great success the work on the Pacific.

This is only a sample of the kind expressions constantly received. It would appear egotitic to publish them. They inspirit us, however.

We have some new and valued writers enriching this issue—Rev. Enoch Stubbs, Philadelphia, Rev. Dr. Hanlon, President of Pennington Seminary, N. J., Rev. W. G. Pascoe, England, who will probably give us a series of most excellent Sabbath Bible Readings. We are indebted to Dr. Stokes, of Ocean Grove, for an original hymn, composed expressly for us, and set to music by Prof. W. J. Kirkpatrick, Philadelphia. This is only a promise of many things to follow.

Our readers will please give special attention to the "WORK FOR THE MONTH," and the "CHILDREN'S COLUMN." We greatly desire to interest and employ the "little folks." Parents, we trust, will help us.

The outlook of the GUIDE is certainly pleasant. Continue to pray and work for us.

WHAT WE BELIEVE AND TEACH.

We pray that our magazine may ever be answerable to its name, that is—GUIDE TO HOLINESS. There is but one way from earth to heaven, and the Lord has given that one way a name. It is our purpose to make every step of ascent to that way so plain that even, by the unsophisticated, there may be no misapprehension.

The Bible teaches progression. Men are first justified, and then sanctified wholly. We believe also in the direct witness of the Spirit. If justified in the sight of God, it is the privilege of the believer to have the witnessing Spirit, assuring him of the fact that he stands justified before God.

We believe and also teach from the Scriptures, that if sanctified wholly, the Holy Spirit beareth witness with the spirit of the believer, that the work is wrought. "We have received of that Spirit whereby we KNOW the things freely given to us of God."

We have also long believed and taught, that all disciples of our Lord, under the present dispensation of power, may and must receive the baptism of fire. That it is an endowment of power available to all by an act of faith, and a gift of hallowing power that must be obtained by all who would be true to the duties of their heavenly calling.

The Camp-meeting at Douglass, Mass., under the auspices of the New England Association for the promotion of holiness, which commenced July 30th, will be in progress when this reaches our readers. Pray for it.

THE DIVINE COMPARTMENT.

The steamers "Queen" and "Anchoria" recently came into collision on the Atlantic. It was an hour of awful peril! Paleness overspread the faces of the passengers, and trembling seized the stout-hearted mariners! The peculiar construction of the ships saved them from destruction. The inner compartment, which is a modern feature of naval architecture, of great value, had been wisely provided. This kept the noble steamers afloat, and saved the lives of the imperiled passengers and crews.

The economy of grace has a provision beautifully analogous to this. There is an inner divine compartment which gives security to saintly life, amid all earthly vicissitudes and perils. This is brought to view in the expressive language of the Psalmist: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." And the same inspired author says, exultingly: "I will say of the Lord, He is my refuge and fortress; my God; in him will I trust"—"He shall cover thee with his feathers, and under his wings shalt thou trust." In the employment of the most tender and beautiful imagery, the great thought of security is presented. In Psalm 121st, which has been well denominated, "THE LORD'S KEEP PSALM," each sentence is golden, and invested with power, until the climax is reached in the closing verse: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Blessed word of the Lord! Appropriate it in all its richness and sweetness, ye saints of the Most High!

It has been customary in building the strong castles of the old world to have an inner compartment. Persons, or valuables of the realm brought therein, could be held therein in perfect security. The enemy might thunder against the outer walls, and even make breaches therein, but those in "THE KEEP" could laugh him to scorn.

A thousand times more secure is saintly life in the Lord's "pavilion," in "the secret of his tabernacle." In humble and yet bold defiance may the inquiry be propounded from that inner, and divine sanctuary, "Who shall harm you, if ye be followers of that which is good?" "Your life is hid with Christ in God," says the apostle. Hid! Yes, "hid with Christ in God." Our life is a resurrection life in Christ. Theodoret well says: "When He rose, we all rose with Him; but we see not yet the end of the matter. The mystery of our resurrection is hidden in Him." Neither the world nor satan can touch that inner, divine life. And as Christ, who is our life, is hereafter to be manifested in glory, "we shall appear with Him in glory." Therefore, let the ocean surges roll—in Christ we are divinely safe.

A GRAND PROPOSITION.

A blessed suggestion has been made—no matter by whom—the record is on high. It is this: That the present patrons of the GUIDE make an effort to have a copy of the magazine sent to every Protestant missionary on the globe! Taht is certainly a grand proposition! Who will respond to it? Perhaps the Lord may, on mention of this, lay it upon the heart of some friend, to supply us with the means to send it to one hundred missionaries, to begin with. Pray about this. Ponder it. The GUIDE would inspirit the heroic men and women who are in distant lands—it would bless them—it would help them in their work. We send to quite a number now. But this proposal has a world-wide range. Who will put one, five, ten, twenty, fifty or one hundred on the list? If there are those who are moved to subscribe for a number of copies, we will make a liberal discount, if they will commuicate with us. If this proposition can be carried out, it will undoubtedly contribute to the glory of Christ's kingdom.

WORK FOR THE MONTH.

We are hoping to enroll every one of our readers as a member of the

PRAYING AND WORKING LEAGUE

of the GUIDE TO HOLINESS. The design is, mutual spiritual advancement, and earnest work for Jesus. What say you, beloved—shall we enroll you? If so, send us a postal-card, giving consent. We will keep a beautiful record of those connected with the League. We give you the following outline for the month:

1. CLOSET WORK.

BIBLE STUDY.—There is used daily in the homes of the Editors, a beautiful little pocket companion, called, "*The Threefold Cord*," containing for each day, a precept, promise, and prayer—from the Holy Scriptures. These passages are committed to memory, and recited at the table. Hence, a definite portion of Divine truth is before the mind during the day We can supply these little books to any desiring them, at 15 cts. each. But, in order to have all our readers join with us in this daily exercise, we give you the passages for August as follows:

OUR SCRIPTURAL CALENDAR.

1. Heb. 6; 11-12. Psa. 31; 24. Psa. 86; 16.
2. Rom. 12; 12. John 16; 33. Psa. 56; 3-4.
3. Ex. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1. 6. Micah. 7; 18.
5. Psa. 46; 10. Zech. 4; 7. Ex. 15; 11.
6. Col. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra. 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7-8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 32.
16. Heb. 12; 1-2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea. 6; 3. Psa. 119; 105.
18. James 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job. 33; 26. Psa. 116; 1-2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12-13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Eph. 6; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3. 31-32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 25; 6.
28. Rev. 14; 7. Mal. 3; 16-17. Hab. 3; 17-18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 8.
30. Heb. 13; 12-13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

☞ Let every one study the above, day by day, and it will be a bond of union between our readers and ourselves.

TOPICS FOR BIBLE STUDY.

First Week.—THOUGHTS—What does the Bible say about thoughts—pure and impure thoughts—and how the thought-realm is to be governed.

Second Week.—TEMPTATION—When does temptation become sinful?—how to be avoided—Christian uses of temptation.

Third Week.—ENEMIES—What is the Bible teaching concerning enemies?—how to be regarded by Christians and how treated.

Fourth Week.—THE HOLY SPIRIT—as an illuminator—passages introducing Him in this relation—the effect of His gracious illuminations, &c.

A CLOSET HYMN,

to be studied and sung, if the Blessed Spirit shall prompt:

"When, my Savior, shall I be
Perfectly resigned to thee?
Poor and vile in my own eyes,
Only in thy wisdom wise?

Only thee content to know,
Ignorant of all below?
Only guided by thy light,
Only mighty in thy might?

So I may thy Spirit know,
Let him as he listeth blow:
Let the manner be unknown,
So I may with thee be one.

Fully in my life express
All the heights of holiness;
Sweetly let my Spirit prove,
All the depths of humble love."

—*Charles Wesley.*

SPECIAL REQUESTS FOR PRAYER.

1. For a very dissipated son, the child of many prayers. Very heart-felt interest is desired for this case.

2. For a wayward brother—once in the way of life, now far away from God.

3. For one called to a special work, requiring much divine aid, that God may give him a powerful enduement.

4. Special blessings upon the little summer congregations gathering from Sabbath to Sabbath in the accustomed sanctuaries, while the multitudes are away at various resorts.

NOTE.—*Send requests for this department.*

II. OUT-DOOR WORK.

The tendency is, during the heated term, to slacken our activities. Each season has, however, its work. The summer should be a harvest time, spiritually.

1. In the cool of the evening visit some family not accustomed to attend Church, give a loving word, offer prayer, and leave some good tracts.

2. If permitted to go to a summer resort, give special attention to the waiters and other helpers. Tell them of Jesus.

3. If attending a Camp-meeting, ask persons sitting next to you in the congregation, if Jesus saves them. Fear not—speak for the Master.

4. Have a word with the letter-carrier, or newsboy, visiting your home daily—about the soul, and eternity.

5. Speak to the conductors, and brakemen, on the railroads over which you travel. They have souls. Help them to Jesus.

6. Do you converse with the help in your kitchen about personal salvation? If not, seize the first opportunity to do so.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25; 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of thy praise."

A BRAHMIN'S ESTIMATE OF MISSIONARY WORK.

Rev. Dr. Chamberlain, of the American Presbyterian Mission at Ascot, India, says, that after one of his Bible lectures a Brahmin asked permission to say a few words, and proceeded thus: "Behold that mango tree yonder. Its fruit is approaching ripeness. Bears it that fruit for itself? From the moment the fruit is ripe till the last mango is pelted off, it is assailed with sticks and stones by every passer-by, till it stands bereft of leaves and bleeding from its broken branches. Is it discouraged? Does it say, if I am barren no one will pelt me? Not at all. Next season the buds and fruit appear again. That is a type of these missionaries. I have watched them well. What do they come here for? Not for gain; some of our clerks get more than they. Not for an easy life; see how they work! No! They seek, like the mango tree, to bear fruit for others, and this, too, though treated with much abuse. Now, what makes them do all this for us? It is their Bible. Do what we will, it is the Christian's Bible that will sooner or later work the regeneration of this land."

AUSTRIA.

In Austria religious liberty has gained another important advantage. Bohemia is open once more to evangelists and evangelizing influences. The deputation of the Evangelical Alliance, which was charged with the duty of pleading with the Austrian Government, for an abolition of the religious oppressions practiced upon evangelical Bohemians, has reported the entire success of their mission. Public and private meetings may be held, according to an order from the Minister of Public Instruction, by adherents of such Churches, also, as are not recognized by the laws of the empire. Thus religious liberty has gained an important victory in Austria, and it will not be long before evangelical Churches will have their missions there. Can the Evangelical Association do something?

A CHINESE TEMPLE TURNED INTO A "JESUS CHAPEL."

A large Chinese heathen temple has lately been turned into a Christian place of worship in the north of China. At a place called Shih Chia Tang, the missionaries Stanley and Smith looked at the Gulley where, at dead of night, the gods were hustled in. The summer rains had caused a bit of a large god to crumble off. The men called it "Divine Mud!" as the missionaries took up a handful of the moistened clay, and threw it down saying, "Dust to dust, mud to mud!"

The temple looks very pleasant, in its changed character. The two bells now call the people to worship the living God, instead of recalling the idol, as they supposed, from his feasts and slumbers. In the front temple quaint pictures of flying spirits and genii, painted on the walls, still remain. The large temple makes a very neat mission chapel, with its whitened walls and scarlet painted posts and beams. The wooden incense-table has been cut down into a preaching-table, and the benches are made from the platform which supported the larger idols. On the temple front hangs a large tablet, with "Jesus Chapel" in beautiful Chinese characters, replacing the old Taouist sign.

This temple now stands as a distinct witness of the truth that God s a Spirit, and from time to time His glorious Gospel is proclaimed in it. The villagers and wayside travelers have as yet much of the truth to learn.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34; 26.

"ROUND THE WORLD."

After the National Camp-meeting, held at Round Lake, N. Y., which was a time of peculiar interest, our friends, Rev. J. S. Inskip, Rev. W. McDonald, and Rev. J. A. Wood, with their wives, embarked in the steamer Erin, at New York, for England, intending to open their mission in Surrey Chapel, London, July 11th. A very interesting meeting was held on Tuesday evening prior to their departure in the Asbury M. E. Church, New York, which was attended by friends from different parts of the country. Hearty expressions were given, and fervent prayers ascended to heaven for their success in the good work. The following has been received in Philadelphia, by cable:—

London, July 13, 1880.

Surrey Chapel greeting to the Christians of America. The work opens gloriously. Pray for us. INSKIP.

WOMEN'S HOLINESS CAMP-MEETING.

This Camp-meeting opened at Mount Tabor, near Denville, N. J., Friday, July 16th. We spent Sabbath, 18th, on the ground. On Saturday evening, Sister Foote, of Ohio, preached, and gave a thrilling narrative of her experience. On Sabbath morning a good love feast was held. Sister Lizzie M. Boyd, of Wheeling, W. Va.; Sister Foote, of Ohio; and Mrs. Dr. Keller, of Boston, discoursed in the order named. The word at each service was in the demonstration of the Spirit and with power. Sister Leonard, of Ohio, gave a very thrilling personal experience after the discourse in the afternoon. Effective altar work was conducted after each sermon, and there were seekers of both pardon and purity.

KANSAS.

During a series of meetings in St. George, Kan., beginning two weeks ago, the interests of the Church and religion were greatly advanced. Many experienced the joys of conversion; backsliders were reclaimed, and 35 united with the Church. Rev. C. Martindale rendered valuable assistance. Rev. E. H. Parkinson, pastor.

CALIFORNIA.

At Los Angeles, Brothers Wallace, Jaynes, and Aschcraft, some of our holiness workers in the West, have been laboring. The Holy Ghost attended their efforts, and a number of souls have been led into the light.

MASSACHUSETTS.

At Highlandville, the new pastor, Rev. R. W. Harlow, received five on probation at the last communion, and one rose for prayer in the evening.

West Medford, Rev. G. W. Smiley, is looking up. The Church is united, earnest, and baptized with the Holy Ghost. The congregations have increased, and ten new members recently added to the Church.

MISSOURI.

Rev. J. F. Mesner reports success at almost all the points on the Brookfield District, Missouri Conference. Since the last session of the Conference there have been about 100 conversions.

VERMONT.

Guilford is having prosperity. Some very clear conversions have recently gladdened the heart of the pastor, Brother W. I. Todd.

MAINE.

Rev. G. D. Holmes writes to the "Evangelist," that he baptized three and received five into the Church on a late Sabbath at Solon.

Rev. C. J. Clark, of Chestnut Street, baptized two persons on a recent Sabbath, and received nine in the Church.

Rev. C. W. Bradlee, of Saccarappa, received two persons in the Methodist Church recently.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

For the Guide.

PEARLS FROM OCEAN GROVE.—NO. 1.

Gathered during 1880.

MRS. MARY D. JAMES.

A WONDERFUL DIVINE INTERPOSITION.

A devoted Christian lady gave in a meeting the following testimony:

For the past two years she had been living in a state of blessed nearness to Jesus, and had received many marked answers to her prayers. She had learned to trust in God with implicit confidence for everything, both temporal and spiritual.

When she first heard of the ravages of the army worms in her own neighborhood, she thought—What if they should come to our farm and destroy our thirty acres of grain?—we are not able to bear such a loss. But the next thought was, "God has all power, and He can prevent that, and I will pray that the worms shall not be permitted to come to our fields." So she took her petition to the Lord, and said, "Thou knowest we are poor, and such a loss would be to us a great calamity. Now, I trust in Thee to take care of us, and believe Thou wilt. If the worms come, I shall believe Thou dost permit their devastations to try our faith and will still trust in Thee, believing Thou wilt provide in some other way."

Committing the matter to God, she dismissed it from her mind, feeling perfectly happy in the assurance of His tender love and guardian care, and left her home to go to Ocean Grove, designing to keep a boarding-house. She had been here one week, when her husband came and told her that the worms were approaching their farm in millions, a few days previous, and he stood and watched them as they marched toward his grain field. Suddenly they all turned and went back to the field they had left, which they had nearly stripped, leaving his field untouched; and there it stood in beautiful verdure amid the ruined fields of his neighbors, a monument of God's gracious interposition!

What an evidence of the fact that our Father cares for those who love Him, and that He sees and answers their prayers—and what an incentive to strong faith in His unfailing love and watchful care! Such faith He always honors by His special interposition. How safe we are in His hands!

FROM PALMYRA, MISSOURI.

Dear Brother—I thought I must tell you into what a wonderful, wide place, I have been enabled to enter by the love of our Lord Jesus Christ. This has been accomplished by the instrumentality of the "Guide" and the books you sent me. O, what a joy there is in being all the Lord's, and having no will of our own!

The blessed Jesus sanctified me wholly on January 26th, one year ago. But I was so ignorant of the way, and so sorely tempted, that I really thought I should have to give up. I was in a measure alone, without any one to help me. But amid all the darkness I tried to hope in God for deliverance.

To the praise of God, the "Guide to Holiness" led me into the way of perfect rest. Now my peace flows like a river. I know by happy experience that Jesus can and will save to the uttermost. I am assuredly walking in the highway of holiness described by Isaiah. Glory be to God—through Jesus we can do all things. O, how I would like to be at one of your Tuesday Meetings! You do not know how these reports are enjoyed by us isolated followers of Jesus. We see clearly that the Lord makes no difference; we have the same Spirit to lead us on from glory to glory, notwithstanding our wide separation.

Yours in love and purity,

HENRY SEITZ.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. 1; 8.

"Let all in whom the Spirit glows,
In whom God's Word hath place,
The all-uniting faith disclose—
The all-endearing grace."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened with singing,

"O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagle's wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

After the requests for prayer were made, Rev. J. A. Wood was mouth for us at the throne.

Mrs. P. read Colos. 1, and remarked: We have a lesson from God, as stated. This epistle is written by one sent of God. We are children at school. The blessed Holy Spirit is our teacher. We send our children to school and expect them to make progress. Let us carefully attend to this lesson. "To saints and faithful brethren in Christ." Then there were saints and faithful brethren at Colosse. May we be saints? May we be faithful? We may. "Grace be unto you." God says it. The Word gives the power. "It is grace and peace from God our Father, and the Lord Jesus Christ." This "Word of truth" comes to us, that we may bring forth fruit. The blessed Christ said, "I have chosen you, and ordained you, that ye should go and bring forth fruit." The inspired prayer is, "That ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding." When I present such a prayer, or hear it presented, I ask myself—How can that prayer be answered? Have I anything to do to bring about the answer? I think of Romans, 12: 1-2. I must put myself in position: "That ye (I) may prove what is that good, and acceptable, and perfect will of God." This I cannot prove without an entire surrender of my will to God. The blessed Holy Spirit will give the power. Through strength divine, we may "walk worthy of the Lord unto all pleasing." We may be faithful in every good work. We may be "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." He "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," will carry us through. But let us remember that the promise, "Present you holy and unblamable, and unreprovable in His sight," is, "If ye continue in the faith grounded and settled." Let us take another step in faith this afternoon. "Without faith it is impossible to please God." Our lesson says, "The mystery hidden from ages, but now made manifest to His saints, is, Christ in you." Christ is our wisdom, our righteousness, our sanctification. Christ is our power, to strengthen us according to His working, which worketh in us mightily. O, let us from this moment trust, and not be afraid, and He will present us perfect in Christ Jesus! Every day my faith strengthens. I expect my Father to fulfil every promise He has made to me. He will not disappoint the expectations of His people.

Dr. P——. We know it is the will of our Father that we should be fruitful. Jesus says, "Herein is my Father glorified, that ye bear much fruit." But in order to this, we must have Christ living in us. He says, "Without me ye can do nothing." His children will be fruitful. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Shall we not ask and expect a new anointing for our great life work?

Rev. J. S. Inskip testified that the Lord was still saving him. His heart turned to the Tuesday Meeting with grateful remembrances. It was these friends that had directed his dear companion into the King's highway and, by the aid of the blessed Holy Spirit, through her he was induced to make the entire consecration of all to Jesus. Years ago he had passed through a great trial, and on coming out remarked to a friend, "And there are no wounds!" "Suppose there had been wounds, what would you have done?" was asked. He replied, that he would have gone immediately to the blood. He was fully saved, and was realizing more and more of the power of this salvation. The Lord had recently given him very preciously, the promise, "The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." He was going abroad to proclaim this wonderful salvation, and he expected to be preserved by the way. To him the loveliest spot on earth was here, in this room —such blessed influences! He was delighted with Jesus, and charmed with perfect love. Since the baptism which went through and through his soul, he had become more and more grounded.

Bro. Smith. One motto: "For Jesus' sake, full salvation!" Let us go abroad for Jesus' sake, forgetful of self, and fully engaged for others.

A Brother said he was learning every day how to live for Jesus, and to suffer for Him. All crosses seemed to be slipping away. The motto and motive, "Jesus only!"

Sister Clark found that the language of her heart was, "None of self—all of THEE!"

Sister Abbie Mills referred to the words of Scripture, "Made meet for heaven." Jesus had made her meet, brought her out of darkness into His marvelous light. She had been feasting on the Word. She regarded it as her privilege to increase in every good word and work.

Sister Searles was glad that there was an "anointing that abideth." She was continuing to walk by the same rule, living a life of faith on the Son of God. She could not afford to give Him up for a moment. She rejoiced that Jesus brings His people into this way and keeps them in it.

Rev. J. A. Wood referred to the practical character of Christian holiness, and rejoiced greatly in the way in which the Lord had led him. He expected in England and Paris and Rome and India, to tell of the power of Jesus to save.

A Sister.—Sister Palmer used to say to some of us young people at camp-meeting, "Well, children, what does Jesus give you this morning?" She praised God for a salvation that could be carried into daily life, amid its trials and perplexities, that keeps the soul in peace when not allowed to go to Church by providential circumstances, when perhaps called sixty times in the day to attend a sick mother; and to do it without murmuring or impatience—a salvation that keeps all along.

A Philadelphia brother expressed himself as being very happy, so much so that he could hardly keep still. He was not willing to have a half loaf when he could have a whole one. He had heard that Jesus was able and willing to make him clean, and the reasoning was so conclusive that he submitted to the process, and a perfect cure had been wrought. He had let go all weights, in order to be a good racer, and he had been running ever since delightfully.

Sister Jennie Smith was rejoicing in the knowledge of Christ's will. And she was led to ask, if present relations were so blessed, what would the re-union be hereafter? Her soul was drawn out for several classes upon whom we are so dependent: the railroad men, the policemen, and others. She pleaded earnestly for prayer in their behalf. She had been tarrying with other friends at a hotel in the city, and the proprietor, servants and elevator-boys had enlisted

her sympathies. She expected a work of salvation to be wrought there. She was glad that she belonged to Christ, and that her heart prompted her to be in the front of the battle—it paid so well, she meant to stay there.

Sister Rose realized that the Word came with peculiar sweetness to her. She had been amid the realities of life, battling with them, and Jesus had been with her—the same Jesus who had been riding on gloriously. The voice of the Lord to her was, "Be still, and know that I am God."

Rev. G. Hughes felt that if he were a stranger to the blessed things of which the saints of the Lord had been testifying, that he would be miserable indeed. The language, however, was not a strange language to him—his heart beat in unison with theirs. He referred to his visit to Round Lake, and to the gracious revelations made to him and to others. His dear wife, on the morning of departure, had her attention turned to the 121st Psalm, and as she had no money to give to help forward the "Round the World" expedition, she told Bro. Inskip she would make him a present of that precious Psalm. But what was better, it was the gift of the Holy Ghost himself, to each and to all, that delightful Psalm, which might well be called, "The Lord's Keep."

A Sister from Pennsylvania said she was acquainted with what had been spoken. "The Lord was no respecter of persons." She rejoiced that she could have Jesus in her home as well as at Round Lake.

A Sister from Troy praised God for this salvation. Jesus saved her to the uttermost.

Sister Johnson testified that they had salvation in the West as well as in the East. She was more fully settling into God.

Bro. Jerolson could say that the Lord kept him seven days and nights of the week, and twelve months in the year.

Rev. J. W. Horne had consecrated himself fully to God. Jesus had spoken to his soul, and he was holding on his way.

Rev. C. Munger referred to the wonderful dealings of the Lord with him—after an earnest struggle he had been brought into the light. He was indebted greatly for this to the instructions and counsels of the now sainted Mrs. Phœbe Palmer.

A Sister said—My soul rests. The two thoughts most prominent in her mind were—light and rest.

Rev. W. T. Hill was delighted to testify that Jesus was his perfect Savior.

A Sister was resolved by the grace of God, to put on the whole armor of salvation.

This meeting was rendered one of memorable interest by the presence of two of the brethren, Rev. J. S. Inskip and Rev. J. A. Wood, who were about to embark on their contemplated trip to the Old World, to testify of the full salvation in the Gospel. And then there were others who had just returned from the National Camp-meeting at Round Lake, and who were evidently much in the Spirit. The unctuous presence of the Holy One was delightfully realized throughout the exercises. At the close, a number, in response to the invitation of the leader of the meeting, arose, expressing their desire to know the power of the cleansing blood.

Dr. Palmer, in a few pointed words, declared that Jesus had shed His precious blood for the express purpose of giving His people a clean heart, and in view of this great provision he exhorted all to claim their privilege in Christ Jesus. And as we received of our blessed Lord, we should be ready to dispense the word of life to others. The bread as it was distributed among the multitudes was multiplied.

Sister Palmer offered earnest prayer, and a blessed influence rested upon all at the close of this most profitable meeting.

Children's Column.

"Then were there brought unto him little children."—Matt. 19; 13.

To THE LITTLE FOLKS.—All the children in the families where the GUIDE is taken we desire should become members of

THE TRY COMPANY

of the GUIDE TO HOLINESS. All who do so agree to three things—1st. To be as good as they can. 2d. To get all the good they can. 3d. To do all the good they can. Now, who among the boys and girls will join our TRY COMPANY? Send us word on a postal-card, and we will place your name in a book. We shall have some nice exercises for you from month to month. We shall have a LETTER BOX and a QUESTION DRAWER. Let the children write us some letters—tell us if you love Jesus, and what you are doing for Him.

DARE.

"Dare to be honest, good, and sincere,
Dare to be upright, and you need never fear!
Dare to be brave in the cause of the right,
Dare with the enemy ever to fight!
Dare to be loving and patient each day,
Dare speak the truth, whatever you say;
Dare to be gentle and orderly, too,
Dare shun the evil whatever you do;
Dare to be cheerful, forgiving, and mild,
Dare shun the people whom sin has defiled;
Dare to speak kindly, and ever be true,
Dare to do right, and you'll find your way thro."

MORE ABOUT LITTLE MARY.

MRS. MARY D. JAMES.

Dear Children—You will remember in my letters I have told you about my darling Mary, how she was comforted in sorrow by the dear Savior, who loves to comfort troubled hearts, and how lovely her life was because she learned so early to love and serve God, and then how bright the closing scene of her life was made by the presence of the blessed Comforter whom she loved, and how the gloom of death was all taken away by His cheering smiles.

Now I want to say to you a word that I hope you will not forget.

You, too, will need the same dear Savior who comforted Mary, to be your friend in the time of sorrow and death. If you love and serve Him now, He will be sure to be with you, as He was with Mary; and when earthly scenes are all passing from your view, and your kind parents and friends can do no more for you, then, as you rest in the arms of Him who is "mighty to save," you will know what Mary's dying words meant: "Oh, what could we do without Jesus?"

People may think they can do without Jesus when they are in health, and all is bright around them, but when sickness and sorrow come, and death stares them in the face, then they will want Jesus! Oh, how they will wish they had chosen Him for their friend before the hour of trouble had come!

Children, the only safe way is for you to begin now—right away, NOW—to love and serve God. If you put it off a single hour, you may grow careless, and learn to love the world more and more, and never seek the Lord till it will be too late. Then, at the last, you will find it is a sad and dreadful thing to do without Jesus!

FORGIVENESS.

One evening, after a children's service, a teacher was talking to a young girl who was weeping for her sins, but could not feel that she was pardoned. "Suppose," he said, 'that Jesus was in this room; what would you do?" "I would go to Him at once," she replied. "And what would you tell him?" "That I was a lost sinner. "And what would you ask Him?" "O, I would ask Him if He would forgive me." "And what would Jesus answer?" She hesitated for a moment, and then she looked up, smiling through her tears, for at once she saw it all. "Why," she said, "He would answer—'Yes.'" And, simply trusting in the Savior's word, she went to Him there and then; and Jesus said—"Yes."—*S.S. Ad.*

QUESTION DRAWER.

Please send us answers to the following questions:

1. What remarkable event took place at Atad?
2. On what four occasions were savage beasts employed as instruments of God's anger?
3. When did curiosity of the eye, through the mercy of God, lead to the belief of the heart?

SCRIPTURE ENIGMA.

1. The name which Jacob gave to Luz, in memory of the Lord's appearing to him when he fled from Esau.
2. The wife of Moses.
3. A woman noted for her affection to her mother-in-law.
4. A man remarkable for his swiftness of foot.

The *initials* give the name of a priest and ready scribe. Send us answers to the above.

Loved Ones Gone Before.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea. 13-14.

MRS. TEMPERANCE CONANT.

My dear sister, Mrs. Temperance Conant, was called suddenly from earth, May 19th, 1880, at Palmyra, N. Y., aged sixty-one years and ten months.

The day before her death she attended the funeral of a friend, member of the same Church with herself, and after her return, she remarked: "How true it is, that in the midst of life we are in death."

She gave her heart to the Savior in the morning of life, and was a member of the M. E. Church for about 44 years.

Some who read this record will remember our childhood home, and the preacher's home, in Coventry, N. Y.; also the like sudden translation of our blessed mother to her home in heaven in 1846. She visited this daughter the day before she left us, and remarked to her: "I would like to step into the lovefeast to-morrow morning,"—which was to be at another point on C——— Circuit. Morning came, but before the time of the lovefeast, she had passed "to the general assembly and Church of the first-born." They will remember, too, that in March, 1876, our dear old father, nearly ninety-two years of age, went to join the same company. A day or two previous to his death, I asked him what Scripture seemed most dear to him? He answered, quickly, "Blessed are the pure in heart, for they shall see God."

As I was in attendance at the General Conf. in Cincinnati, planning to leave the coming week for a visit to my friends and old home, a telegram came from my sister's son, saying, "Mother died this morning," &c. On reaching the house of mourning, I learned there were no dying messages for any of us.

In the room where alone with Jesus she met the "last enemy," upon a stand near her bed, I found her copy of the Testament and Psalms, and the last number of the "Guide." Her daughter said: "Mother never passed a day without reading the Bible." The following extracts from her letters are now doubly precious: "I feel weak in body and mind, but I try to put my trust in One that is strong." "Dear sister, let us look forward to a brighter morning." Of the "Guide" she said, "It is good; I like it."

She left a husband and four children. A lovely daughter of fourteen years preceded her to the better world. We mourn our loss, but rejoice that death to her was gain. Through great tribulation, she prosecuted her journey from earth to heaven. For a little while—Farewell!

T-ender remembrances come back to me,
E-ach day, my dear sister. I still think of thee;
M-any thy virtues—thy faults were but few,—
P-ure was thy heart, and loving and true;
E-ver to others thy kind help was proffered,
R-ich treasures of love to thy Savior were offer'd.
A-t home with Him now, and thy body at rest,
N-o billows of sorrow can surge o'er thy breast;
C-alm, calm is thy slumber—O, blessed art thou!
E-ternity's joys thine, ever and now!

MRS. I. M. HARTSOUGH.
FORT DODGE, IOWA.

ROBERT PATTERSON.

Robert Patterson died in Lansing, Oswego Co., N. Y., March 16th, 1880, aged 63 years.

Brother Patterson was born in the north of Ireland, and was of Irish-Scotch parentage. When he was about six months old his parents came to this country, and soon afterwards settled in what is now the First Ward of Syracuse. Early in life he gave his heart to God and consecrated his life to His service. He was one of the organizers of the First Ward M. E. Church, and for many years one of its most efficient trustees and class-leaders. About twenty years ago he removed to the Fifth Ward, and was very active in building up the Centenary Church, in which he was for several years a faithful class-leader. His first wife died in May, 1875, and in June, 1876, he was married to Mary E. Downes, and soon after came to Lansing, where he remained until death. He was a successful business man, an excellent citizen, an earnest Christian, a devoted husband and father, and generous in his contributions to the cause of Christ. Although in poor health for some time, yet his death was sudden and unexpected. About six weeks previous to his death, he had a severe attack of hemorrhage of the lungs, but seemed to have nearly recovered, when an attack of pneumonia prostrated him very rapidly and soon proved fatal. But he died well. A few hours before his death he seemed to think his end was nigh, and talked freely and calmly about his future prospects. In class (only eight days before his death) his testimony was clear and positive, even more so than usual. With much earnestness he said: "My future prospects are bright."

In his last hours he was calm and composed, and said: "I am going home." To his wife he said: "I think this is the

way I am going, and it is all right, for I am ready. All is well—all is well! My dear, Jesus will help you—I know He will. You will soon come. Be faithful, O be faithful! It pays, it pays to be in earnest!" He sent a message to the Church, telling them to present large drafts; saying he had so often presented his check and never had been refused. To his aged mother-in-law he said with a smile: "Well, mother, I am going to step in just a little ahead of you. I shall be looking out for you." He said to his wife: "Mary, it will encourage you to know when I am gone that I am with that number that no man can number, and if I am permitted, I will meet you at the gate; if I do not, Jesus will be there without fail." Other similar assurances of his future peace were made to his friends, and suddenly he went to join the redeemed over there.

C. E. BEEBE.

MRS. HELEN B. MITCHELL.

May 7, 1880, Mrs. Helen B. Mitchell, wife of Rev. J. S. Mitchell, D.D., was in less than three minutes numbered among the departed. A very slight groan—"Are you suffering in your head, my dear?" She answered, "No,"—laid over on the lounge. I went to her—found her unconscious—placed her head on the pillow of the lounge. She gasped three times and was gone! The "No" was her last word—she neither spake nor breathed after. I had enjoyed her precious society within two months of eight years. From early childhood a devoted member of the Methodist E. Church; many years an earnest teacher in Sunday-school of St. George's Church, Philadelphia. Soon after our marriage she took charge of a prayer-meeting, in the parsonage parlors, Northport, L. I.

From the fruits of the extensive revival in Northport, 1871–3, she had charge of a large class of youths and children. She was devoted to the same duties at Riverhead in 1874. She greatly loved her Bible and the duty of prayer morning and evening. Early or late, the seasons of family prayer were never passed unobserved.

Deeply conscientious, she lived near to God; no one who knew her has a doubt but her sudden removal was a sudden admission to glory. I weep—I bow—I submit. I need the prayers and sympathy of my friends. I am old and nearly helpless—wanting to meet my companions who have gone before.

J. S. MITCHELL.

Our Book Table.

"Give attendance to reading."—1 Tim. 4; 13.

A TALK WITH OUR READERS.

Will our readers please turn to the third page of the cover, and carefully note the books there catalogued. By a little effort, our friends might, during the summer, send in orders for some of these works.

Mrs. Phœbe Palmers's excellent works are our standard issues. They have been put in the crucible and found pure. Their doctrinal teachings have been pronounced Wesleyan, and what is better, *Scriptural*—and have been the means of blessing many thousands of people in all lands.

BOOKS RECEIVED.

The Library Key; an index of general reading; arranged by F. A. Archibald, A. M., with an introduction by W. W. Case. Phillips & Hunt, 805 Broadway, New York.

It is a book with index for topics, blanks for memoranda, and a unique arrangement for enabling the student to master the subject matter of the books he reads. We would commend it to the favorable notice of professional men and to readers of every class.

Dio the Athenian; or, From Olympus to Calvary. By E. F. Burr, D.D., author of "Ecce Cœlum,," &c. Phillips & Hunt, New York; Hitchcock & Walden, Cincinnati.

The writer calls this a parable, and we can only hope that the strong colors which fidelity to nature demands in treating parts of his subject, may be found naturally laid on.

Tracts on Tobacco.—Rev. A Sims, of Woodstock, Ontario, has sent us an assorted package of Tracts on the deleterious effects of tobacco. He offers to send an assorted package *gratis* to any person who will send him their name and address. He adds: "My only object is to do good, by spreading literature that will tend to check the growing popularity of this habit." We give our hearty approval of them, but thought that the will power was depended upon a little too much, instead of the divine.

A Concordance of the Hymnal of the Methodist Episcopal Church; to which is added several important indexes; by Wm. Codville, member of the Faculty of the Mt. Keeseport Academy, Pa. Phillips & Hunt, 805 Broadway. Price, $1.50.

This little volume of 200 pages is elegantly gotten up, and will assist you in finding any hymn in the Hymnal you may desire, if you can remember but a single word of a line of the hymn you may wish to consult. You will have to examine it, to appreciate its worth.

The Shield of Faith; or, Articles of Religion, General Rules, Baptismal and Church Covenants, and Methodist Episcopacy of the Methodist Episcopal Church, with Scripture Proofs; by Rev. B. Hawley, D.D. Phillips & Hunt, 805 Broadway. Flexible cloth, 25 cents.

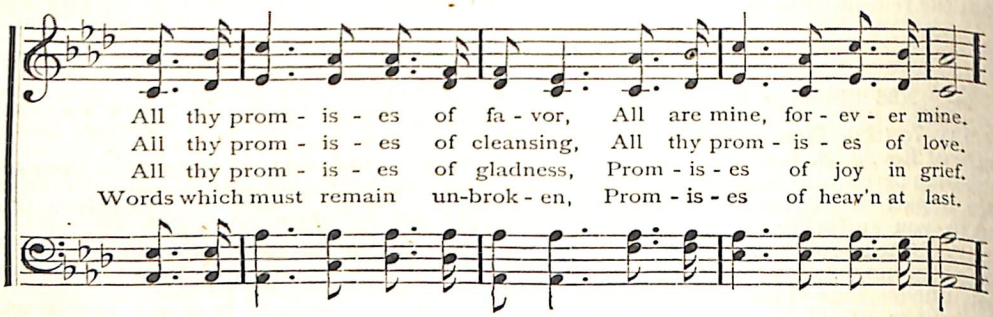
The Law of Holiness. An exposition of the Ten Commandments, and also showing the relation of the Decalogue to the moral universe, and to the Gospel; by Rev. E. Davies, author of "Gems and Pearls," "He Leadeth Me," "Believer's Hand-Book," &c. Published by the author, Reading, Mass.

The title page fully explains the object and aim of the author, and we wish him great success in arresting the tide of iniquity overspreading our land.

All Are Mine.

Rev. E. H. Stokes, D.D. Wm. J. Kirkpatrick.









Copyright, 1889, by Wm. J. Kirkpatrick.

GUIDE TO HOLINESS.

SEPTEMBER, 1880.

The Word for the Month—"He brought me to the banqueting house, and his banner over me was love."—Sol. Song 2; 4.

HYMN FOR THE MONTH.

BY JAMES MONTGOMERY.

In the hour of trial,
Jesus, pray for me;
Lest, by base denial,
I depart from thee:
When thou seest me waver,
With a look recall;
Nor for fear or favor
Suffer me to fall.

With its witching pleasures,
Would this vain world charm;
Or its sordid treasures
Spread to work me harm;
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary.

If with sore affliction
Thou in love chastise,
Pour thy benediction
On the sacrifice:
Then upon thine altar,
Freely offer up,
Though the flesh may falter,
Faith shall drink the cup.

When in dust and ashes
To the grave I sink,
While heaven's glory flashes
O'er the shelving brink,
On thy truth relying
Through the mortal strife,
Lord, receive me dying
To eternal life.

LIFE ON THE DELECTABLE MOUNTAINS.

REV. G. HUGHES.

MOUNTAIN WONDERS.

One of the beautiful and significant names of the Lord of the Delectable Mountains is, "WONDERFUL." In nature, attributes, and administration, he is pre-eminently, Wonderful.

And those who are introduced to such fellowship as belongs to life on the Delectable Mountains, are made conversant with wonders which it had not entered into their hearts to conceive. The Holy Ghost is a matchless teacher. He has infinite resources, can perfectly adapt himself to every student in the school of Christ, and guarantees to all who follow his instructions, ultimate graduation with exceeding honor, under the shadow of the eternal throne. The possibilities of Christian knowledge, in this realm of New Testament instruction, are thus announced: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath

revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2; 9–10. This passage has reference to earthly communications concerning the deep things of God by the great Illuminator of the Gospel dispensation. Christianity, then, especially in its higher walks, brings its subjects out into a vast wonder-realm. All these revealings, however, it is to be observed, are on the exact line of THE WORD. Outside of that we shall be led into vain imaginations, and pretended wonders, which may involve us in labyrinths of error, and perhaps plunge us into eternal perdition. We need to emphasize this, because Satan having power to transform himself into an angel of light, has deceived some of the very elect by his subtle advances.

We shall see how the wonders unfolded to our pilgrims on the Delectable Mountains were in unison with THE WORD. The shepherds said one to another, "Shall we show these pilgrims some wonders?" They agreed to do so, for their sojourn on those luminous summits was only brief, preparatory to other journeyings, and grander realizations in pilgrim life.

FIRST WONDER.—The pilgrims were led to the top of a hill called "ERROR." It was very steep on the farthest side. They were bidden to look to the bottom. They saw several men who had plunged therefrom and had been dashed to pieces. Christian asked the meaning. The shepherds said, "Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body?" 2 Tim. 2; 17–18. They answered, "Yes." "These are they," declared their instructors; "and they lie there unburied, as an example to others to take heed how they clamber too high, or come too near the brink of the mountain."

Now, the question naturally arises, Why give dwellers on the Delectable Mountains such a vision? For this reason: their very exaltation is perilous. Satan loves a shining mark as well as death. If he can cast one down from those splendid altitudes, he has won a victory that may well make hell jubilant. From that hill, "Error," how many have been hurled into ruin! It symbolizes all the phases of error, in doctrine and practice. The very delectabilities of a mountain residence, or of a state of entire holiness, may give Satan vantage ground. We have heard of one who lost the blessing by being unduly enamored of the blessing. Looking unto what? is the New Testament counsel. Unto the blessing? No! Unto the BLESSER—"Looking unto JESUS."

This peculiar susceptibility to the approaches of error, is evinced in the ease with which even souls walking under the full-orbed radiance of the Sun of righteousness may be entangled. The acceptance of the most glaring errors in doctrine, and the toleration of the most monstrous observances in social life, have brought many elect ones to ruin. The moral wrecks are all around us. Take, for example, the modern Zinzendorfian treatises. How they have poisoned the currents of thought and beguiled unstable

souls! And what shameful practices under the guise of sanctity! There are those who have become so holy, in their own estimation, as to be incapable of an unholy impulse. But in life and practice they have given ample demonstrations of the falsity of their teaching, bringing the doctrine and the cause of Christian holiness into disrepute. The carcases of such lie unburied at the foot of the hill, "Error." Dr. South well says: "The understanding that will sell its assent to first appearances is in danger of mistaking an imposture for an oracle. An error may look speciously in a principle, which will betray ugliness enough in the consequences." Let divine counsel here enter into our hearts,—'Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.'—2 Pet. 3; 17."

SECOND WONDER.—Our pilgrims were next conducted to the top of a mountain called "CAUTION." There they saw men walking among the tombs, blind, stumbling thereupon, and unable to get away. The shepherds explained that they were the victims of "Giant Despair." Having unhappily turned aside from the right path into the green meadow, by the wayside, they were made prisoners by the giant, and subjected to his cruel tortures. Their eyes were put out, and hence their miserable wanderings among the tombs. This vision brought up sorrowful remembrances to Christian and Hopeful. And yet they rejoiced in spirit at their hairbreadth escape from the clutches of the giant.

The shepherds here reminded them of Solomon's words: "He that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21; 16.

In the congregation of the dead —stumbling upon the tombs—unable to get away from the realm of death! O, my soul, beware of such a destination!

Again we ask, why such an unfolding to mountain dwellers? Ah, had they not passed through the deceitful stile into the green meadow! Many unwary feet have thus been lured from the narrow road. Self-gratification—the love of human applause—worldly-compromise—shunning the cross—these are some of the green meadows that skirt the path of life. Beware, brother pilgrim! Giant Despair is on the alert to put his merciless grip upon you. Not only at the outset, but in advanced spiritual life the outlying allurements may make us captive.

THIRD WONDER.—Our pilgrims were shown a door in the side of a hill which, on being opened by the shepherds, they saw that within it was very dark and smoky—and they heard as it were a rumbling noise as of fire, and the cries of some who were being tormented. This they were led to understand was a by-way to hell for hypocrites who sell their birthright like Esau, or, who sell their Master like Judas,—or, who lie unto the Holy Ghost, like Ananias and Sapphira. And they noticed that the sufferers, every one, had on them a show of pilgrimage. They had worn the saintly garments, some of them a long time, and yet had plunged into that dreary realm.

Christian and Hopeful were appalled at the contemplation. They declared that "they had need to cry to the Strong for strength." "Aye," said the shepherds, "and you will need to use it, when you have it."

Beloved, ponder these wonders. They unfold the outlying perils of pilgrim life, even on the mountains. Christian perfection does not terminate human probation. "Let him that thinketh he standeth (or assuredly standeth) take heed lest he fall." Hide yourselves in the cleft of the rock, on the Delectable Mountains, lest apostacy consign you to outer darkness.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." —Rom. 4; 20.

For the Guide.

VENTUROUS FAITH.

REV. N. VANSANT.

In the writings of that "learned and industrious man," William Bridge, a Non-conformist divine of the seventeenth century, are found these precious words: "Faith is nothing else but the soul's venture. It ventures to Christ in opposition to all legal terrors; it ventures on Christ in opposition to our guiltiness; it ventures for Christ in opposition to all difficulties and discouragements."

Many illustrations of this venturous faith have come to us in Christian literature. One is that of a boy, who, standing on the roof of a very high building, slipped and fell. In falling he caught by a rope, and hung suspended in mid-air where he could sustain himself but a short time. At this moment a powerful man rushed out of the house, and, standing with extended arms, called out, "Let go of the rope! I will receive you."—"I can't do it."—"Let go of the rope, and I promise that you shall escape unharmed." The boy hesitated for a moment, and then, quitting his hold, dropped easily and safely into the arms of his deliverer.

Another illustration has been drawn from an incident in the life of Andrew Fuller, who at one time had an engagement to preach before a ministerial association. On his way thither the roads in several places were flooded from recent rains. He came to one place where the water was very deep, and being a stranger to its exact depth, was unwilling to go on. A countryman acquainted with the water cried out, "Go on, sir! you are quite safe!" Mr. Fuller urged on his horse, but the water soon touched his saddle, and he stopped to think. "Go on, sir! all is right," shouted the man. Taking the man at his word, Fuller proceeded; and the text was suggested, "We walk by faith, not by sight."

The latest (unrecorded) incident within our knowledge that may serve as an illustration of this venturous faith, occurred at the terrible Seawanhaka disaster, off Randall's Island, a few weeks ago. The burning vessel having been put ashore by her heroic captain, among those who preferred to die by water rather than by fire, if die they must, was a gentleman known to the writer, the mention of whose name would but give weight to

the incident. Though he was past middle life, he had never learned to swim. Having made the desperate leap from the fast consuming boat into the agitated water below, he struggled as best he could to keep afloat, at the same time calling earnestly for help. His piteous cry of "Save me! save me!" mingled with that of struggling and perishing scores all around him. A man, some distance off, engaged in saving others, hearing his cry and seeing his distress, shouted to him amid the wild confusion of the scene, "Put down your feet and touch the bottom! The water where you are is only a yard or so deep! Stretch down your feet and walk ashore!" His faith instantly accepted the "good tidings of great joy;" and trusting himself to the bottom just beneath, he found solid footing, and walked forth from the dark waters a saved and happy man.

He had embarked on that ill-fated steamer to rejoin his wife, whom he had left for a time, among friends residing in one of the beautiful river towns along the boat's accustomed route. She and they must be informed of his wonderful escape; and quickly there flashed along the telegraphic wires the message, "I am safe!" They, of course, understood it not, for no intelligence of the disaster had as yet reached them. In his overflowing joy he sent a second message repeating the same words. Nor did even this fully satisfy him; a third time he sought the aid of the telegraph to say to his wife and friends, "I am safe!"

This thrilling incident, thus imperfectly told, will apply at once to many a soul seeking the pardon of sins, and to many another soul struggling for full redemption. How prone are they to forget that the all-sufficent atonement of Christ is so near them as to be within their easy reach; that by a simple "stretch" of faith they may find solid footing and be saved!

But what seems surprising on this subject, is the fact, that justified believers in "groaning" after perfect love, often find it more difficult to exercise this venturous faith than they did at their conversion. Their convictions, perchance, are more pungent and distressing than at the beginning, as Mr. Wesley observed in his day; yet with all the presumptive advantages accruing to them from a continuous habit of believing, the complete self-surrender of an all-venturing faith is not unfrequently preceded by the most painful debates and conflicts of spirit.

But why should it be so? "Is there not a shorter way?" If a drowning man at the very first assurance of safe footing within his reach, abandons his fruitless self-struggles, and ventures his all upon the hidden bottom beneath, from the mere word of a fellow-mortal, how much more should a well-instructed soul, with a whole volume of divine promises sounding in his ears, unhesitatingly make a self-desperate venture of his all, body and spirit, time, and talents, and reputation, everything —upon the sure, immovable, bottom-truth of the one universal atonement of Jesus. O, it is sweet, unutterably sweet, a "joy unspeakable and full of glory," to exercise this venturous, daring

faith, and feel instantly safe—saved—fully saved.

And no marvel if a soul with such an experience feels prompted "to tell the story" of the wonderful deliverance. The electric flash seems too slow to carry the pent-up joy within him. In his new, strange elevation of mind and heart, he feels himself so near the confines of heaven, that the outbursting joy of the seraphic Fletcher, when, from the heights of Beulah-land, he exclaimed, "O, for a gust of praise to go to the ends of the earth!" finds a blessed counterpart in his own experience; and he would have the joyful message fly with more than lightning speed.

"Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

For the Guide.

HOLINESS.

REV. J. SCARLETT.

Christian holiness has two sides, the divine and the human—the supply and the necessity—the imparting and the receiving. We must not pray to have God on "our side," but believe and do, to be on his side. As our lungs, ears and eyes are on the receiving side of the air and sun, so must we be receivers of God's continually flowing mercy in Christ Jesus. When our believing is not interrupted by selfish motives, but is in yielding obedience to the Spirit's dictates, agreeing with the will of God, as made known to the conscience, the mind of Christ will come into us, and we will "partake of the divine nature, having escaped the corruption which is in the world through lust."

And by this partaking of the grace of perfect love, or of "perfecting holiness in the fear of God," we will "cleanse ourselves from all filthiness of the flesh and spirit," by that precious faith that "works by love and purifies the heart."

The reception of entire sanctification is by faith, and therefore instantaneous. Never has faith exercised the heart in any other period than that of "now." This is important to be assured of; for none have ever received the blessing, with the witness, in a gradual way, aside from the "now." This point of time has marked every moment of past human life, and all saving grace has come to man through its portal. Between two consecutive moments holiness must be received, by a Holy Ghost, heart-exercised faith—or rejected.

Is not the divine side of Christian holiness overshadowed by the human? As though we could, in our own strength, attain degrees of holiness that God might acknowledge and approve. Without Christ we can do nothing—with him, all things. By his Spirit alone we can know him. As our lungs receive, from the air, this breathing life; and our eyes, from the sun, receive the light of the body; so do believers stand in their relation to Christ—who is our life. His yoke is easy, and his burden is light, under all circumstances. The genuine believer need never be depressed. The great, loving God is beneath, above, and around us, at all times—in his pavilion He will hide us.

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm."—Isa. 25; 4.

For the Guide.

THE SEA OF LIFE.

BY REV. N. L. PORTER.

Like the early disciples of Jesus, we are called upon to cross the sea. But ours is the sea of life, whose shores are far separated from each other. It often requires years of exposure to make the voyage. Like Galilee, this sea is rough and stormy, and the voyagers have need of persevering courage to insure a safe landing on the other shore.

It is true, the sea is sometimes calm; particularly when one starts out from the delightful shore of childhood, and passes through the channel of youth. But no sooner has the shadow of this land been passed, than we perceive that the wind rises and the sea becomes rough. And as the proud waves dash madly against us, we think that possibly our little boat was sent out on purpose to be a plaything for the storm. While getting under way, a child's hand could have guided it; but now an experienced pilot is needed at the helm.

The storms that arise on this sea meet us very early, and often try us to the utmost of our strength. They beat against us in early manhood without mercy—determined, if possible, to wreck us ere we have reached mid-ocean.

Failing in the first attempt, there is a changing to all points of the compass. For days together the elements rage furiously. The world, the flesh and the devil are combined against us. And but for the unseen hand of God extended to rebuke the tempestuous winds, we could not survive.

Then, too, these storms come on so gradually as to be almost unperceived. Before we are aware of any immediate danger, behold, the storm bursts upon us! When that first thought of sin passed through our mind, we were not alarmed. But, ere long, we found to our sorrow that it drew after it, as by a thread, a strong desire—the desire, a look—the look, a touch—the touch, a sin—the sin, a habit. Then the full power of the storm was upon us. Could we, like wise mariners, have foreseen what was coming, we might have reefed the sails, and trimmed down the ship with proper ballast, ready for the gale. Thus, the contrary winds would only have driven us nearer our desired haven.

But the young sailor, though inexperienced, must not lose heart. If he is humble and teachable, following closely the guide put into his hand by the God who made the sea, he will soon learn how to live amid the storms that sweep by like a madman in his rage. In this voyage from shore to shore, he must not think of turning back, or of changing his course. This will never do. His only hope is in facing the storm, and riding the waves that come to him, one by one. The last wave is on its way to meet us, and will soon be passed, and passed forever. The loss of friends, the blasting of fond hopes, the sore trials—temptations, and death—or whatever mode of discipline may come to us, will soon be over, and we shall reach the harbor.

It affords us some comfort to know that all who have crossed this sea since the world was made, have passed through such perils as we now have, or worse. Think of Adam, Abraham, and Job; of David, Isaiah, and Paul. How rough the sea when they made the crossing! Above all, think of Christ. Certainly no one ever made the passage of the sea of life under greater difficulties. But besides this, we should look around us and see the "other little ships" that are crossing with us. They meet the same storms. "For no temptation (storm) hath taken you, but such as is common to men." Doubtless they are watching us from these "little ships," to see if we keep straight on in our course—whether we "hold fast the profession of our faith without wavering." Should we but change our course, or drop astern ever so little in the cause of holiness, they will be affected by it. Some will lose their firmness of purpose, others will give way to discouragements and be lost—and lost forever.

In the midst of this sea-voyage, with its dangers and responsibilities, how cheering to know that we are not alone. There are not only "other little ships" all around us, but better than all else, CHRIST is with us. He is with us by day and by night. He is with us when the first breath of air touches our cheek, and when the wind rises higher and the storm breaks upon us. No matter how long it rages, Jesus continues by our side until the end. And why should we fear the storms yet to come, when we remember his words, "Lo, I am with you alway, even unto the end of the world?" Weary one, into whose hand this "Guide" may chance to come, trust Jesus fully. Trust him now. Let him steer your little bark.

THE HEAVENLY LIFE.

REV. JOHN PARKER.

There's rest for weary hearts down here,
And home for stainless souls up there;
I need not wear the chain till death—
I need not till my latest breath
In bondage go.

The pastures green are here, not there;
His love brings rest and peace, not fear;
Believing now, I share that rest,
For God is sure to give what's best
His loving child.

God asks no servile life from me,
I will His will—that makes me free;
What wonder, then, if all along
My lips and life are full of song,
For He is mine.

A life of worry, want and wear,
A life of discord, doubt and care,
I may not, will not live on earth—
It ill becomes the second birth
Of God's own child.

Though others wear a yoke that galls,
A service which the soul enthralls,
I can be strong, I will be free,
God shall be glorified in me
In life and death.

Not in some envied store of wealth,
Nor in the blushing glow of health,
Nor in the favor of some friend,
Nor aught that with this world can end
Is found my joy.

My joy—and O this joy is mine,
That I may in His image shine;
That to my soul His will is sweet,
And I am sitting at His feet
To hear His words.

And He is King in this poor heart,
And I am glad to take a part
In any burden, work or cross,
Reproach or sorrow, pain or loss
That honors Him.

Not what He gives is my chief bliss,
But what He is, and mine be this—
To know, to love, to serve, adore
My Saviour, King—forevermore—
This is my heaven.

"For I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."—Jer. 31; 13.

For the Guide.

SUNSHINE AFTER RAIN.

MRS. BELLE N. CHANDLER.

As I sit here and listen to the bitter weeping of the clouds, and the wail of the wind, in the darkness of the sun's withdrawing, I might fancy the earth saying, in bitterness and pain, "The sun is dead; I have put on my pall of mourning, and I weep without hope!" But we know that behind the cloud of to-day the sun still shines, and that every drop of this rain is blessing the earth, to fuller perfection and greater productiveness. We have seen, after a long summer of drought, the ground baked hard and dry, becoming barren and unfruitful. So into each life some rain of sorrow must fall, that the soul-soil may be kept moist and soft to receive more readily the divine seed, dropped by the hand of Providence, into our lives. And I have learned that my sorrows have been my greatest purifiers—have been so blessed of God, that I can say my highest joy has been born out of my deepest grief.

In my early womanhood, a great hope went out of my life. And as I looked into that grave, I said in my despair, "Is there any justice or mercy here?" Then the only child God has ever given to me, my precious little daughter, went away from my clasping arms. Health was shattered, and for a whole year I suffered burning pain of body and torture of mind. Wealth fled, and I looked poverty in the face, who had never had a wish ungratified. These are cold words I am writing to tell of the anguish of my tortured heart. Yet, as I look back from my quiet rest in God to-day, I would drop out of my life any of the years of what I called sunshine, before I would spare one moment of all that precious rain. Those years of sorrow flash and gleam like diamonds, and are more radiant because of their ebony setting.

A little while ago, I received a letter from a lady whose whole life had been devoted to the seeking of happiness. She had sought it in the cultivation of her intellect; in the drama, in music, and the opera. She wrote these words to me: "How can I come to God now? It is only a tired heart, a weary brain, a disappointed life I have to offer him. And it seems like mockery to come seeking rest at his side in my pain, when I first sought it at every other fountain, and rejected the means he offered." I wrote to her in reply, that it was no "mockery" to bring to him that which he had so called, for it was God himself calling her in each one of her disappointments, saying, "Come unto ME, and I will give you rest."

Ah! God comes very close in sorrow, when in that sorrow we lift up our helpless hands, our tearful eyes, our dumb, silent lips, with only a great cry in our souls for help. And he comes so tenderly when our sorrow arises from the human side of the sacrifice we bring—a heart all quivering with pain, all anguished with the blow which has shattered an idol. Then he comes and teaches that soul to find its rest in the arms of his love

—its peace at the foot of his own cross.

From every earnest Christian soul goes up the prayer, "Father, glorify thyself through me." On the verge of his deepest agony there went up from the Son to his Father a moan, which must have quivered through every stilled harp-string and vibrated against the throne of heaven itself—"Father, save me from this hour!" But in a second came the divine notes, which, throbbing through the ages, is to-day our prayer—"Father, glorify thyself!"

There are Gethsemanes to-day where, in the midnight of sorrow, from the cold earth-damp of death, great drops of agony are being wrung out from shrinking souls. Yet, despite the cross, the spear, the nails, they are saying, "Glorify thyself!"

And as the Father glorified himself through the Son, that the Son might also be glorified with him forever, so will he glorify us. Along these paths of disappointment and sorrow, He is bringing us unto that city having the glory of God for its only light, where the nations of them which are saved shall walk in joy; for God himself shall wipe all tears away, and there shall be no more sorrow, nor death, nor crying, nor pain. There these clouds of to-day are passed away. Blessed are they that do his commandments, and that suffer his will, that they may have right to the tree of life, and enter in through these gates into that city.

Jesus reigns, and that is enough to fill a universe with rapture.—BISHOP HAMLINE.

"Ye are our epistle written in our hearts, known and read of all men."—2 Cor. 3: 2.

For the Guide.

THE SAINTED MRS. PHŒBE PALMER.

REV. R. J. ANDREWS.

I have noticed of late years with peculiar interest and pleasure, that in our lovefeasts and meetings for the promotion of holiness at Ocean Grove, and elsewhere, the name at the head of this article is often mentioned in the relation of Christian experience with much feeling and grateful remembrance, because of the good received through her instrumentality. Some of us remember her, and will always remember her, as the saintly Mrs. Palmer.

As we stand and gaze with hearts full of rapture and praise at the galaxy of saintly women that have honored and glorified the Christian Church from time to time, among them all none were more saintly than the one whose name is so dear to the lovers of holiness, and is "like ointment poured forth." When I consider the impression she made upon myself from my earliest recollection of her, and also upon others with whom I have been acquainted, by a pure and lovely life in perfect harmony with the sublime truth she taught through the blessed Holy Ghost, I am not surprised that her name is often mentioned in connection with the reception of heart purity, and that she is remembered so affectionately.

In the social circle of friends, although so genial and companionable and entertaining to young and old, there was always a something, perhaps indescribable, in

her deportment and conversation, that impressed you with her genuine saintliness, and so in her public address.

I remember, when a student at Concord Institute, she visited the Institution, and by request of the Faculty, addressed the students in the chapel. Some went to hear her with minds somewhat prejudiced, because of erroneous reports in regard to her teachings. When she had closed her address all hearts were subdued, the prejudice was gone, and as the young men left the chapel they said to each other, "That is Mrs. Palmer, is it? Well, she is a glorious woman; I believe in her; she is a saint indeed." She remained in Concord over Sabbath and worshiped in the Methodist Episcopal Church on Sabbath morning. The pastor requested her to make some remarks at the close of his sermon, and although it was uncommon for a woman to speak in public in that city, the congregation was deeply impressed by her saintly appearance, and the "gracious words that proceeded out of her mouth."

In the delivery of her message, she did not ask for any formal license from the authorities of the Church, nor election to orders, (and we do not wish to be understood as speaking against the licensing or ordaining of women,) but produced the conviction that she was divinely commissioned and ordained by the great Head of the Church for the special work which she felt impelled to do. And, like one who had been in the Mount with God beholding his glory, had come down with that glory still resting upon her, to declare unto the people the divine will.

As we hear the name of this now glorified one mentioned with honor and love by those whom she has brought to Christ, (as no doubt we will often hear it,) we will be reminded of other things in connection with her wonderfully useful life. And if circumstances permit, I shall be most happy to send them to you for the readers of the "Guide."

For the Guide

JESUS OUR LORD.

MRS. LIZZIE FENNER BAKER.

O! mighty Branch of righteousness,
Unto thy sheltering shade
In storm, and cold, and heat I press,
Rejoicing, unafraid.

My raptured soul abides in thee,
Thou wondrous, living Vine;
How rare and ripe that fruit shall be
Which springs from Root of thine!

Thou golden Door!—thro' thee I go
To pastures ever fair;
Where the sweet, silent waters flow,
And all the saved are there.

I see thy shadow, deep and broad,
Rock in the weary land!
There hide the well-beloved of God,
A faithful, blood-washed band.

Amid earth's long and dreary night,
Soft shining from afar,
By faith I hail thy changeless light,
O, bright and Morning star!

Sweet herald of that perfect hour
When sin and strife shall cease—
And thou shalt come to reign in power,
All-conquering Prince of Peace!

Come, Alpha and Omega, come!
Our Saviour, Brother, Friend;
Great Way by which we reach our home,
Great Life without an end.

What is the rescue of a whole nation from civil bondage compared with the deliverance of one soul from the power of darkness, and translating it into the kingdom of God's dear Son?—P. PALMER.

"In whom (Christ Jesus) we have boldness and access with confidence by the faith in him."—Ephes. 3; 12.

For the Guide.

THE INVISIBLE POWER.

L. M. LATIMER.

A few weeks ago I had an opportunity to see Saturn, through one of the largest telescopes in the world. It had always looked to me such a little diamond point of light, in the arch above, that the knowledge of the vast diameter, the mammoth rings, and circling moons, had made little impression upon me. But the magnificent telescopic appearance filled me with awe indescribable.

There it hung, the mammoth planet, encircled by those gorgeous rings, luminous and inconceivably grand. I could not see the invisible force that held the planet in its place. In the great immensity of space, there was nothing above, nothing below, nothing to the right—or left; and I was overwhelmed with the thought of the invisible, silent, mighty force.

The lightning that rends the rocks, and tears in pieces the giant oaks, and terrifies with its thunderings and crashings, is only a fire-fly spark compared with it. The powerful forces of the universe are the silent invisible forces.

In my laboratory work in chemistry, at the Medical College—the invisible changes among the unseen atoms always astonished me—for mightiest forces hide themselves among molecules so small that we cannot find them. The power is unseen, but just as wonderful as the force that binds worlds to worlds, and systems to systems. In regions infinitely little, as well as in regions infinitely great, are the "hidings of God's power." And so I began to comprehend the meaning of the word "Faith."

Power is spiritual, rather than physical—and faith is an invisible mighty power. "Difficulties upon difficulties can never rise to the level of the promise of God." He has the strongest faith who leans most fully on God; and he leans most fully, who is the weakest.

"The heavy, helpless leaning of utter weakness, is strong faith."

Have we faith? These are the words of our Lord—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He demanded of us a faith that will make divine ventures upon his power. A faith that will say nevertheless—notwithstanding great discouragements, and the apparent impossibility of success—"NEVERTHELESS, at thy word I will let down the net."

"The Lord is my rock, and my fortress, and my deliverer."—2 Sam. 22; 2.

For the Guide.

THE DELIVERER AND THE DELIVERANCE.

MARY E. NORRIS.

Praise the Lord for bringing us to believe that we need deliverance.

Praise the Lord for the incoming and the indwelling of the Deliverer, and for the song of deliverance.

Praise the Lord, "that we being delivered out of the hands of our enemies, may serve him without fear in holiness and righteousness all the days of our life."

The soul being led to exclaim—

"Who shall deliver me from the body of this death, for the good that I would I do not, but the evil which I would not that I do?" hears the voice of the Deliverer—"I will deliver thee, and thou shalt glorify me"—with thy song of deliverance. "Our God whom we serve is able to deliver us," for he came to free us "from the law of sin and death." He delivers us from the fear of man. "There is no fear in love; but perfect love casteth out fear."

He delivers us from the burdens of care and worry, that, without this deliverance, accompany the daily duties and responsibilities of life—it is, "Casting all your care upon him, for he careth for you." We sometimes hear it said, "The back is fitted to the burden,"—yes, to Christ's burden, which is light—and his yoke, which is easy; but not to the burdens imposed by the pride and selfishness of man. The only burden our Deliverer leaves for us to bear, is the burden of desire—the desire to see others enjoying this light and liberty—the desire that—

"Each day's setting sun
May bring some penitential offering;"

and the constant and ever-increasing desire to become more and more conformed to his glorious image. The burden of trial is still left, for God's order is, "purified and made white and tried"—but with this promise—"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." "The Lord knoweth how to deliver the godly out of temptation."

O, glorious Gospel of the grace of God which provides "a salvation for every sinner, and a salvation from every sin!" "A banner hast thou given to them that fear thee, that it may be displayed because of the truth, that thy beloved may be delivered."—Psa. lx. 45.

For the Guide.

"BE STRONG IN THE LORD."

E. E. MCKENNEY.

A few thoughts suggested by a talk with Mrs. Palmer, May, 1880.

Like refreshing dew on the drooping flower—
Fell the words of Holy Writ,
From the lips of one of God's chosen ones,
In accents soft and sweet;
From a heart of faith, and trusting love,
They reached a weary heart—
"Be strong in the Lord," my darling,
"And in the power of His might."

"Be strong in the Lord" when no human aid
Can support the exhausted frame;
When earthly props prove but broken reeds,
Which pierce us while we lean;
Then falls the voice—above all so sweet,
It soothes the troubled heart—
"Be strong in the Lord," my darling,
And trust the power of His might.

Oft-times in the battle of life we are called,
Midst its conflicts and wearisome strife,
To oppose the wiles of the soul's evil one;
With the strong 'gainst the weak, while the heart is faint;
But list! fearful one; thro' the gathering gloom
Comes the mandate, with strength at hand—
"Put on the whole armor of God," troubled soul,
"That ye may henceforth be able to stand."

"And having done all," to finally stand,
"Armed with the whole armor of God,"—
No fears shall enshroud thee, no foes alarm thee,
While strengthened with His might alone;
"Be strong in the Lord, in the power of His [might;"
May the accents so powerful—so sweet,
Be heard in thy soul, till at last thou shalt stand
Before Him, "in Him forever complete."

I find that a revival of holiness like that of conversion makes work for a minister. To be able to lead my people on, I must go beyond them in experience. O, how far-reaching are a minister's responsibilities.—REV. JOS. HARTWELL.

The Precious Word.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119; 18.

SABBATH BIBLE READINGS.

REV. W. G. PASCOE.

A FAITHFUL SAYING.

SEPTEMBER 5.—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii. 8.

A faithful saying is simply a true saying, a saying that may be relied on—a saying that is very important, and as steadfast as important.

The importance of this faithful saying of Paul is evidenced from the fact that he desires it to be constantly affirmed. Many faithful sayings we are most grateful for, and yet there is no great need of being constantly reminded of them. But here is one that cannot be too often insisted on—indeed, is so important, that he seriously fails in his duty as a teacher of Christ's holy Gospel who does not constantly remind his charge of its terms.

What is this great truth that is of such great moment? It is simply the need of faithfulness in those who have exercised a saving faith in God. Now, apart from the fact that this is the whole design of Christ's Gospel, a theme so often in these pages insisted on, let us remember that nothing less than our following this advice can save us from practical Antinomianism. We stoutly maintain the doctrine of justification by faith, but to suppose that any man can be justified by faith without a following change in the life of the sinner, is to suppose true one of the deadliest heresies that has ever infected the Christian Church. No man has a right to talk of the reception of grace who does not maintain good works. Not simply must he do a good thing occasionally,—he must maintain good works, and with the utmost carefulness maintain them.

It is quite possible for a teacher who insists on such a life as being a necessity in order that the love of God shall continue to be enjoyed, to be accused of legality. But we have nothing to do with the matter of how we shall be reported of to the world. We have to do God's bidding, and abide by the result. What to us is a man whose breath is in his nostrils? Let us remember Him who will vindicate His faithful ones before an assembled universe.

PRACTICAL HOLINESS.

SEPTEMBER 12.—"Husbands love your wives, even as Christ also loved the Church."—Ephes. v. 25.

There is no question that it is our privilege to confess what God has done for us. And indeed it would be difficult to show how gratitude to God can be fully expressed, unless amid suitable surroundings we do confess God's great goodness to us. And yet it is possible to talk too much about what we are pleased to call "our experience." One of the most damaging things that can be said against our holy faith, is for an unbeliever to point to a man who talks much of holiness, but in whose life there are proceedings that are questionable, or habits or actions that do not adorn the Gospel. It might sometimes be well to allow the life to speak for us, and tell to all who witness it the power of

saving grace. The holiness of the Gospel is a holiness that is seen in every relationship of life—it is a holiness that our wives feel in a deeper tenderness, a richer love, a diviner thoughtfulness;—it is a holiness that our children feel in the shining example of sanctified tempers and habits;—it is a holiness that our dependents, and indeed all who have the opportunity of marking our conduct, feel the power of—in restraining evils, and bringing out the fullest considerations for others' needs and conditions. In fact, it is a holiness that need not have a trumpet ever sounding before it and announcing its approach; but like a lighted lamp that scatters its own effulgence, holiness will announce itself by the self-evidencing loveliness of its own essential character.

Confession with the mouth in some cases is required of us, the confession of the life is always required of us. Men may refuse to acknowledge the former, they must acknowledge the latter. We are living epistles, known and read of all men; and the story of our life that we are day by day writing upon the thoughts and convictions of our fellow men, is a story that must have a powerful influence for good or harm upon our fellow-men. A life of pretentious piety will destroy many good impressions—a life of practical godliness will deepen the respect which the world has for religion, and will win many to God.

LOVE TO GOD.

SEPTEMBER 19.—"Thou shalt love the Lord thy God with all thine heart."—Deut. vi. 5.

I am struck with the remarkable naturalness of God's laws. They are all fitted to our nature. They are such that, if God had not formulated them for us, would nevertheless be essential. No single exception can be found to this rule. A "Thou shall not," from God, ever means it will be an injury to your nature if you do. A "Thou shalt," from the same authority, means that this is just what will and ever must be most beneficial to you.

Now, in the nature of things it is essential that we love what is good and pure. If I do not love that which is holy, I can never be holy. Our affections are the most powerful factors of our life and character. To love goodness must imply an endeavor to be good. To love God, will ever mean that we endeavor to be like Him.

How simple and natural all this is! Love is about as easy an operation as it is possible to perform. I know of nothing that is easier. It is the first emotion of which I am conscious. The morning of life which is gilded by a mother's love, brings out the responsive love of the child's heart; and through life that emotion, thus first called into exercise, is easily excited. Now, God takes hold of this force so powerful for shaping character and destiny, and which is so easily brought into exercise, and says,—Use this force on me—love me!

I cannot be too thankful that the highest excellence attainable by the creature, is attainable in such a natural way. I do not mean to say that that emotion which is easily exercised, is always easily centered on God. Our emotions, like every other part of our nature, bears traces of a terrible disruption. Our natural powers

are not in harmony with one another, and now we find many an obstacle to the love of God filling the heart. Yet I cannot conceive of any mode of moral regeneration that could be a thousandth part as easy or as effective as the simple plan God has ordained: "Thou shalt love the Lord thy God."

Brother, it is possible to do so. It is comparatively easy to do so. It is the only mode by which any one can come to moral excellence.

It is the mode by which we shall rise, through moral excellence, to the most exalted spiritual and eternal glory.

POWER OF A RULING AFFECTION.

SEPTEMBER 26.—"This one thing I do."—Phil. iii. 13.

Hewitson has most suggestively said: "There is a gravitation in the moral as well as in the physical world. When several bodies are collected near each other in the heavens, that which has the greatest weight takes the central place, and the others move around it as satellites. So when several desires are operating simultaneously in the soul, that which is strongest occupies the governing place of will, and the rest give way. When love to God is habitually in the ascendant, or occupying the place of will, it gathers around it all the other desires of the soul as satellites, and whirls them along with it in its orbit round the centre of attraction—God.

The complaint so often heard, "I cannot love God with all my heart," is easily explained. It is not the ruling affection. Let God take full possession of the soul, let His love fill the heart and grasp the sceptre of rule, and every other power must bow down and acknowledge it supreme. The most difficult life is the divided life. Let first one emotion rule and then another, and perchance an opposite one, and discord and unhappiness must ensue. But let Love as a queen occupy the throne, and she will be attended by the lovely graces, Peace, Patience, Brotherliness, Perseverance, Courage, Decision, and indeed the whole commonwealth of man's complex nature loyally bows to the ruler. Any one can readily see how it is impossible for any state to exist without an acknowledged ruler. Anarchy would waste away resources and, in time, its very existence. It is even so with man's heart. If torn by dissension between inclination and duty—if the law of the heart wars against the law of conscience, there can be no peace, no purity, no advancement, no satisfaction. The only path of safety, therefore, is the path of loving obedience to God. The love must fill the heart before it can rule—it must rule if all anarchy is to cease.

But can any one conceive a heart filled with the love of God being successfully opposed? If it is united, if no enemy lurks within the citadel, you may fling defiance against the powers of hell. All its combined strength will not be sufficient to destroy a soul that is united in the love of God. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Editors' Study.

Motto:—Love, Purity, Power.

To CORRESPONDENTS:—All communications to the GUIDE should be addressed to W. C. Palmer, 43 Bible House, New York.

☞ *Please make all postal orders payable at* STATION D, *New York City, N. Y. It will accommodate us greatly.*

Remember—For each *seventy-five cents* forwarded to us for the purpose, we will send the GUIDE for a year to a foreign missionary, or a pastor at home.

—One thousand pastors of various denominations, who do not now read the GUIDE, ought to have it before the end of September. Who will send us the money?

—It is proper to explain to our readers that the offer, by our Agent, to send the *Lay Evangelist* as a premium, was made without consulting us. We are unable to fulfil that stipulation for reasons which are satisfactory to the publisher, and would be so regarded by every subscriber if explained. If any feel aggrieved by not receiving the *Lay Evangelist*, let them communicate with us and we will make it all right.

THE GREAT COMMENTATOR.

Love is the great Bible commentator. There are many commentators. They have their sphere and their utility. But love is pre-eminent. In this presence THE WORD becomes luminous—its pages shine with the glory of God. The perplexities of the school-men, and the difficulties of the unlettered, vanish as Love comes in with opportune illuminations. Simplicity, perspicuity, potency, characterize the expositions given. The cumulative questionings of the ages receive an authoritative and satisfactory answer.

Love wisely disposes of Bible mysteries. That there are "things hard to be understood," is undeniable. But Love accepts the statements, however incomprehensible. Ordinary minds, untutored of heaven, are stumbled by vain attempts to grapple with the inexplicable. Love hides these divine secrets away in her imperishable casket, keeps unslumbering guard thereupon, and awaits the revealings of the home-circle, amid the brightness of a blissful immortality.

Love baffles the theologians. Amid the attempts to draw nice theological distinctions, and to build up creeds and doctrinal theories, the great commentator demonstrates a new potency. Abstruse interrogatories concerning the divine sovereignty, the human will, the atonement, the relations of faith and works—these, and other questions which rack the theological brain, are beautifully settled in the realm of Love.

Love puts a mighty grip upon Bible promises. Bible promises, especially those of Jesus, stagger ordinary Christians. Take this for example: "And, all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21; 22. This is one of the rich clusters of New Testament promises. How many, at their mention, are at once disposed to put in "ifs?" They ask, incredulously, like Nicodemus, "How can these things be?" Love settles the difficulty at once. Casting her radiant beams along this line, her interpretations excite our admiration, and enable us to hold them with an unfaltering grasp.

Love accurately interprets Bible injunctions. Duty is formidable to many Christian minds. Mountain obstacles lie in the path. Love says, "O, great mountain, who art thou?" They are, at a word, removed. For instance: "Bless them that curse you, do good to them that despitefully use you." The natural man says, impossible—Love says, divinely possible.

Love illumines the pathway of Bible Holiness. Bible terms stumble many—"sanctification," "perfection," and others, are hard to be received. Love makes it very easy. Love sweeps away the difficulties of Bible terminology. What is "sanctification," or Christian perfection? is asked—Love refers us to the 13th chapter 1st Corinthians for the exposi-

tion. The sententious, significant, glorious utterances of the chapter settle every doubt. Bringing every word that God hath spoken to the great commentator, under the sovereignty of the Holy Ghost, we joyfully confess the divinity of the Holy Oracles.

THE BEAUTIFUL GRACE.

St. Augustine, being asked, "What is the first article in the Christian religion?" replied, "Humility." "And what the second?" "Humility." "And what the third?" "Humility." This is the beautiful grace—it is the crown upon the head of Christianity. Jesus sought to impress this upon the minds of the disciples by setting a little child in the midst of them, declaring that subjects of the kingdom of heaven must become as a little child. This implies that self-life is dead, and that Christ Jesus is enthroned in the heart.

It is comparatively easy to sing,

"O, to be nothing, to be nothing,
Only to lie at His feet!"

The poetry is expressive and the music of the song breaks charmingly upon the ear. But it is quite another thing to have it inwrought in the interior life. When inwrought, it will bear its fruit. But, prior to such a consummation, there is a crucifixion process. We must be crucified with Christ before we can prove the fulness of His resurrection life. Let the spikes be driven through the hands and feet, if necessary, and the great spear be thrust into the heart. Die unto self—live unto Jesus. Putting on the Lord Jesus we shall be clothed with humility—the crowning grace will be resplendent on our brow.

SILENT HOLINESS.

There are times when holiness appears most beautiful in silence. Jesus is our bright exemplar. Before the high priest, and at Pilate's bar, He was silent. His enemies heaped upon Him their accusations. "Answerest thou nothing?" said the dignitaries occupying the judgment seat. And the sublime record is given: "He answered them not a word!" How beautiful! How godlike! The scene is resplendent. It challenges admiration. Beloved, be like Jesus. When the elements all around are wrathful, be calm, be quiet, be silent like Jesus. Christ in you will give victory. Your silence, when men revile and persecute you, will be the most potent testimony.

A WORD FROM ALBERT BARNES.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The comments of Albert Barnes on this passage are: "Perfecting means properly to bring to an end, to finish, to complete. The idea is, that of carrying out to completion. Holiness had been commenced in the heart, and the exhortation of the apostle is, that they should make every effort, that it might be complete in all parts. He does not say that the work of perfection has ever been accomplished, nor does He say that it had not been. He only urges the obligation to make an effort to be entirely holy; and this obligation is not affected by the inquiry whether any one has been, or has not been perfect. It is an obligation which results from the nature of the law of God, and has unchangeable claims on the soul. * * * The obligation to be perfect is one that is unchangeable and eternal. * * The increasing and steady aim of every Christian should be perfection—perfection in all things—in the love of God, of Christ, of man; perfection of heart, and feeling, and emotion; perfection in his words, and plans, and dealing with men; perfection in his prayers, and in his submission to the will of God. No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not as holy as God is holy. And any man who has no desire to be perfect as God is, and who does not make it his

daily and constant aim to be as perfect as God, may set it down as demonstrably certain that he has no true religion. How can a man be a Christian who is willing to acquiesce in a state of sin, and who does not desire to be just like his Master and Lord?"

A GOOD ILLUSTRATION.

We heard Dr. Newman give a beautiful illustration of entire holiness, this summer, in a sermon. He said, when he visited the Jordan he filled two bottles with the water from the river. One of them he had thoroughly filtered, the other remained in its natural condition. The latter had sediment in it which, on being shaken, would appear. The other, fully clarified, might be subjected to the same test without the same result—it was thoroughly purified. So is it in the work of entire holiness. In the justified state, there is the sediment of remaining carnality, which is manifested by shaking. But the shaking processes of temptation, affliction, and persecution disturb not the fully saved ones. They are clarified. They will bear shaking.

A CUP OF WATER.

We had a very excellent sermon at Ocean Grove, by Rev. Dr. J. M. King, of New York, "on the dignity of little duties." It was based upon the beautiful promise of Jesus—that the gift of a cup of cold water, in the name of a disciple, shall not lose its reward. The sermon was fraught with encouragement. Indeed, this utterance of the Redeemer is most inspiriting. We need not stand idly waiting for some great opportunity or mighty undertaking to enlist our energies. Let us be content to be cup-bearers. Jesus is mindful of little things. He puts a divine estimate upon trivial acts, performed in love. He will show in the final day how observant has been His eye, surveying the whole field, and the opened records, and the rewards distributed will be glorious.

AUTUMN WORK.

The summer season is over. Our friends are at home once more. The recreations and Christian privileges of the summer have been invigorating. The strength thus given should be employed for Jesus. Autumn fields rise before us. At home, in the Church, in the community, we shall find opportunities of holy activity. The loving voice of Jesus says, "Go work in my vineyard!" Let us be responsive to His call. Let every power be in exercise. Let no moment linger unemployed. Time is short and the working day will soon be over. What we do for Christ and humanity must be done quickly. The peril of the unsaved is great. Be active.

THE MISSIONARY PROPOSITION.

The proposition to raise a fund to send the GUIDE to every missionary on the globe meets with favor. We hope many are praying about it, and will send us small or large sums for this purpose. A sister of Iuka, Miss., thus writes:

> According to your request, and even before you made it, I had been asking the Lord to give me one more subscriber for the GUIDE, or one dollar of my own that I might send it to you to pay for it for one year to a missionary in some foreign field of labor. I did not gain a subscriber, but the dollar came unexpectedly, but too late to be forwarded with my own subscription. I send the dollar herewith, praying you may be directed by the Holy Spirit to send the GUIDE where it will accomplish most good.

Let others note this example and follow it.

We are permitted to make the following acknowledgments of amounts received for our

BENEVOLENT FUND.

FOR MISSIONARIES.—A Friend, Siloam, N. Y., for GUIDES to China Missions,	$5.00
T. Goodwin, Detroit, Kans., for five copies of the GUIDE to India,	4 00
Mrs. G. Carman, Clarendon, N. Y., for Tracts to Missionaries,	1.00
M. A. Hammerly, Iuka, Miss.,	1.00
S. Karns, Zaleski, O.,	2.00
Mrs. Julia Stickel, Macomb, Ills.,	9.00
W. Sully, Sheboygan Falls, Wis.,	5.00
Jennie Osborn, Elmira, N. Y.,	1.00
Unknown Friend,	1.00
IN GENERAL.—D. Dare, Bethel, Conn.,	1.00
Mrs. C. M. Westcott, Butler, Ills.,	1.00
A Friend, Orono, Ont.,	1.00

WORK FOR THE MONTH.

PRAYING AND WORKING UNION.

CHANGE OF NAME.—We propose to change the name of the "Praying and Working LEAGUE," to the "Praying and Working UNION." This seems to us preferable. The suggestion of such a bond of union between the readers of the GUIDE is receiving favor. A sister in Canada writes:

"I notice with pleasure that you have instituted a department, "Work for the Month," in the GUIDE. I desire to testify that I find it beneficial in my devotions, to follow the programme you have laid down there."

It will gratify us to have all our readers follow out the suggestions thus given. Those who desire specially to have their names on record as members of the Union can notify us on a postal-card. Our list already includes quite a number in the States and Canada. We give the following outline for the month:—

1. CLOSET WORK.

BIBLE STUDY.—Our readers are pleased with the little book called, "*The Threefold Cord*," and we have received a number of orders for it. We shall continue to insert the passages for daily study for those who do not choose to procure the book. By this arrangement it will be pleasant and profitable for us to know that we are in daily communication with our readers, through the channel of THE WORD.

OUR SCRIPTURE CALENDAR.

1. Eccles. 12; 1. Prov. 8; 17. Psa. 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6 Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12–13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Ephes. 4; 8. Acts 20; 35. Psa. 25; 7.
7. 2 Pet. 1; 10. 2 Pet 1; 11. Psa. 65; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosea. 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thess. 5; 14 Exod. 34; 6-7. Psa. 119; 12.
13. 2 Pet. 3; 18. Hosea. 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Pet. 3; 9. Jonah 2; 4.
15. Levit. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 5. Psa. 94; 18.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51. 18–19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2-3.
21. Luke 12; 32. John 14; 2. Psa. 81; 9.
22. Ezek. 20; 19–20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12. 5. Jer. 32; 40. Psa. 85; 7.
26. John 1; 36. Rev. 7; 14–15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31–32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah. 7; 7.

TOPICS FOR BIBLE STUDY.

First Week.—THE TONGUE—Its improper use—when rightly employed—how it may be fully enlisted in the Master's service—what is the secret of pure tongue-government.

Second Week.—AFFLICTION—How is affliction to be regarded by the child of God—what are its uses—and what its supports—note also Bible examples of those who have proved its refining influence.

Third Week—CHRISTIAN STEWARDSHIP—Its true character and relations—gracious opportunities and solemn responsibilities.

Fourth Week.—CLOSET PRAYER—Bible injunctions—examples—and unfoldings of blessed influence.

A CLOSET HYMN,

What! never speak one evil word,
Or rash, or idle, or unkind!
O how shall I, most gracious Lord,
This mark of true perfection find?

Thy sinless mind in me reveal:
Thy Spirit's plenitude impart;
And all my spotless life shall tell
The abundance of a loving heart.

Saviour, I long to testify
The fulness of thy saving grace;
O may thy power the blood apply,
Which bought for me the sacred peace!

Forgive, and make my nature whole,
My inbred malady remove;
To perfect health restore my soul,
To perfect holiness and love.

—*Charles Wesley.*

SPECIAL REQUESTS FOR PRAYER.

From Illinois: For one who was once a preacher now a wanderer from Christ.—Kansas: For a husband, for whom a wife has prayed twenty-three years—Texas: For Camp-meeting at Lowe, September 6.—For a very dissipated friend.—Indiana; For friends.—Cornell, Ill.: For a friend. Vermont: For one whom the Lord has long striven with.—Mrs. R P., for a son.—T. E. L., for an invalid, from England, no relative here—who is in darkness of mind.—Cornish Flat, N. H.: For a closer walk with God.—For three sisters, that they may receive the holy anointing.—Canada: For one who is tempted strongly by reason of habits formed in early life.

II. OUT-DOOR WORK.

1. If you know any member of the Church with which you are connected who has become lukewarm, give that one special attention.

2. Endeavor to get some children into the Sabbath-school who do not attend. If the parents are too poor to procure suitable clothing, help them.

3. Win a soul for Jesus before the end of the month. Study, prayer, faith, and wise action, will do the deed.

4. Make some one, who if entirely sanctified would be a power for good, a subject of special prayer; and judiciously put forth effort to compass your object.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. 1; 8.

"Let all in whom the Spirit glows,
In whom God's Word hath place,
The all-uniting faith disclose—
The all-endearing grace."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

MORNING MEETING, OCEAN GROVE.

[In consequence of the illness of the one who prepares the reports of the Tuesday Meeting, we are unable to furnish one this month. Our excellent correspondent, Mrs. James, sends us the following notes of one of the morning meetings at Ocean Grove, which are conducted by Dr. and Mrs. Palmer, as are the meetings in New York.]

Mrs. Palmer read 61st chap. of Isaiah, and commented especially on the 10th verse, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, and covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with jewels."

Presenting this as her own blessed experience, she urged it upon all the children of God as their privilege in Christ Jesus.

Rev. Dr. D. Steele said: "The Holy Ghost is as the air surrounding us, always ready to come in and fill up a vacuum. When the heart is empty and ready to receive Him, He is sure to come in and take possession. Like the sun, He sends His glorious rays into every door and window. But we may close the doors and windows and keep out both air and sunlight, and live in darkness and gloom, if we choose.

"The Holy Spirit sheds His light into every open heart. Every justified soul has received His hallowed beams and rejoiced in His light, but the sanctified soul receives not only His divine illumination and regenerating power, but His actual presence. He comes in and makes His abode there. He lives in the heart which is wholly sanctified as an abiding presence, not as a transient guest."

A sister said, she had been for years longing for the experience of which she had heard others speak, but concluded it could not be for her. But she had read in God's blessed Book that He was no respecter of persons. She had so realized her littleness and unworthiness, that she was quite discouraged until she read this. She had come down there to Ocean Grove, and looked on the great sea and seen grand steamers borne in majesty on its bosom. Then she looked again and saw little boats also, and said, "Why, that great ocean is bearing the little craft as well as the great steamers, to the harbor. And so is the vast ocean of God's love bearing the little ones and the weak ones on to the haven of eternal rest!" She had taken courage, and said, God loved her, if she was not a great and advanced Christian, because she was trying to serve Him the best she could. She had given herself up to Him then entirely—soul and body to be wholly His forever. And this morning she was sailing on the ocean of infinite love, with every sail unfurled to the breeze, and bound to the port of eternal life. Bless His dear name! Her soul rejoiced in Him continually.

Cassie Smith said she could sing—

"I'd rather be the least of them
That are the Lord's alone,
Than wear a royal diadem
And sit upon a throne."—

and she was just that—she had her desire. She had seen little tugboats towing ships into the channel, and then the grand steamer would sail off into the mighty ocean, and the little tugboats would go back to take other vessels out. This seemed to be her work, to help souls out into the broad ocean of God's love. So she was quite content if she could do this work for Jesus, to be ac-

counted as a little tugboat—ever in readiness to lead precious souls out into the deeper channel.

Mrs. Foote, a colored sister of Ohio, said, the way seemed to her to be growing more and more narrow as she drew nearer its end. Mrs. Palmer remarked that this was a new thought to her—the way growing more narrow—but she believed it was true.

A query rose in another sister's heart, which, though not then expressed, she would ask now: Looking on the Christian Churches, and even professors of holiness in these days, does it not seem that the way has become wider? Such conformity to the world! Such a wide difference from former times! But has God made the way any wider? Is it not marked out in the Bible just as it was fifty years ago? Has the divine command, "Be not conformed to the world," been expunged? or does it stand written there still? Are we absolved from the obligation to keep His testimonies, and to remember His commandments to do them? Let this question come home to every professing Christian's heart! And let us remember the divine words, "If ye shall obey my voice indeed, and keep my testimonies, then shall ye be a peculiar treasure unto me above all people."

Dr. Palmer spoke of a colored woman who some years ago, in a meeting, said the difficulty with a great many people in seeking full salvation was, they wouldn't get down low enough to let the waves of salvation roll over them. That was the hindrance in her own case, she wasn't willing to get down low—but when she became willing, then how the waves of full salvation did roll over her soul, and they had been flowing over her ever since.. In speaking of this case, Mrs. Phœbe Palmer said—it would seem that a poor colored woman would not find it very hard to get down low—she had not so far to go as some of us. Yet the same hindrance, unwillingness to make a full surrender, exists naturally in all hearts, and the only way to be saved is to get down very low before God.

A sister said she was left an orphan very early in life, and after her dear mother was removed from her by death, she went into the room where many prayers had been offered to God for her by that sainted mother, and took the Bible which had been read daily by the dear departed one, and as she opened and read its sacred pages, she pressed it to her heart, and with streaming tears said—"My mother's God shall be my God." She then gave herself to Christ, and He had taken care of her ever since. She thanked the Lord that He didn't "send His orphans out West," but He keeps them under His own gracious care all the time, and she had been so happy in resting under His wings.

A brother had been to Gethsemane and had the blessed privilege of kneeling on the same spot where the adorable Jesus knelt and offered the prayer, "If it be possible, let this cup pass from me; nevertheless, not my will but thine be done."

Dr. P. repeated the passage, "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." He spoke of our rich inheritance in the promises, and said they belong to every one of God's dear children, and asked the question—"Brother, sister, have you put them down in your ledger as your promises? Have you made a record of the fact that they are yours?

A sister remarked, in allusion to those words of Dr. Palmer, that to her mind that was a very striking question—Have you made that record in your ledger? The meaning is, are the promises a verity to you? Do you realize that they are yours and that you may appropriate them every one to your own self, as you would appropriate any other gift?. If a thousand dollars in greenbacks were given her, she would account them as worth so much gold. And the promises of God were just as much a verity to her.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25; 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of thy praise."

THE WORK IN ENGLAND.

A private letter from Rev. J. S. Inskip, London, recently received, says: "We are having a good time here. Over eighty have been blessed up to this writing, including a large number of ministers and earnest laymen. Our way is opening in every direction. Glory to the Lamb!"

Our correspondent, Rev. W. G. Pascoe, states that two holiness meetings were appointed to be held during the Wesleyan Conference. We hope to have some particulars relating to those meetings.

MEXICO.

Rev. J. W. Butler writes: "Over a year since, God led the footsteps of a young Indian to our mission house. He briefly told his story. The Word of God and some of our religious tracts had fallen into his hands. Their precious truths had reached his heart. The Holy Spirit opened his eyes, and then used him as the human instrument for the conversion of his family and some of his neighbors. We say 'for the conversion of his family.' This must be modified; for the father refused to listen to the Word, and, on seeing his entire family, wife and children, all embracing the 'new religion,' he left them and has never since returned to their home."

BRAZIL.

Rev. William Taylor writes in reference to his new mission in Brazil; "Para is ninety miles up the Para River, located on the south side of the river, one degree, twenty minutes south of the equator. It claims a population of 40,000, but few from England or America—two American ladies, wives of the American and German consuls, and perhaps a score of merchants and clerks. Brother Nelson has an appointment to preach to them to-morrow, Sabbath, and will henceforth hold regular Sabbath services for these and the straggling seamen who frequent these waters. My arrangements are nearly complete, by which I put brother and sister Nelson and brother Gregg down into self-supporting work, by founding a school of high grade for the natives. The president of the province concurs in our plan, and will help us with his name and influence. The city is so full that we have great difficulty in getting a suitable house for our school purposes; but we are here on the Lord's business, and he is with us, and we are bound to succeed."

JAPAN.

At Tokio, Japan, translations of the hymns, "Rock of Ages," "Nearer my God to Thee," and "Hold the Fort," were sung in their regular tunes at a meeting, April 19th, 1880, celebrating the completion of the whole of the New Testament into the Japanese language. The work was begun June, 1874, by a committee of five. After about eighteen months' labor, Rev. Nathan Brown, D.D., left, and the remaining four completed it Nov. 3d, 1879, or about five and a half years after its commencement. The American Bible Society has been to most of the expense.

THE various Protestant denominations have in Japan 117 male and female missionaries, an increase of 13 since 1878; 64 organized Churches, an increase of 20; 2,701 baptized adult converts, an increase of 1,084; 2,511 Sunday-school scholars, an increase of 655; 16 ordained native pastors, an increase of 7; 4 theological schools with 87 theological students, and 94 unordained native preachers and catechists. In the hospitals under the charge of missionaries, 13,286 patients have been treated.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34; 26.

THE CAMP-MEETINGS.

The intelligence reaching us from the Camp-meetings, is very cheering.

While Dr. and Mrs. Palmer have been busily engaged at Ocean Grove, all summer, in the morning meetings, and other services, the associate editor of the GUIDE has been on the wing, attending Camp-meetings as other duties would allow. He has visited two encampments in the East, Douglas and Yarmouth, Mass.—and in New Jersey, Camp Tabor, Pitman Grove, and Ocean Grove. At these several meetings holiness has been prominent, and God has given His seal in proportion to the honor put upon the great theme. Many kind expressions toward the GUIDE were given during these visits, and quite a number have been engaged to work for it. We anticipate great results.

DOUGLAS, MASS.—The Camp-meeting of the "Douglas Union Camp-meeting Association, for the promotion of Holiness," commenced at Douglas, Mass., July 30th, continuing until August 8th. Rev. Geo. Pratt, of Maine, was expected to have charge, but he was prevented from being present. The management was, therefore, chiefly in the hands of brother G. M. Morse, a Baptist layman of Putnam, Conn., and others associated with him. The attendance was good, and on the two Sabbaths included in the meeting, large. Various Christian denominations were represented, and the most delightful spirit of unity prevailed. Congregational and Methodist ministers were seen side by side, kneeling in humble prostration before the Lord, seeking and obtaining full salvation. And while the work of sanctification went forward, spiritedly, large numbers of sinners were converted. On the last Saturday, it is said, two hundred presented themselves as seekers of entire purity, and on the following day, Sabbath, about one hundred professed conversion. Douglas has indeed been crowned with glory this year. Brother Morse and his good associates were jubilant, giving God the glory. Sister Foote, colored evangelist, Congregationalist, of Ohio, preached three times with great unction.

CAMP TABOR, DENVILLE, N. J.—This Camp-meeting commenced Aug. 5th, on the grounds of the Newark Conference of the M. E. Church. Rev. Dr. Brice and Rev. J. N. Fitzgerald were in charge. The effects of the Women's Holiness Meeting, previously held, were very marked. We spent a Sabbath there, and saw good tokens of the divine presence. The meetings for holiness in Sister Fitzgerald's cottage were very effective. And on Sabbath night, at the stand, quite a number of seekers of pardon and purity presented themselves.

PITMAN GROVE, N. J.—The New Jersey Conference Camp-meeting, at Pitman Grove, commenced August 6th, continuing two weeks, including the Young People's Meeting, held by Rev. T. Harrison, evangelist. The work of the Lord has progressed strongly during the regular meeting, many professing entire sanctification, and quite a number being converted. We spent the Sabbath there at the opening of the Young People's Meeting. In the evening, after an exhortation by Brother Harrison, about fifty seekers were at the altar, and twenty-five professed conversion. The great multitude present looked on wonderingly at the display of divine power. Large results were anticipated on subsequent days.

OHIO.—The Cincinnati Camp-meeting at "Loveland," and the "Lakeside" Meeting, have been marked by special divine visitations. Hundreds, it is reported, professed conversion, and many entered into the joy of perfect love. Among the trophies, we understand,

Bishop Wiley's son was converted. Those who have been regular attendants at these meetings, heretofore, say that this year exceeds in saving results all former occasions. To God be glory!

TEXAS.—A Camp-meeting at Tenell closed on Sabbath night, July 25th, with an old-fashioned march around the ground and hand-shaking, amid tears and shouts. The Lord's presence had been manifested in the sanctification of believers, and the conversion of sinners. The meeting was held on the holiness line, distinctively.

OCEAN GROVE, N. J.—The services throughout the summer have been marked by unusual religious fervor. The morning meetings conducted by Dr. and Mrs. Palmer have been rendered a great blessing to many. The way has thus been prepared for the regular Camp-meeting, which commenced on Monday evening, August 16th, with the administration of the sacrament of the Lord's Supper, 1,055 communing. The spirit of the occasion was impressive. The opening sermon was preached on Tuesday morning by Bishop Harris, on the blood-washed company before the throne, arrayed in white robes. The Lord was graciously present. During the afternoon and evening, also, there were precious tokens realized. When we penned these lines the work was going on gloriously.

OLD ORCHARD, MAINE.—The Faith Convention, conducted by Dr. Cullis, was an occasion of interest and profit. The closing service was of the nature of a lovefeast, 225 persons testifying of blessings received during the convention. Answers to prayer were given relating to physical restorations, as well as heart purity. Large congregations were on the ground on Sabbath, but perfect quiet and order reigned. Dr. Peck, of Brooklyn, preached on Christian Perfection, Heb. 6; 1. The sermon was highly impressive, and the effects were marked. Rev. J. J. Miller, Baptist, Somerville, Mass., preached in the afternoon a very able sermon. Rev. Horace Winslow, Congregationalist, Conn., Rev. C. Munger, Methodist, Maine, and other excellent workers, participated. Harmony reigned throughout, and Christians of various denominations realized that it was good to sit at the feet of Jesus.

MERRICK, L. I.—One of the quietest meetings ever known at the Merrick Camp-meeting ground was witnessed there the 15th ult. This was owing to a recent order of the trustees of the association that the gates leading to the ground should be closed on Saturday night and not again opened until Monday morning, and that all carriages should be excluded from the ground on Sunday. Heretofore it had been the custom to throw open the gates and admit all, the revenue derived from admittance fees for teams on Sundays reaching as high as $300. About one thousand people were present that Sunday. The ladies in the cottages were so delighted with the quiet and rest of the day that they made up a purse of one hundred dollars to compensate the trustees for their sacrifice. The meetings this year have been excellent, and the preaching of a high order.

EMORY GROVE, MARYLAND.—Emory Grove Camp was largely attended, and the services were full of interest. Rev. Job A. Price had charge of the meetings, and Gen. Berry was manager. On the opening day, four policemen came on the ground to remain on duty during the meeting. They have each been there each year since the camp started, and the last of the four was converted the first day of camp. Trains did not run on Sunday as formerly, and a fee of admittance was taken at the gate, to avoid all other collections.

WESLEY GROVE CAMP has just closed, resulting in about thirty conversions. It is connected with the M. E. Church, South, and on the Baltimore and Ohio Railway.

Loved Ones Gone Before.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea. 13-14.

"Their works which traced them to the skies
For patterns to ourselves we take,
And dearly love, and highly prize
The mantle for the wearer's sake."

—*Charles Wesley.*

MRS. MARY WILSON

A devoted member of the M. E. Church at Dexter, Mich., died Oct. 16th, 1879, at her old home near Mason, Ingham Co., Mich., having gone there on a visit.

Her last illness was brief. She was taken sick about sunset on the 15th, and died at eight o'clock the next morning. Without a struggle or groan, her pure spirit took its flight. During the night she suffered intensely, but she breathed forth these expressions of resignation and trust: "Dear Lord, if my work is done, take me home." "Yes, Lord, my work is done, take me home." "O, Lord! bless my dear children." Her last words were, "Blessed Jesus, receive me into thy loving arms." Clasping her hands as she said these words, she sweetly fell asleep in Jesus.

She had been an active and consistent member of the Methodist Episcopal Church for fifty-four years, and a reader of the "Guide" fourteen years.

Very little was said on the subject of holiness in her early Christian life. But when it was brought before her mind, she fully believed such a state of grace to be attainable in this life. She thought, however, that it was only for those who could devote more of their time to the subject than she could.

She earnestly strove to perform every duty, and was often blessed with rich manifestations of God's love, especially at the family altar.

On May 26th, 1852, she received such an overwhelming manifestation of God's power, that she could testify to all that "the blood of Jesus Christ cleanseth us from all sin." With much simplicity and meekness, she continued thus to witness until her death.

We miss her thrilling testimony in our social meetings, but the remembrance of her devoted Christian life inspires us to aspirations after holiness. Thus "she being dead yet speaketh."

L. P. DAVIS, Pastor,

MRS. ALMIRA BENJAMIN.

Almira, wife of George Benjamin, departed this life Feb. 16th, 1880, at her residence in Concord, Dodge Co., Minn., in her 73d year. Mother B. was born in Rensselaer Co., N. Y., in 1808; was united in marriage with Geo. Benjamin Dec. 14th, 1838, at Owego, Tioga Co., N. Y. Her maiden name was Almira Ketchum. She was converted and united with the Methodist Episcopal Church about the year 1840. She professed holiness, and was ever an earnest and willing witness for the Master, and of Christ's power to save to the uttermost, until she received the welcome summons, "Come home!"

She was truly a mother in Israel, and her counsels and example have led others to seek a closer walk with God. For several years before her depature she was a great sufferer, and unable to attend public worship. Her Bible and the "Guide" were her constant companions. She prized the Guide next to her Bible, and from its pages derived much comfort and consolation during those years of affliction. In her experience she realized fully, that the Lord is not confined to time or place. The preciousness of the promise, "I will never leave thee nor forsake thee," was delightfully verified.

The writings of the now sainted Phœbe Palmer, were very dear to her; and we doubt not, she has ere this, held sweet converse with her on the blessed shores of eternal rest and joy.

In Mother B.'s death the community and church have sustained a great loss. Just before her translation she sang the hymn commencing, "My latest sun is

sinking fast," in a clear, sweet voice. A friend, who was with her considerably during the last days of her sojourn here, said she seemed unusually happy.

"Though dead she yet speaketh." "Blessed are the dead who die in the Lord; they rest from their labors and their works do follow them."

BROWNSDALE, MINN. V. R. A.

DAVID SNOOK.

Passed away to his heavenly home, April 17th, 1880, David Snook, of Naples, New York, aged 65 years.

Bro. Snook was an earnest Christian, his greatest ambition in life being to labor for souls. He had been class-leader for 25 years, his class-room often being the scene of wondrous manifestations of the Spirit's power. He had enjoyed the blessing of holiness over 30 years, and he often remarked:

"Not a cloud doth arise to darken my skies,
Or hide for one moment my Lord from my eyes."

Life had its hard places for him, but his testimony was ever—"My trials have been triumphs, my conflicts but the refiner, while adverse winds have only brought the large waves, that shall bear me more rapidly to that haven where I shall forever bask in God's love." As he neared the grave, he would say, "My work is all done; I have nothing more to do but to show the world how a Christian can die." He was confined to his room but twenty-four hours, and was only conscious a few moments at a time, but always triumphant. His last words were, "All is well!"—and sank sweetly to sleep in the arms of Jesus.

Sophia Snook, wife of David Snook, died in Naples, N. Y., July 3d, 1879. Sister Snook was truly a helpmeet to her husband, being "like-minded" to himself. Her life-work was her home and family, where she was ever gentle, patient and faithful, doing all things as unto the Lord.

The "Guide to Holiness" has been in the family over fifteen years, and its instructions faithfully treasured. It still finds its way to the home of one of the daughters, Mrs. Ella Eldridge, who is a marked example of the power of divine grace to save to the uttermost, in the midst of great physical suffering. The pure, sweet life of the mother, and the always triumphant and victorious experience of the father, are united in this their afflicted daughter.

May her Father's God continue to bless and comfort her, and the rest of the bereaved family. M. V. B.

MRS. NEILS JOHNSON.

This beloved sister, the wife of Neils Johnson, of Manistee, Mich., passed to her heavenly home June 21st, 1880, after two days of severe suffering. She had fled for refuge to the blessed Jesus, finding rest to her soul; and death found her ready for the happy translation from earth to heaven. She was an exemplary Christian, and died in full hope of a glorious immortality. A devoted husband, large family of children, and a host of sorrowing friends mourn their loss. Heaven, however. rejoices in the admission of another glorified spirit.

MRS. ELIZA BETHARD,

Of Wrightsville, Illinois, died May 17th, 1880, of consumption. The dear one had been lingering long and continually, looking forward for a release from her sufferings. She had grown so weak that she could scarcely speak. About four o'clock on the 17th she said, loudly and distinctly, "The time is come—I am going to leave you—I want you all to meet me in heaven. Glory, glory, glory! Jesus, take me now!" Then, after considerable suffering, she passed away to the land of rest. This had been her theme for some time, that she might be at rest. And now the dear one is resting with the angels around the throne of God in heaven. J. C. B.

What is heaven but an everlasting access to God; present access is an earnest of it.—M. Henry.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

FROM KANSAS CITY, MO.

Brother W. Moreland writes us quite a long letter, giving an interesting account of his conversion at sixteen, at Mt. Pleasant, Ky. He then refers to incidents in his life of thirty-five years, during which he had maintained his allegiance to Christ, but in the midst of much vacillation. In revivals he would often catch a glimpse of Beulah land, but soon his joys would vanish away. In December last he was led seriously to consider his spiritual condition, and to determine to walk more closely with God. During a revival in Kansas City, the evidence of justification was made bright and satisfactory. His subsequent exercises are given in his own language as follows:

"At this most opportune time, a good brother placed in my hand the "Guide to Holiness," in which I found excellent articles upon the higher Christian life, which were as an elixir to my soul. With my Bible, the "Guide to Holiness," and Wesley's sermons, I began to thoroughly investigate the doctrine of purity of heart. I soon became satisfied that holiness, or Christian perfection was as certainly taught as justification. I was led at once to seek after it, with all the earnestness that I sought justification. I called upon my heavenly Father as I had never called before, with penitential tears, and deep sorrow for past neglect of duty. I sought the cleansing efficacy of the blood of Christ, to make me complete in him. I endeavored to make an entire consecration for all the future of life, to do whatever good might lay in my power for the Master. I thus prayed, till all my resources were exhausted, but deliverance came not.

"I anticipated a hard struggle, as in my seeking justification. An unfaithful life tended to hedge up my approach to God. The battle for victory was now being fought, with Satan on the one side, and the blessed promises of deliverance from sin holding the ascendancy. I went from my prayers to Church. An experience meeting was being held for the young converts. The testimonies were good. I was the last one called upon. I talked perhaps a minute, and was in a rather happy frame of mind. Among other things, I repeated the latter clause of 1 John 3; 8,—'For this purpose the Son of God was manifested, that he might destroy the works of the devil.' I added, that I believed he had the power and the willingness to do it.

"At this moment it appeared to me that there was a direct communication between the throne of God and my soul, like refining fire flowing in one continuous stream. I found myself crying, Glory, glory, glory be to God! I was as conscious that this was the work of the Holy Spirit as that I have my being. This state of heavenly joy continued for some fifteen minutes. I now felt that God had honored my prayers offered in private, by rewarding me openly. I desire to say that at the time of receiving this divine cleansing, I was in a state of receptivity, rather than of supplication; and no person was more surprised, perhaps, than myself. The results of this holy union have been most wonderful. I have such an abiding evidence of my acceptance with my heavenly Father—a trust and freedom from the fear of death, and a rest of faith, that I have never enjoyed before.

FROM ENGLAND.

THE PRIMITIVE METHODIST CONFERENCE.

My dear Dr. and Mrs. Palmer.—

I take this opportunity of writing to you and also to all our dear friends at our Tuesday Meeting. I was filled with grateful thoughts of you and the meetings as I took part in our Conference meeting for the promotion of holiness.

It was held last night and was quite a representative meeting. The President of the Conference attended and also many of our senior ministers, and almost the entire body of delegates. The Church was filled with persons, and more gloriously filled with the presence of God. It was a much larger and more successful meeting than any previous one. I am convinced that it will prove to be a very gracious prelude to a year's Christian toil. The entire meeting was devoted to one object,—and as it proceeded it seemed to me that our God was doing a complete and universal work—hundreds were sanctified to God.

I expect to be appointed to our Leicester Circuit for the present; it is a central town and also a very influential Circuit. I sincerely desire that my friends, with yourselves, will pray for me; I desire to go to my new sphere in "all the fulness of the Gospel of Christ."

Your servant in Jesus,

JOSEPH ODELL

A VOICE FROM THE PLAINS.

More than a year has passed since I last took up my pen to write for the "Guide." I would not have your readers think that I have been idle, or have in the least lost my interest in the theme which is being taught through its pages. Nay, rather may the joyful sounds reach every hearthstone in the land.

Jesus has many hidden lowly ones, whose new names are written in the book of divine remembrance. When brought out in the divine light of immortality, it will be seen that although regarded as of low estate on earth, they are enrolled as princes in the everlasting kingdom. I often meet with those who are little known on earth, save to the circles of the lowly, among whom they minister, whom I have reason to believe have received the "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The truth is, God has burned into my heart the motto of Wesley: "The world is my parish." The love of soul-saving is as a consuming fire in my heart. I not only read that "the field is the world," but I feel it deeply, thrillingly, oppressively. I look over the inviting fields of Christian labor with an unutterable longing to reap ever and everywhere. O, the harvest! When I go abroad, I look at the dying masses, and long to distribute the bread of life. God knows my longing of soul to save the people. Wherever I go I pray that seed may be sown, which may fall on good ground, and that souls may be saved. Yes, sweetly saved in Jesus. My own soul is fed with "hidden manna," and why should I not pity the famishing? I am saved, gloriously saved! All praise and glory to our heavenly King!

UTICA, NEB. MRS. G. W. LEARNED.

A MISSIONARY IN PRISON.

REV. C. P. HARD.

The Rev. Benjamin Peters, of the South India Conference, stationed in the city of Bangalore, in the Kingdom of Mysore, was sent to prison on the first of last month for the offense of preaching the Gospel in the open air after an English magistrate had issued an order prohibiting all street preaching in the city and cantonment. Our brother preferred that none should pay his $50 fine, but chose that the case should be made a test one whether the prohibition is lawful or not, our brother P. B. Gordon being his lawyer. Mrs. W. B. Osborn had been similarly ordered to desist from street evangelizing efforts. Mr. Peters was not charged with having used any improper language, or of having interrupted business, or of having declaimed against any sect of religionists. We know him to be one of the most gentle and gentlemanly of persons, as we have preached with him hundreds of times in the streets of Madras and other places. God bless him!—N. Y. "Christian Advocate."

Children's Column.

"Then were there brought unto him little children."—Matt. 19; 13.

"Christ is kind and gentle
Christ is pure and true,
And His little children
Must be holy too."

THE TRY COMPANY.—The little people are sending in their names. Let us have a good list to record, of the boys and girls. A mother in Missouri writes: "I am delighted to learn that the little children are being formed into a Try Company, to be as good as they can, and to get all the good they can."

A HAPPY LITTLE GIRL.

MRS. MARY D. JAMES.

Dear Children—I want to tell you about a darling little girl I know at Ocean Grove.

I think she is about ten years old, and she has loved and served God for several years. All her troubles and all her wants she takes to Jesus, and she loves to sing the sweet hymn—

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

Little Alice often comes to her aunt, who is her mother now, for her own dear mother has gone to live in Heaven. With a bright and happy face she comes, saying, "Auntie, my prayer is answered! God has given me what I asked Him for! I was sure He would!"

Some time ago when the weather was growing cold, her aunt thought it best to keep Alice from school, fearing she might get sick, for she was frail in health; but the dear child loved her books, and was anxious to learn, and so she begged her aunt to let her go to school, for she thought God would take care of her. But her aunt would not consent. Alice did not tease and worry about it, but she prayed to God that He would make her aunt willing to grant her desire. Soon a change came to the mind of her aunt, and she called Alice to her and said, "I have concluded to let you go to school." Alice seemed delighted, but said, "I knew you were going to let me go just as well before you told me, because I prayed last night to God that He would make you willing, and I was sure He would."

How beautiful to see a little child trusting in God, and loving and serving Him as little Alice does! And she is the happiest child I know. Her face is so bright with smiles, and she seems like a little bird, so joyous and free. "TO BE GOOD IS TO BE HAPPY," dear children, don't forget that. Follow Alice's beautiful example, and you will be happy.

"BRIGHTNING ALL IT CAN."

The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones, "Look! oh, look, papa! the sun's brightning all it can."

"Brightning all it can? So it is," answered papa, "and you can be like the sun, if you choose."

"How? papa; tell me how!"

"By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes; only be happy and good; that is all.

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love; and when asked why she was so happy, the answer came laughingly, "Why, don't you see, papa, I'm the sun? I'm brightning all I can!"

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day, "brightning" all they can? Try it, children. —*Selected.*

QUESTION DRAWER.

1. On how many occasions were angels sent to destroy men?

2. What was Joshua's name up to the time he was chosen one of the twelve to spy out the land of Canaan? *Send answers.*

LETTER FROM A LITTLE GIRL.

COLUMBUS, WASH. TER., *July 23d*, 1880.

DEAR EDITOR—I am glad to notice in the last *Guide* the invitation for the children to write letters. I thought I would write to you and answer the questions you ask. I am thirteen years old, and was baptized in the M. E. Church when seven years old. But I don't believe I love Jesus as I ought, or as much as I desire. When I read the beautiful promises he gives to those who serve him, O, I want to be numbered among Jesus' lambs! I have tried to look out the answers to your questions, but don't know as they are correct.—Young believers are called "lambs" in Isaiah 40; 11;—"babes," 1st Cor. 1; 1;—"little ones," Matt. 18; 6. God provided manna for the children of Israel forty years. Exodus 16; 35;—Nehemiah 9; 29-21.

Our Book Table.

"Give attendance to reading."—1 Tim. 4; 13.

A FAMILIAR TALK ON BOOKS.

Orders for our excellent books have been coming in quite encouragingly during the past month. Now, as our friends are at home once more from their summer resorts, we hope they will give earnest attention to this matter. In every place where it is practicable, let those who love the cause and desire its progress, unite their means, and estabish

A Holiness Circulating Library.

A small contribution from each one would bring about this result. A good selection of excellent books might be obtained, and they might be loaned from one to another, in the city, town, village or neighborhood. Orders sent to us for works in our own catalogue, or the catalogues of other publishers, will be promptly filled. The works from other houses will be furnished as cheaply as they can be had anywhere.

A National Work.

Now that national affairs are exciting so much interest, we would call attention to the elaborate and excellent work of Bishop Peck, "*The Great Republic.*" It might do good at this time to take some pains to circulate it. Price, in cloth, $3 00—Library, or full sheep, $4.00—Half morocco, $5.00.

Mrs. Palmer's Works.—These are standard works, still in demand, orders constantly coming to hand.

Although resting from her labors, these precious emanations from her pen are still in demand. Orders constantly reach us. Incidental Illustrations, $1.25; Pioneer Experiences, $1.25; Promise of the Father, $1.25; Way of Holiness, paper, 50cts.—cloth, 75cts; Faith and its Effects, same price. Then we have Entire Devotion, 30cts, and in paper covers, 15cts; or $1.25 per dozen. This latter is just the thing to scatter widely. Many might order one or two dozens, and do incalculable good by circulating them.

Works of other Authors—The works of Rev. James Caughey are full of life and power. "Baptism of the Holy Ghost," by Dr. Mahan,—"Perfect Love" and "Purity and Maturity," by Rev. J. A. Wood,—"New Testament Standard of Piety," by Rev. W. McDonald, and the delightful volumes of Anna Shipton, so full of the evangelical spirit,—these and other good books are on our counters, (prices given on the covers), and any not in stock can be procured and forwarded on the same terms offered by the publishers.

A new book—"God's Method with Man," by Rev. B. W. Gorham, $1.00. This is a capital book, worthy of being in the home of each of our patrons. Send for it by all means.

A nice pocket companion—"Helps to Every Day Holiness," Rev. A. C. Rose, in cloth, 35cts., flexible covers, 25cts. It contains a passage of Scripture, verse of a hymn, and a prayer for each day. It is a beautiful and helpful daily companion. Let us forward it to you.

Cheap Issues for Everybody.

We are aiming to put good works in cheap forms, so as to be within the reach of people of small means. We have "Entire Devotion," by Mrs. Phœbe Palmer, 192 pages, paper covers, 15cts—$1.25 per doz. *Do circulate this!* "The Tongue of Fire," 5cts each, 35cts per doz; "Sweet Mary," 10cts each, 70cts per doz; "A Parting Gift," 48 pages, 3cts each, 25cts per doz; "Overcoming," 128 pages, by Rev. R. S. Underwood, 10cts each, 70cts per doz; "Tell Jesus," by Anna Shipton, 170 pages, 20cts each; "Where are the Dead?" a comforting little work by Rev. B. W. Gorham, 15cts each.

We have some precious tracts: "The Living Christ," 44 pages; "All for Jesus, 64 pages; "Entire Sanctification," by Dr. Adam Clarke, 36 pages—3cts each, or 25cts per doz; "All for Christ," by Rev. W. H. Poole, and "Frequent Baptisms of the Holy Ghost," by Rev. H. Belden—each of them 10cts per doz. These should be scattered broadcast. Send us orders, small or large. The above prices *include postage.*

"From Baca to Beulah."—This thrilling narrative of the recent experiences of Jennie Smith, and her remarkable physical restoration, we should like to send out far and wide. It is published by Garrigues Bros., Philadelphia. Give us your orders. Price. $1.25, postage included.

BOOKS RECEIVED.

A Brand Plucked out of the Fire.—This is an autobiography of Mrs. Julia A. Foote, colored evangelist of Ohio. It is an interesting narrative of the divine dealings. We should be glad to forward it to any desiring it. Price, 50 cents.

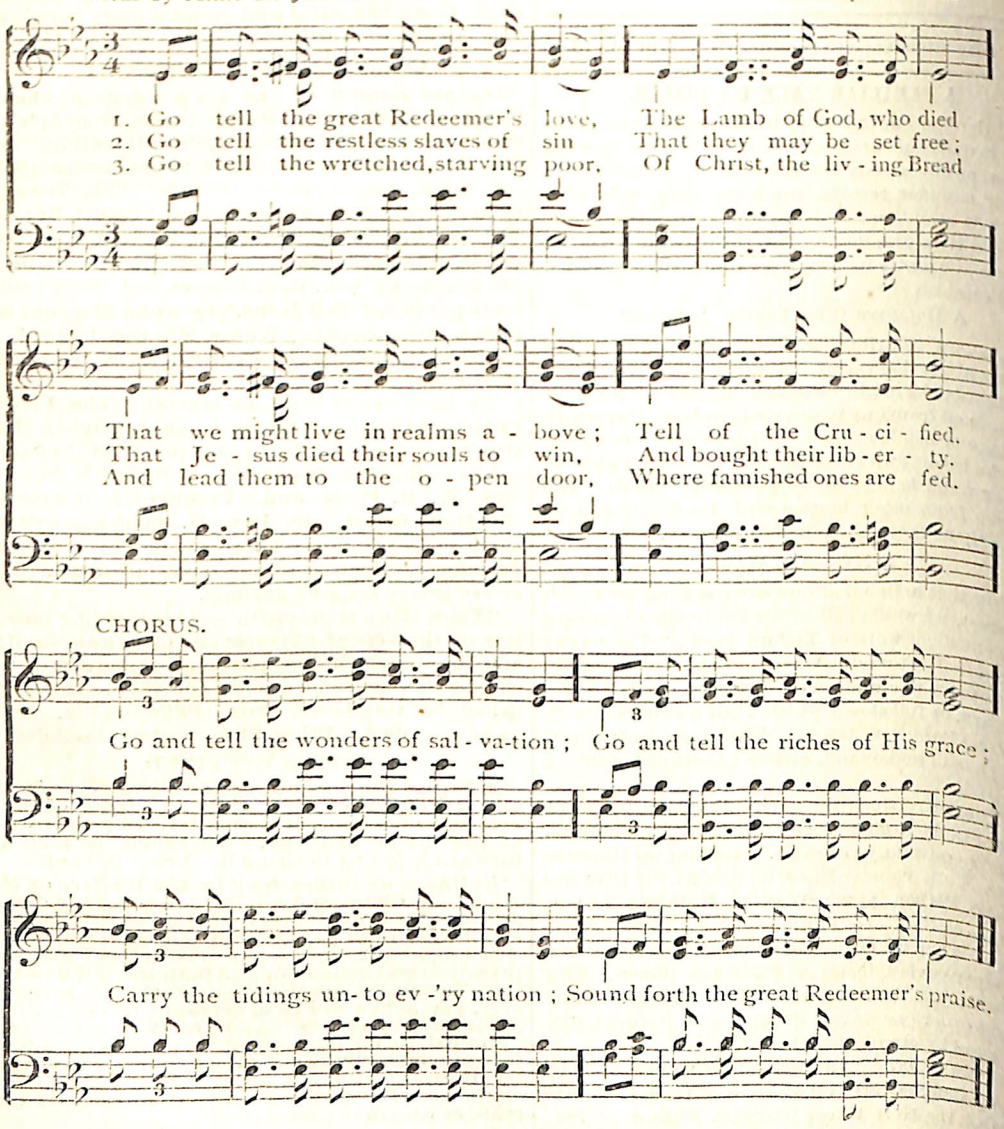
Holiness, as Understood by the Writers of the Bible.—A Bible study. By Joseph Agar Beet. author of "Commentary on Romans." It is a small work of 62 pages, brief but comprehensive—bringing out with much distinctness and impressiveness the teaching of both the Old and the New Testament, on the great theme. It is scholarly, and hence will be acceptable to close Bible students and critics. And yet, it is sufficiently practical to be interesting to ordinary readers. It is published by Hodder & Stoughton, Paternoster Row, London. English price, sewed, 9 d; cloth, 1 s. We could procure it for any of our readers who may desire it.

Evangelists' Note Book—or, Papers on Methodist Mission Work, By Edward Smith, Wesleyan minister. It is a work of about 60 pages, in paper covers, embracing facts and incidents in regard to evangelistic work. It is written in an interesting style, and its circulation will no doubt do good. It is issued from the *Methodist* office, London, and has introductory letters by Rev. A. McAulay and Rev. Chas. Garrett.

American Newspaper Reporter of Georg P. Rowell & Co., New York, for 1880. This is a work of 1,044 pages, containing lists of all the newspapers and periodicals published in the United States, Territories and the Dominion of Canada, together with a description of the towns and cities in which they are published. It is well arranged, handsomely printed and bound, and is valuable to business men, especially publishers.

GO AND TELL IT.

Words by MARY D. JAMES. Music by ASA HULL.



4 Go tell the weary, thirsting souls
Of living streams that flow;
Tell them salvation onward rolls,
Go tell the tidings, go!
Chorus.—Go and tell, etc.

5 Tell how He took away thy sin,
And how He gave thee rest;
How full of joy thy life hath been,
Since He hath made thee blest.
Chorus.—Go and tell, etc.

Copyright, 1880, *by* ASA HULL.

FROM "GOSPEL PRAISE BOOK," just issued by ASA HULL, 240 FOURTH AVENUE, NEW YORK.
Specimen copy mailed on receipt of 40 cents.

GUIDE TO HOLINESS.

OCTOBER, 1880.

The Word for the Month—"For here we have no continuing city, but we seek one to come."—Heb. 13; 14.

HYMN FOR THE MONTH.

No shadows yonder!
All light and song;
Each day I wonder
And say, How long
Shall time me sunder
From that dear throng?

No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

No partings yonder!
Time and space never
Never again shall sunder;
Hearts cannot sever;
Dearer and fonder
Hands clasp forever.

None wanting yonder,
Bought by the Lamb!
All gathered under
The evergreen palm;
Loud as night's thunder
Ascends the glad psalm.

Horatius Bonar.

For the Guide.

CONSECRATION BEFORE SANCTIFICATION.

PRESIDENT J. R. JAQUES, D.D., PH.D.

Thousands of well-meaning Christians are trying to be holy without meeting the first supreme condition. That first supreme condition is CONSECRATION—utter, unconditional and absolute self-surrender to duty and to God. Sanctification—or making holy—is a divine act—the work of the Holy Spirit in the heart. Consecration—which is the devotion of all to God—is man's act—a deliberate act of the free will. In the logical and chronological order, consecration—which is the human act—must come before sanctification—which is the divine act.

This is the law, unchangeable as the throne of God—man must fulfil the condition of entire consecration in order to entire sanctification. This order cannot be reversed. We may struggle, resolve, re-resolve, and even pray to be holy, but all will be vain while we refuse to meet the immutable condition of sanctification:—consecration first, then faith for sanctification. We cannot emphasize this truth too strongly. Many of us have gone through these desperate struggles to be sanctified without the willing and complete self-surrender. If it be said, as is sometimes said, that faith is the only evangelical condition of salvation, our reply is, that the exercise of

faith is impossible unless consecration comes first. Not a step toward sanctification can be taken while the soul says "no" to the will of God. The writer heard a person seeking sanctification say, that she had been for years unwilling to say "Thy will be done!" Not a step did she or could she advance, till her rebellious spirit said "Thy will be done!" Then her triumphant soul rejoiced in the power to believe and receive. She had met the condition. Faith is the condition of sanctification, and consecration is the condition of faith. This great irrepealable law of the divine economy is recognized in those words of infinite depth, uttered by our Lord in rebuking this lack of consecration—"How can ye believe who receive honor one of another, and seek not the honor that cometh from God only!" That is, without consecration faith is impossible.

It is, therefore, a matter of supreme importance to know what entire consecration is.

1. Entire consecration implies the renunciation of all sin. All sins, great and small, must be forsaken and rejected with the exercise of all the power of the human will. Even things of doubtful propriety must be abandoned and the benefit of the doubt given to conscience. Even "the appearance of evil" must be abhorred and forsaken forever. Entire consecration tolerates no compromise with the least semblance of sin. "Touch not, taste not, handle not, the unclean," must be the motto.

2. Entire consecration implies the acceptance of all duty. Simply to forsake all wrong would be a passive state—a negative duty. All duty must be accepted. The soul must shout an eternal "YES" to all God's will and words. The "yes" may cost a struggle, but it must be said. Before the hallowed and hallowing Spirit can do the miraculous work of sanctification in the soul, the soul must consent to do all duty. The oath of allegiance must be taken, and fully maintained.

All duty known or unknown must be accepted in advance. As the naval commander starts out on his voyage with "sealed orders" from his superior officer, not knowing whither he is going, or what he must do, till the sealed orders are opened—so the Christian believer must start boldly out on the trackless tide of time, assured that all will be ordered well by the Omniscient providence. He must say "yes" to the will of God in advance.

Let this act of self-devotement to God be resolute and complete. Let the consecration be all-comprehensive, deliberate, final—once for all and forever. And yet, let it be repeated daily or hourly. Then faith for sanctification becomes comparatively easy—even spontaneous. How can it be otherwise? When all the arguments and pleadings of God's Word, and all the influences of God's Spirit are for the express purpose of bringing the soul to this final act of utter surrender to God, can any one find it hard to believe that God receives such a surrendered and consecrated soul?

God the Father does receive the submissive, trusting soul, for the sake of the adorable Son, and sends the Spirit of holiness into

the heart to purify and save from sin.

Glory to the Father, and to the Son, and to the Holy Ghost! Amen!

Albert University, Belleville, Ont.

"For now we see through a glass, darkly; but then face to face."—1 Cor. 13; 12.

LIFE ON THE DELECTABLE MOUNTAINS.

REV. G. HUGHES.

More Mountain Wonders.

In our last number we left our pilgrims in the midst of Mountain Wonders which were being revealed to them by the good shepherds. They were of a doleful character, well calculated to inspire them with fear. Slavish fear is incompatible with life on the mountains. There is, however, a godly fear, which is to be cherished all along the line of Christian pilgrimage—a fear lest having entered into the rest of faith it should by any means be lost. Hence, the design of the shepherds in those dark unfoldings was to put them on their guard, to fortify them against satanic approaches, and to enable them to pursue their way toward the Celestial City in holy joy and triumph. But had they been left at this point, it might have been quite discouraging to the pilgrims. This, however, is not according to the loving proceedings of the Lord of the Mountains. He is full of love, and hence, while it becomes necessary for the full development of saintly life in those higher latitudes, to give admonition, luminous revelations are made which are full of inspiration and hope.

When Christian and Hopeful had looked upon the third wonder that was shown them, as they walked with the shepherds toward the end of the mountains, they manifested a desire to go forward. For, glorious as was their residence on the Delectable Mountains, and happy as were the associations, this they fully realized was not their rest, their abiding home. They had set their faces toward the city of the Great King, and they longed to enter its pearly gates, and to see the King in his beauty. The perils which had been opened to their view by the shepherds, prompted them to "hasten their escape from the windy storm and tempest."

But they were not yet ready for their departure. They needed a new impetus Zionward. Thus it is written in the beautiful allegory: "Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass. The pilgrims lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them the glass to look.

"Then they tried to look; but the remembrance of that last thing that the shepherds had shown them made their hands shake, by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away and sang—

"Thus by the shepherds secrets are reveal'd,
Which from all other men are kept conceal'd;
Come to the shepherds then, if you would see
Things deep, things hid, and that mysterious be."

Now this passage is instructive—it accords with Bible teaching

concerning pilgrim-life. Let us note the lessons:

First.—Glimpses of heaven are afforded to Christian pilgrims as they journey Zionward. Thus Paul teaches: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12; 22–24.

Now observe here certain things. 1st. That the present tense is employed by the apostle; hence it relates to present Christian realizations. 2d. That a vital connection with Jesus brings us into wondrous proximity to heaven, placing us, as it were, in the very midst of celestial intelligences, and the great verities of immortality. And if these are not personal realizations with us, we may depend upon it that the spiritual life connections are not well established, and our faith is imperfect.

Again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. 4; 17–18. Here again we have an inspiring view of Christian privilege, the privilege of looking into the unseen, which is eternal.

Old Testament and New Testament saints are on record as having had these visions of the unseen and eternal. Abraham, Jacob, Job, Moses, Elijah, Isaiah, Daniel, and others had this sublime converse. And now that the full glories of the divine administration have been unfolded under the sovereignty of the Holy Ghost, the vision is more bright, and eternal verities are rendered more palpable and enrapturing. Such visions overcome natural timidity, awaken courage and hope, give elasticity to the steps, and send the Christian pilgrim bounding rapturously along the heavenly way.

Peter at Pentecost—Saul on the way to Damascus—and subsequently as Paul the Apostle, caught up to the third heaven to behold unutterable things—John in Patmos, with sublime revelations—these and others are instances in which there have been grand unfoldings. And in modern times the examples have been a thousand times repeated. Remember, beloved, a residence on the Delectable Mountains affords sublime visions of heaven. In other words, holy living, intimacy with Jesus, lifts us to altitudes where we can enjoy these inspiriting revelations—not in imagination, but by faith.

Second.—Faith is the grand medium through which these revelations are made. The shepherds' glass, through which they called the pilgrims to look, is the symbol. "Now faith is the substance of things hoped for, (the subsistence, as often rendered,) the evidence of things not seen."—Heb. 11; 1. This is the telescopic glass, mightier than any ever employed to

survey the wonders of the starry heavens. The chapter to the Hebrews, containing the above passage as its opening sentence, holds up before us a galaxy of worthies who tested its potency. They wrought marvelously as the result of their faith.

If we would know the full power of the glass, we must have unimpaired vision—we must not hold the glass tremulously. Inconsistency, deviation from the line of rectitude, an imperfect apprehension of the faith-conditions and relations, will give us an unsteady hand, so that the grandeur of the unseen will not come fully within the range of the soul's interior eye. Holding the glass firmly, and gazing steadfastly into that great beyond, we shall behold wondrous things. And, under these inspiring contemplations we shall—

"March with courage and with strength,
To see the Lord our God."

We shall be ready to move onward as did the pilgrims, in song, refreshed and cheered for the journey. Let it be borne in mind, this faith-exercise belongs not alone to "BEULAH," reached just before the passage across the river of death. No! long before that—in the Delectable Mountains, such enrapturing visions are afforded. The fact is, the Christian world is not yet conversant with the mighty outreach of faith—how it can rend intervening veils—break down obstructing barriers—and introduce us to eternal splendors. Ages have only taught us the alphabet of faith—shall it require ages more to bring us up to graduation in this school of Christ? Heaven help us to diligent study, rapid advancement, and a claim to the honors of our adorable Teacher. Let us be fully led by the Spirit. By following him closely along the lines of spiritual illumination the whole field of vision will flame with the glory of God.

Dr. Payson well says: "If there be one fact or promise in the Bible which has produced no practical effect upon your temper or conduct, be assured that you do not rightly believe it."

The great Bible assurances to which we have referred must be taken hold upon by faith, and then we shall know their verity. Our whole life will glow with fire enkindled by a survey of the unseen, which is eternal. Glory will mark every step of earthly pilgrimage, antedating its full-orbed manifestation across the river.

For the Guide.

"ONE ONLY KNOWS."

A. R. BRADBURY, A. M.

What anxious hours, what prayerful days,
Young converts pass to know God's ways;
Their minds are grieved with inward foes,—
O what distress! One only knows.

And when sweet peace does thrill within,
They fear there lurks some inward sin;
They dare not trust this sweet repose;
What woful hours! One only knows.

But when God sweeps all doubts away,
And makes it brighter than noon-day,
They bid adieu to all their woes,—
What heavenly joys! One only knows.

And when these joys press in their souls,
What a boundless love-like torrent rolls!
Satan and hell dare not oppose;—
What supreme bliss! One only knows.

Their faith is mighty to prevail,
They know this bliss will never fail;
God is its stream, it will not close;
What untold peace! One only knows.

Their faith and works unite to bless
The hosts who dwell in sinfulness;
What blissfulness the Lord bestows!
O, who can tell? One only knows.

"A man full of faith and of the Holy Ghost."—Acts 6; 5.

BISHOP HAMLINE.

Christian biography is greatly enriched at this time by the issue of the "Life of Bishop Hamline," by the Methodist Book Concern, Cincinnati. It is from the gifted pen of Rev. F. G. Hibbard, D.D. It is an intensely interesting volume, tracing his marvelous, and truly apostolic career, from the period of his remarkable and intelligent conversion, along the line of his brilliant and successful ministry, to the hour of his translation to a glorious immortality. If ever there was a record of apostolic devotement and successes, in connection with modern ministerial life, we surely have such a record in the biography of Rev. L. Hamline, D. D., late one of the Bishops of the Methodist Episcopal Church. We would like every minister to read it—and if we could induce one thousand of our readers, at least, to send us an order for it within thirty days, we should certainly convey to a thousand homes inspiration and blessing beyond immediate measurement. We have only space to give an extract relating to his experience of entire sanctification. His biographer writes:

"Although Mr. Hamline was in the height of his self-denying labors and his usefulness, fulfilling all known duty, and, we must admit, growing in grace; or to use his own words, "had been attentive to the means of grace in the closet and in the sanctuary;" yet he felt that his devotions had sometimes been formal, lacking vitality; that he was lacking in full confidence in drawing nigh to God; that there was in him a proneness to wander, his tempers being not always equally subdued; that in his heart were the roots of many evils, which "springing up troubled him," though kept down while under the reign of grace, and that in this state there was not assured safety.

"As his spiritual convictions and perceptions became more and more clear and strong, so he increased in prayer and wrestling with God. He says: 'I spent several weeks much of the time before God. I felt that without a clean heart I should soon fall.' Indeed, prayer was the habit and occupation of his life. As he drew nearer to God, God drew nearer to him, and his soul increased in power and the fruits of the Spirit. He saw holiness more in its loveliness and desirableness. He saw the loveliness of the Divine character, of the Word and of worship, in a new light. Still his soul was not satisfied. The introspective habit of his mind, and the acute sensibility of his conscience, allowed no half-way measures, and he found no place to rest short of a finished work. His incisive views of the breadth and spirituality of the law, and of the depravity and deceitfulness of his own nature, became the guage and measurement of that work for which he languished. God was preparing ing him for a great work, and for 'showing him how great things he must suffer for His name's sake.' He had counted the cost, and joyfully accepted the cross. All was real as eternity. With him it was a work of destiny.

"In the month of March, 1842,

Mr. Hamline went to New Albany, Indiana, for the purpose of enjoying religious privileges of worship, and the counsels of Rev. W. V. Daniels, the pastor of the Church, who was a godly man and walked in the light of a full salvation. He reached the place on Saturday, heard a sermon in the evening on 'perfect love,' and after sermon bowed before the altar with others who were seeking the blessing. Throughout the Sabbath his heart was in a deep struggle. On Monday morning he rose early, and wrapping his cloak about him, continued until breakfast to plead for the baptism of the Holy Ghost. Hastily partaking of a slight repast, he returned to his chamber and fell upon his knees.

It is worthy of remark that he reached the point of deliverance through a process of thought. Faith is not reasoning, but we come to it by a mental process of which we are more or less conscious. Every act of faith presupposes certain antecedent states of the understanding.

"Thro' reason's wounds alone your faith can die."

"The steps of the reasoning faculty immediately preceding the final act of faith in the present instance were simple, and natural as they were scriptural. Mr. Hamline himself thus describes:

"While entreating God for a clean heart, my mind was led to contemplate 'the image of Christ' as the single object of desire. To be Christ-like, to possess 'all the mind that was in' the blessed Saviour; and this became the burden of my earnest prayer. 'And why do you not take this image?' was suggested, 'for He has taken yours. Look at the crucified Lamb. Why does He hang there and bleed, "His visage so marred more than any man, and His form more than the sons of men?" Is it for himself?' No; O, no! He is innocent, immaculate. It is for me. There on the cross He bears my sin, and shame, and weakness, and misery, and death. And why does He bear them? To give me, in their stead, His purity, and honor, and strength, and bliss, and life. Why, then, not take His image? Give Him your sin, and take His purity. Give Him your shame, and take His honor. Give Him your helplessness, and take His strength. Give Him your misery, and take His bliss. Give Him your death, and take His life everlasting. Nay, yours He already has. There they are bruising Him and putting Him to death. Nothing remains but that you take His in exchange. Make haste! Now, just now, He freely offers you all, and urges all upon your instant acceptance.

"Suddenly I felt as if a hand omnipotent, not of wrath but of love, were laid upon my brow. That hand, as it pressed upon me, moved downward. It wrought within and without, and wherever it moved it seemed to leave the impress of the Saviour's glorious image. For a few minutes the deep of God's love swallowed me up. All its billows rolled over me."

"Under this influence he fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. The work was done. The struggle and the outcry were heard in the house, and for a time proved the occasion of a temptation, as if propriety had been transgressed by this liberty among strangers. But the temptation was momentary. The work was clear, the experience undoubted, and from that hour to the close of his mortal life he referred to it as the great epoch of his life. He says:

"My joys now became abundant, but were peculiar. In my happiest hours my joys were mingled with such a sense of vileness as I cannot describe. Sometimes in my near approaches to my Saviour (for I seemed to commune with Him almost face to face), with tears pouring almost like rain from my eyes, I used to say, O my blessed Lord, how canst thou thus visit and inhabit a heart so vile!"

"A new life now dawned upon him. Not one without clouds,

temptations, and sore wrestlings, but one in which over all these he was to have victory. He could now say, as never before:

"Now I have found the ground wherein
Sure my soul's anchor may remain."

From that bright epoch, his life was one scene of ardent, self-denying labor for Christ, until the gate of life was widely opened to receive him to a blissful immortality.

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—Heb. 11: 16.

For the Guide.

TALKS ON PRACTICAL HOLINESS—NO. 1.

REV. JOHN PARKER.

Lovers of Holiness—I am requested by the editors of the "Guide" to hold a few brief conversations with you on practical holiness. You have a right to ask who I am, and why I presume to ask your attention.

I am a Christian pastor, and a lover of holiness. Through the grace of God, and the power of his Holy Spirit, I obtained the blessing of perfect love in the fall of 1841, while reading the life of Hester Ann Rogers. And with the exception of one or two brief lapses under violent temptation, many years ago, it has been permitted to me to walk in the light of full salvation nearly forty years. Now, with a heart enlarged, I run the way of God's commandments. Waiting on the pleasure of the Lord, I daily "renew my strength, and mount up with wings as eagles." I have so learned to believe God as to count it no presumption to expect him to do for me all he has promised to any of his children. My whole heart

"Wills what He wills—that makes me free,
What wonder, then, if all along
My life and lips are full of song,
For He is mine."

And his people are very dear to me, I am making all my arrangements to spend my eternity with them. And no bride ever made arrangements for her wedding tour with greater joy than daily comes to my heart at the thought, that soon I shall go to my eternal home. And then, that first walk into Paradise, that first welcome by the Infinite King of the city of mansions! Then, too, the greetings and the surprises, and the recognitions and the fellowships, and the eternal growth in knowledge and holiness!

My life may be compared to vines—that, beginning in marshy pools, then pent up by dark glens and broken by jagged walls into fretted foam and fury, at length found the sunshine and the broad even plain and the deepening flow. And now it is tending to the ocean's front—where the stream is broad and smooth and unbroken. The strong, steady current is all set toward the sea, and the hindering walls are behind me. The ocean pulls me now, and its embracing tides come to meet me, and my glad heart consents.

Saints of God—I trust you know what I mean by this heavenly pull on your hearts. Not that you are impatient to leave a world where you are so much needed, and where you may hope to scatter blessings in your Master's name. But, like another saint, you have

read of "having a desire to depart and to be with Christ." Nevertheless, willing to abide in the flesh—if such is your Father's will.

There are those who tell you that such longings after heaven are unsuitable to Christian activity, and to your highest usefulness. Well, they differ with Paul, and you and I had better stand with Paul, who admonishes us to seek those things which are above, where Christ sitteth at the right hand of God,"—"to set our affections on things above, not on things on the earth." His reasons are sufficient for us:—1st. "We are risen with Christ,"—which, of course, implies a previous death—and so we have died—to sin and self—and to the world.

2d. Our life is now "hid with Christ in God,"—a hidden life, whose sources are unknown—to the world. It is like the life of a tree in its roots—out of sight; or, the life of the body, whose springs are out of sight. So our life is hidden with Christ—rooted in Christ—out of the world's sight. "The world knoweth us not,"—does not understand us—our spiritual life is an unexplained mystery to them.

But with such a root-life, what fruits are pendant on the branches! One of those fruits is, hope of eternal glory in the presence of the Lamb. And "this hope makes us not ashamed;" not shrinking; not afraid to avow our loyalty and love to Christ; not confused in the presence of duty, or danger, or persecution. No, no; you should not hearken to the misleading spirit of a cold religious policy that talks about letting heaven alone till we get there. You are charged to look for and hasten unto the coming of your Lord, and to be like those servants who are expecting and watching till he come.

The grain is ripe and ready for the sickle when it has taken the color of the sun. So the saints of God are only consistent—who having taken the color of heaven to which they are going, suggest heaven—by their life, their purity, and their joy.

> "Full of immortal hope,
> They urge the restless strife,
> And hasten to be swallowed up
> Of everlasting life."

A life shaped after the pattern of such a hope will be holy.

And with such a hope, your wants here will be few—you will not betray a dependence on the world's sympathy and associations. You will naturally and spontaneously express your delight in God, and your satisfaction with him. Thus "delighting yourself in the Lord he will give you the desire of your heart."

If you are holy, the Holy Spirit has resumed his normal relations to you. He is the source of all your light, and life, and liberty, and power. He is King in your soul—it is his temple. You prefer his guidance to all the friendships and sympathies of earth.

Walk then in the Spirit. He calls himself the Holy Spirit, not because he is more holy than the Father and the Son, but because it is his special work to make believers holy. As our Divine Lord is called the Christ, because anointed to be our Redeemer, Priest, and King,—He is called Jesus because he is the Saviour of sinners. Your holiness depends on your constant relation to and dependence on the

Holy Spirit. Don't grieve Him—"Be filled with the Spirit," and you will not be troubled much with the lusts of the flesh.

"A woman that feareth the Lord, she shall be praised."—Prov. 31; 30.

FRANCES RIDLEY HAVERGAL.

"Memorials of Frances Ridley Havergal," by her sister, is a volume of rare interest, recently published by A. D. F. Randolph & Co., of this city. It is the portraiture of a beautiful Christian life, in which the lovely image of Jesus was in splendid development. We would be glad if this work might find its entrance into every Christian home.

Frances Ridley Havergal was the youngest child of Rev. William Henry Havergal, Rector of Astley, Worcestershire, England. Reared under such tender Christian influences, it is not surprising that in very early childhood she had gracious visitations of the Holy Spirit, and her opening mind was turned toward the cross when about fourteen years of age. She then wrote:

"I was very happy at last. I could commit my soul to Jesus. I did not, I need not, fear His coming. I could trust Him with my all for eternity. It was so utterly new to have any bright thoughts about religion that I could hardly believe it could be so, that I had really gained such a step. Then and there I committed my soul to the Saviour—I do not mean to say without any trembling or fear, but I did—and earth and heaven seemed bright for that moment—I did trust the Lord Jesus."

From that auspicious period she entered upon a life of eminent devotion. In the first years of her consecration to Christ, she had aspirations after the fulness of divine life. This was seen in expressions like these:—

"O, to be filled with joy and the Holy Ghost! Oh, why cannot I trust Him fully? How very sweet those words are, 'I write unto you, little children, because your sins are forgiven you for His name's sake.' They have comforted me, for I am but a little child, only a babe in the spiritual life, and this seems so tenderly addressed to such. But O, that I could grow up in Him!"

"I had hoped that a kind of table-land had been reached in my journey, where I might walk awhile in the light, without the weary succession of rock and hollow, crag and morass, stumbling and striving; but I seem borne back into all the old difficulties of the way, with many sin-made aggravations. I think the great root of all my trouble and alienation is that I do not make an unreserved surrender of myself to God; and until this is done I shall know no peace. I am sure of it. I have so much to regret: a greater dread of the opinion of worldly friends, a loving of the world, and proportionate cooling in heavenly desire and love."

"I want to make the most of my life and to do the best with it, but here I feel my desires and motives need much purifying; for, even where all would sound well enough in words, an element of self, of lurking pride, may be detected. O, that He would indeed purify me and make me white at any cost! No one professing to be a Christian at all could possibly have had a more cloudy, fearing, doubting, sinning, and wandering heart history than mine has been through many years."

Each anniversary of her confirmation was an occasion for a renewed consecration of her redeemed being to the Lord.

"So lately as 1876 and 1877 she seems to have renewed her confirmation vow, in the following verses:—

A COVENANT.

"Now, Lord, I give myself to thee,
I would be wholly thine;
As thou hast given thyself to me,
And thou art wholly mine;
O take me, seal me as thine own,
Thine altogether—thine alone."
(*July*, 1876.)

"ONLY for Jesus! Lord, keep it for ever,
Sealed on the heart and engraved on the life!
Pulse of all gladness, and nerve of endeavor,
Secret of rest, and the strength of our strife!"
(*July*, 1877.)

These heart-longings for the full indwelling of the Holy Spirit resulted in a blissful consummation in the year 1873, as thus recorded:

"One day she received in a letter from N—— a tiny book with the title 'All for Jesus.' She read it carefully. Its contents arrested her attention. It set forth a fulness of Christian experience and blessing exceeding that to which she had as yet attained. She was gratefully conscious of having for many years loved the Lord and delighted in His service; but there was in her experience a falling short of the standard, not so much of a holy walk and conversation, as of uniform brightness and continuous enjoyment in the divine life. 'All for Jesus' she found went straight to this point of the need and longing of her soul. Writing in reply to the author of the little book, she said: 'I do so long for deeper and fuller teaching in my own heart. 'All for Jesus' has touched me very much. * * * * I know I love Jesus, and there are times when I feel such intensity of love to Him, that I have not words to describe it. I rejoice, too, in Him as my 'Master' and 'Sovereign,' but I want to come nearer still, to have the full realization of John xiv. 21, and to know 'the power of His resurrection,' even if it be with the fellowship of His sufferings. And all this, not exactly for my own joy alone, but for others. * * * So I want Jesus to speak to me, to say 'many things' to me, that I may speak for Him to others with real power. It is not knowing doctrine, but being with Him, which will give this."

God did not leave her long in this state of mind. He himself had shown her that there were 'regions beyond' of blessed experience and service; had enkindled in her very soul the intense desire to go forward and possess them; and now, in His own grace and love, He took her by the hand, and led her into the goodly land. A few words from her correspondent on the power of Jesus to keep those who abide in Him from falling, and on the continually present power of His blood ("the blood of Jesus Christ His Son cleanseth us from all sin,"—1 John i. 7,) were used by the Master in effecting this. Very joyously she replied: 'I see it all, and I HAVE the blessing.'

"The 'sunless ravines' were now for ever passed, and henceforth her peace and joy flowed onwards, deepening and widening under the teaching of God the Holy Ghost. The blessing she had received had (to use her own words) "lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams, compared with the fulness of summer glory.'

The practical effect of this was most evident in her daily, true-hearted, whole-hearted service for her King, and also in the increased joyousness of the unswerving obedience of her home-life, the surest test of all."

This young life so fully consecrated, and so richly adorned with the graces of the Spirit, had an early and yet a cloudless sunset. The triumph-moment is thus described by her sister:

"She nestled down in the pillows, folded her hands on her breast, saying, 'There, now it is all over! Blessed rest!'

"And now she looked up steadfastly, as if she saw the Lord; and, surely, nothing less heavenly could have reflected such a glorious radiance upon her face. For ten minutes, we watched that almost visible meeting with her King, and her countenance was so glad, as if she were already talking to Him. Then she tried to sing; but after one sweet high note, "HE ——," her voice failed; and, as her brother commended her soul into her Redeemer's hand, she passed away. Our precious sister was gone,—satisfied,—glorified,—within the palace of her King!

* * * "So *she* took * * *
The one grand step, beyond the stars of God,
Into the splendor shadowless and broad,
Into the everlasting joy and light.
The zenith of the earthly life was come."

"God is a Spirit, and they that worship him must worship him in spirit and in truth." How often is it the case that persons go up to the house of God, seemingly, for this purpose—the worship of God, and yet come away filled with man-worship. Many, too, are more critical than devout. It is a nice point to present the truth as it is in Jesus, without being seen of men. At the foot, or behind the cross, is the only place it

can safely be done. The life-motto of one who was "called to be an apostle of Jesus Christ," was this: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." In another place we read, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."—MRS. KNIGHT.

For the Guide.

ASKING.

ABBIE MILLS.

Absent from thee, no heaven I find,
Me for thyself thou hast designed;
O, claim me now! fulfil desire,
Refine me with the Spirit's fire!

Thou Source of light abide in me,
Darkness must at thy presence flee;
Take thou my care, and leave a song
That coming days shall but prolong.

My lot maintain, my portion be
Through time, and in eternity;
The riches of thy grace make known,
Establish in my heart thy throne.

A chosen vessel of thy love,
Teach me to live the life above;
My faith by works of love to show,
And glorify thee here below.

Happy if by thy presence blest,
Though but a stone my head shall rest;
Yet here shall heaven and earth agree,
And minist'ring angels come to me.

Ready, thy ravens are to fly,
When thou shalt hear thy servant's cry;
Ready some minister of grace
In every time, in every place.

Yet more and more do thou bestow,
The intent of thy promise show;
Help me with steady faith to claim
All that is mine through Jesus' name.

And thus abounding more and more
In treasures granted from thy store,
I'll bless the hand that crowns my days
With never ceasing food for praise.

I bless the Lord every morning when I wake, that I live in witnessing times.—MCCHEYNE.

"And above all these things put on charity, which is the bond of perfectness."—Colossians 3: 14.

For the Guide.

PERFECT LOVE.

REV. JESSE S. GILBERT, A. M.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." So wrote the apostle of love. Love is the very essence of Christianity.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The Christian life begins in a desire to "flee from the wrath to come." "What must I do to be saved?" is the question uppermost in the mind of the convicted soul. Beautifully does Bunyan represent this condition of mind. "So I saw in my dream that the man began to run. Now he had not run far from his own door, when his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears and ran on, crying, 'Life! life! eternal life!' So he looked not behind him, but fled toward the middle of the plain."

The convicted sinner can find a fit expression of his feelings in the words of Watts:—

"Should sudden vengeance seize my breath,
I must pronounce thee just, in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,
Whose hope still hov'ring round thy Word,
Would light on some sweet promise there,
Some sure support against despair."

He now looks to Jesus. By faith he takes hold of the promises. "The past is under the blood." His sins are all forgiven. His heart is changed. He is "born again." He can now sing—

"All praise to the Lamb! accepted I am,
Through faith in the Saviour's adorable name;
In Him I confide, His blood is applied,
For me He hath suffered, for me he hath died."

Fear now gives way to love. He no longer strives simply to be saved from the flames of hell. Love hath taught him "better things."

"'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.
God only is the creature's home,
Though rough and straight the road;
Yet nothing less can satisfy
The love that longs for God."

As love increases, fear recedes. "There is no fear in love. This does not mean that love and fear may not co-exist at the same time. Yet there are many Christians not yet made perfect in love, hence in some measure subject to fear. It means that fear does not enter as an element into love. The Greek has the definite article,—"There is no fear in *the* love. Fear does not belong to love. Hence, "he that feareth is not made perfect in love, and perfect love casteth out fear."

We do not read of perfect faith, or perfect hope. There is no such thing as perfect knowledge, or a life perfect in practice, without mistake or fault.

But we may love God with all the soul and heart and mind, and our neighbor as ourselves—and that is perfect love. Such Christians never care for worldly amusements. You never find them in the dance, the theatre, or the opera. They are the earnest, happy souls. Would to God that we had more of them!

Nothing can save the Church but a return to primitive faith, and hence to primitive power. "Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

For the Guide.

WITH THE MASTER.

MRS. LIZZIE FENNER BAKER.

"And lo! I am with you alway, even unto the end of the world."

By hiding in thy blessed will
I know untroubled peace,
I walk in silence, sweet and still,
'Mid joys that do not cease.
My daily life, amid its toil,
Is yet supremest rest;
Thou dost the subtle tempter foil,
I lean upon thy breast.

'Mid pain, and weariness and care,
'Mid want of earthly good,
Mine are the robes the blood-washed wear,
I stand where Paul once stood,
In worship deep at Calvary's cross—
And count my sorrows joy;
Yea! counting all things else but dross,
Naught can my hope destroy.

'Mid days serene with God's own calm,
'Mid nights whose dreams are prayers,
The Saviour's parting gift of peace,
His lowly follower shares.
And with the steadfast eye of faith,
Each day behold my home,
"The Father's house" across the flood,
Where one day I shall come.

Till then, dear Master, lead me on
By ways known but to thee,
Whether I see the path or not,
It matters not to me;
For sure I am no evil power
Can my safe spirit harm,
Since all the while is round me thrown
Thine everlasting arm.

The Precious Word.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119; 18.

SABBATH BIBLE READINGS.

REV. W. G. PASCOE.

DEAD TO SIN.

OCT. 3.—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 11.

"Dead indeed," not dead in fancy, but indeed, in fact, in reality. A man who is dead has no feeling, no hopes, no fears, no desires. Speak to him, there will be no response; grasp his hand, there will be no return of the pressure. A saint who is dead to sin has no feeling of sin, no hopes from sin, no desire to sin. When sin comes, it has no part in him. The devil finds no point of his nature which he can touch, and obtain a sympathetic throb in return. Sin has no more influence or control over him than the objects of this world have over the dead in their graves.

Yet there is this peculiarity about him who is dead to sin, paradoxical, some may think—it is the death of a living man. He is dead to nothing else. He is not dead to feeling, nor to sympathy, nor to culture, nor to knowledge, nor to the claims of fellow-men, and he is fully alive to God; but he is dead indeed unto sin." Sin may come to him in its most winsome manner, and charm with its most bewitching guiles; but there is no responsive feeling. It may come to him when he is weary, exhausted, and appeal to him from a form that appears to be an angel of light; but there is no responsive feeling—he is "dead indeed unto sin."

A friend writing to me lately, said: "I find it good to take Romans vi., and repeat the chapter as a statement of my own experience, reckoning myself to be 'dead indeed unto sin.'" Would not many "find it good" to do likewise?

TEMPTED, TESTED, AND SUCCORED.

OCT. 10.—"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. ii. 18.

He was tempted, but He did no sin. He "suffered being tempted," but He did no sin. It was bitter suffering which came upon His holy soul as the tempter came and sought to lead Him astray, but He yielded not, He did no sin.

He is our example. We need not yield when tempted. We cannot help being tempted. It would not be good for us to escape temptation. We may put even this down among the "all things" that work together for our good. Temptation brings out our real character. Our power of endurance can never be known until tried. A true Christian will shine brighter in the midst of fierce temptation, like gold when molten. Only the base need fear testing. You may well be afraid to put acid on the coin which you know to be counterfeit. You will only be too glad if there be any suggested doubt to have the good coin tested in this way. If your heart is freed from sin you may meet temptation without a fear. It cannot harm you. It may cause you to suffer. It may give you many a pang, but it cannot harm you. Temptation brings us closer to God. When the Saviour was tempted, he went to

the spiritual armory of the Christian soldier, and fought the devil with weapons of celestial temper and make. When his followers are tempted they do the same, and that they may wield their weapons well, they plead much with God. The saint's drill is carried on upon his knees. He goes through all his exercises best in that position. He cannot learn the mind of God so well in any position as upon his knees. He cannot ascertain his Captain's orders anywhere so quickly as upon his knees. He cannot wield the sword of the Spirit, nor lift above him the shield of faith, nor present so bold a front to the enemy so well as when upon his knees. And when temptation comes, he feels his need of divine assistance, and on his knees he gets nearer to God. Thank God for the discipline of temptation.

FULL TO OVERFLOWING.

OCT. 17.—"My cup runneth over."—Psa. xxiii. 5.

There are times when "rivers of waters run down" the eyes of God's people. They are afflicted with sorrow. If they see God dishonored, or his claims disregarded, or sinners unsaved, it is enough to draw tears from their eyes. But it is not always so. They cannot always dwell on these subjects. Sometimes God comes so near to the soul that our thoughts of him swallow up all other thoughts. Then a cup of sweetness is put into our hand, and as the beloved of the Lord we are bidden to drink.

It is true that we rejoice in God evermore, even when we most deeply sorrow over the world's ruin. It is also true that often the cup is not only full, but runneth over. Nothing interferes with the full tide of joy which the Lord pours into our hearts. We sit under his shadow with great delight. He spreads his banner of love over us. He sits down with us to the feast. He encourages us to take of his resources, and sweetly whispers, "All are yours."

What an overflowing cup is put into the hand of those who are wholly the Lord's! In providence "all things work together for good" to them. In the Word of God precept and promise, law and Gospel, alike join to instruct and lead them forward to heaven. In grace every attribute of God joins to bring them to the highest perfection of the Christian life. In God they have himself, the choicest gift that he can bestow, a gift which outweighs all other gifts put together. In heaven they will have the fulfilment of every desire, the sublimest realization of every holy anticipation, "they shall see HIS face."

COURAGE DEMANDED.

OCT. 24.—"Be thou strong and very courageous, that thou mayest observe to do according to all the law."—Josh. i. 7.

The believer's difficulties within himself are greatly diminished when he yields to be saved from all sin, but they are often increased around him; so much so, that he imperatively needs very much strength and courage to overcome them. A timid, time-serving man will not be saved from all sin. Until he casts away the fear of men's praise or blame, and relies wholly on God, content to live or die just as he shall choose, there

can be no enjoyment of full salvation.

"Obedience is better than sacrifice." Sacrifice may cover faults, but obedience will prevent them. But how difficult often to obey in the face of opposition from men, and bitter, malicious obstruction from the devil! This foe of God and man will leave no stone unturned to hinder those who are endeavoring to glorify God by loving him with all their hearts. The strict path of integrity is a path in which he brings to bear some of his heaviest artillery, and with such precision as often to sadly harass true believers. Moreover, they who are content with a state of heart in which the remains of sin often assert their existence and power, too frequently rather hinder than help those who are further advanced in the experience of the deep things of God. That you may not be turned aside in your purpose to do God's will, you must have much courage. A brave heart, sustained by the omnipotent God, will pass victoriously through all difficulties.

CONTENTMENT.

OCT. 31.—"I have learned in whatsoever state I am therewith to be content."—Phil. iv. 11.

It was a severe lesson learned by a willing scholar. There was very much against which the flesh would rebel. "Bonds and imprisonments" had been his lot. Privation and hunger often distressed him. He was now under the restraint of Roman law. He had lost everything which the world values, for the sake of Christ, and yet he was a happy man. He had learned the happy secret of contentment. No pampered prince, whose every want was anticipated, and every whim gratified, could possibly be so happy as that contented man in bonds at Rome. Contentment is a lesson to be learned; a commanding faith in God is absolutely necessary to our learning that lesson; and the way in which we bear crosses, losses, misfortunes, disappointments, and other trials, shows whether that lesson has been imperfectly learned or not.

For the Guide.

HINDRANCES TO PRAYER—BIBLE READING

REV. J. H. JAMES.

"That your prayers be not hindered."—1 Pet. 3:7.

NOTE.—Failure to obtain blessings sought in prayer not only robs and injures us and others, but dishonors God. We cannot, then, too carefully seek to know how our prayers may be hindered, or too earnestly strive to avoid such hindrances.

1. What reasons are given in the Word of God for withholding answers to some prayers? Isaiah 59: 1, 2; Mark 11: 25, 26; Psalm 138: 6; Matt. 6: 5; Jas. 4: 3; and 16: 7; Psalm 66: 18.

2. Is the fact, that the results of prayer are not immediately seen, proof that it is not, or will not be answered? Compare Job. 30: 20 with 42: 8. See Matt. 15: 21–28; 2 Cor. 12: 7–9; 1 Pet. 1: 7; Jas. 1: 3, 4.

3. What is the right course when the answer to prayer is, or seems to be, delayed? 1 Pet. 5: 6, 7; Dan. 9: 23; Isa. 58: 3–14; Gen. 32: 26, with Hos. 12: 4–6; Psa. 40: 1 and 27: 14.

Editors' Study.

Motto:—Love, Purity, Power.

To Correspondents:—All communications to the Guide should be addressed to W. C. Palmer, 43 Bible House, New York.

Notes:—1. Make all Postal Orders payable at *Station D.*, New York City.

2. Scatter Holiness Books and Tracts.

3. Consider well 2 1 and 4th pages of cover.

4. Ponder with prayer page 127 of this number.

5. Send us time and place of each holiness meeting held, with names of leaders.

6. *Workers observe!*—Persons now subscribing for the Guide, to commence with January, can have the November and December numbers *free.*

7. We prefer not to send out the *Lay Evangelist* in connection with the Guide. as promised by a former Agent, for sufficient reasons. Any subscriber, feeling aggrieved, communicating with us, will receive satisfaction.

BRIGHT SKIES.

We are not disposed to write much of ourselves or our work in conducting this magazine. We prefer to let our work speak for us rather than our words. Yet, in gratitude to God who crowns us so lovingly with His benediction, and for the encouragement of our friends in all parts of the country, who are manifesting at the present such a deep interest in our prosperity, and laboring so earnestly to extend our circulation, an occasional word of good cheer may not be inappropriate. We have then to say, in brief, to the glory of God, that the skies are bright over the pioneer magazine, and its circulation is steadily increasing. We are receiving constantly the warmest expressions, which indicate an enshrinement of the Guide in the heart's affections of thousands. We thank God and take courage.

Our contemporaries are frequently giving very kind expressions. Our dear brother Thatcher, of the "Herald of Purity," writes:

"The Guide to Holiness, a monthly, published by W. C. Palmer, 43 Bible House, N. Y., we feel somewhat partial to. It was through the instrumentality of this publication, in part, that the writer was brought into the light and liberty of full salvation, more than a decade ago, and as much as ten years prior to that, it visited our boyhood's home. Long may this periodical live, and more widely may it circulate. It heralded the theme of holiness when far less popular than now."

We reciprocate our brother's good words, by wishing and praying for him great prosperity in his editorial work.

THE SUBTLE SIN.

Sin in all its phases is full of subtlety. Its advances upon the soul are stealthy, often unperceived, unless the eye be single and consequently full of light. It is at times clothed in angelic beauty, making such a captivating approach as to deceive the very elect. Sin has measureless resources upon which to draw, and is so full of all deceivableness of unrighteousness that we need ever to be on the watch-tower. The subtle sin of which we write just now is, "The love of money, which is declared by the apostle to be "the root of all evil,"—"Covetousness, which is idolatry," according to the same inspired authority. So fearful was Mr. Wesley of being ensnared by this bewitching sin that he determined to use all his income in charitable purposes, after using a specific sum for living, and that on a most economical basis. All may not, and probably ought not, to do this. But, beloved, "Beware of covetousness!" Its pleas are specious. Self, our dire foe, is full of whisperings. Safety lies in the direction of liberal distribution. Hold the treasury well under the control of Jesus. Be ready, joyously ready, to respond to every call for His dear sake. Let holiness people make large and speedy investments in holiness literature, and other good works. While the children of this world are lavishing their means upon favorite enterprises, our contributions to Jesus should be on a munificent scale.

"NO EXCHANGE OF COURTESIES."

Rev. Dr. Woodruff said in one of the Tuesday Meetings, recently: "There must be no exchange of courtesies between the pickets. Those on guard on Zion's lines must be unswerving in loyalty to Jesus!" That is indeed the great demand of the times. As good soldiers of Jesus Christ we must hold no parley with the enemy, enter into no compromises, but stand true, strong, unfaltering, every hour. The way to win the respect of the world, is to "keep ourselves unspotted from the world." Every effort at accommodation writes conviction of inconsistency upon the worldly mind, and weakens the advances of Christianity. The way to hold our children under Christian auspices is not by a liberal infusion of worldliness into Church operations, but by a continuous maintenance of the Christly character, and a full recognition of the fact that we are under the sovereignty of the Holy Ghost. Let there not, then, be any exchange of courtesies.

A TRUMPET CALL.

We must circulate more Holiness Tracts. The times demand it, imperatively. We purpose selecting from Mrs. Phœbe Palmer's writings, gems, to constitute what we shall denominate the "PHŒBE PALMER TRACT SERIES." By this means we hope that the loaves of living bread left by her for distribution, as a precious legacy, will be multiplied so as to feed the multitudes who are indeed famishing for spiritual sustenance. We shall commence with LEAFLETS, for letters, and to carry in the pocket, to hand out as opportunity presents. Package A of Leaflets, containing fifty beautiful little gems for one dime, will soon be ready, so our friends may send on their orders, and calculate to be quickly supplied. For other important Tract enterprises see "NEW PROPOSITION," 2d page of cover. We trust this call will receive prompt and generous responses, so that Jesus may be glorified.

AROUND THE GLOBE!

The editors of the GUIDE are not prepared at this time to make a world-wide trip for the propagation of the glorious doctrine of full salvation. They are not so called, or they would fly at the Master's bidding, on an errand so grand. They are, however, set for the defence of the truth, and for its promulgation, through the medium of the printed page. We would like to send the good old GUIDE around the globe. A voice speaking through our columns has made the proposition, to send a copy monthly to every Protesant missionary on the globe. It is practicable to accomplish this by January 1st, 1881. Think of the voluntary exile of these noble men and women, from home, country, and congenial Christian associations, to reside amid all-pervading heathen desolation, year after year! Would it not give you peculiar joy, reader, to afford them light, joy and comfort each month, by reading the GUIDE? Ponder, with prayer, the plan of operations given on 4th page of the cover. The responses are coming. We hope this month will bring them faster. A sister in the West sends us $25, with the following good words, declining to have her name published:—"I wish to send the GUIDE to missionaries in any part of the globe you may choose, to the amount of $25. I think it a great privilege to help to hold up the hands of missionaries while they are building up the Redeemer's kingdom on the ruins of heathenism. I must receive no credit for sending the money, because it is the Lord's, particularly. He intrusted it to me to invest for Him, so I wish to do it to the very best advantage, and I believe I am doing so."

RECEIPTS FOR THE MONTH.

FOR MISSIONARIES.—Mrs. J. Walker, Norfolk, Conn., - - - - - - - $2.00
Rosa Williams, Earlville, Ill., - - - - 3.70
C. Gates, Detroit, Mich., - - - - - 1.50
J. E. Ayers, Philadelphia, Pa., - - - .30
A Friend, - - - - - - - - 25 00
Mrs. M. J. C. Carroll, Norwich, Ont., - - 1.20
Mrs. M. A. Buck, Booneville, N. Y., - - - 75
P. N. Tobey, E. Falmouth, Mass., - - - 1.00
FOR GRATUITOUS DISTRIBUTION.—Mrs. N. Bovee, Gouverneur, N. Y., - - - 1.00

WORK FOR THE MONTH.

PRAYING AND WORKING UNION.—The Lord is inclining the hearts of many to enter into this bond of union which we have suggested. We have recorded names forwarded from Vermont, Illinois, Maryland, Texas, Connecticut, Massachusetts, Kansas, Indiana, Louisiana, Ohio, New York, Missouri, Pennsylvania, New Jersey, Wisconsin, Minnesota, Oregon, New Hampshire, Maine, Iowa, and West Virginia. How widely scattered, yet one in Christ, daily meeting at the throne.

1. CLOSET WORK.

SCRIPTURE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 34. Psa. 26: 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8-9. Psa. 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job 23; 3; 4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccles. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Colos. 3; 9. Ephes. 5; 9. Psa. 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job 42; 5-6.
19. Psa. 99; 5. Psa. 102. 17-18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34-35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16-17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 24. Psa. 1; 6. Psa. 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12-13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24-25. Joel 2; 27. Hab. 3; 2.

TOPICS FOR BIBLE STUDY.

First Week.—THE HOLY SPIRIT—as a divine person—how demonstrated—His names, attributes, works.

Second Week.—THE HOLY SPIRIT—as our divine indweller—how declared in the Bible—what influence should this have upon our daily life.

Third Week—THE HOLY SPIRIT—as our divine intercessor—the place of His intercession—the manner—the power—influence upon our faith, and approaches to God.

Fourth Week.—THE HOLY SPIRIT—our divine witness—where, and to what He testifies—the fruits of this divine, inner testimony.

Our friends will find it very profitable, we think, to study these Bible topics from week to week, making use of a good Concordance, and such evangelical and standard Commentaries as may be within reach.

A CLOSET HYMN,

Jesus, Master, whose I am,
Purchased Thine alone to be,
By thy blood, O spotless Lamb,
Shed so willingly for me;
Let my heart be all Thine own,
Let me live to Thee alone.

Other lords have long held sway;
Now, Thy name alone to bear,
Thy dear voice alone obey,
Is my daily, hourly prayer.
Whom have I in heaven but Thee?
Nothing else my joy can be.

Jesus, Master! I am Thine;
Keep me faithful; keep me near;
Let Thy presence in me shine,
All my homeward way to cheer.
Jesus! at Thy feet I fall,
O, be Thou my All-in-all.

Frances Ridley Havergal.

SPECIAL REQUESTS FOR PRAYER.

For a revival in A——, Ohio.—H——, Ill.: For a daughter once a Christian, and a backslidden son in Nebraska. N——, N. Y.: For God's blessing on efforts to correct wrongs. W——, N. H.: For unconverted parents and brothers. L——, Kansas: For intemperate son of minister—and for minister and his charge. P——, Maine: For pastor, that he may be wholly the Lord's. H——, Kansas: For four sons to be early saved. O——, Iowa: For daughter. P——, Vermont: For salvation of four influential men. E——, Ill.: For salvation of husband and little girl. W——, Pa.: For sanctification of brother, and for sister desiring to be wholly the Lord's. For a sick sister, that she may be restored to health to work for the Master.

II. OUT-DOOR WORK.

1. If you are an employer, converse personally with those in your charge about their souls.
2. Write a letter to some unsaved friend, urging immediate attention to personal religion.
3. If you have children, talk with them personally about Jesus and His love—do it more than once this month.
4. Take some one soul upon your heart this month, to pray and work for specially—either to be converted or sanctified, as needed.
5. Ask your minister if there is any work in his charge that he would like you to do this month.
6. Scatter all the good books and tracts you can during the next thirty days—especially holiness publications. Get *one* subscriber for the GUIDE, if possible.

INQUIRIES.—If any of our readers are perplexed on any points, respecting the doctrine or experience of Holiness, and will communicate with us, it will be more than a pleasure to us to try to aid them.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. 1; 8.

"Let all in whom the Spirit glows,
In whom God's Word hath place,
The all-uniting faith disclose—
The all-endearing grace."

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened by singing the first hymn—

"O for a thousand tongues to sing
My great Redeemer's praise."

Quite a number of written and verbal requests were made, and Rev. William Taylor, followed by Dr. Palmer, presented the requests to the throne.

A part of the third chap. of 1 John was read, and a few remarks made on the great love of God to our fallen race. John cries out in view of it, "Behold! what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

Dr. P——. The assertion the apostle makes is very comforting, "Beloved. now are we the sons of God." It is this knowledge that gives assurance and comfort. It is this that gives courage in the hour of trial and suffering. It allies us very closely with the white-robed company around the throne, who have washed their robes and made them white in the blood of the Lamb. But this was all done while here below. The Lord has been very graciously with us at Ocean Grove during all the two months' services. A beloved minister, and one of the Association, stated that the Camp-meeting had been one of the most successful ever held on those grounds. That there had been more conversions, more sanctifications, and more wanderers returned to their Father's house, than on any former occasion.

SAVED FROM ENEMIES.

A brother who had not been at the meeting during the past five years, testified to the keeping power of Jesus in the midst of the ungodly surroundings of a sea-faring life. The Word of God had been "a lamp unto his feet and a light unto his path." God had so helped him that some of his greatest enemies had become his best friends.

A sister had enjoyed a similar experience of the power of God for thirty years. When suffering unkind treatment at the hands of enemies, she had sometimes been asked how she bore such things—to which she had replied, "I bear them for Jesus' sake." She remembered at such seasons that she was one of God's consecrated ones, and she cast her trials on Jesus, praying for her foes.

A DOUBLE CURE.

A sister spoke triumphantly of the gracious communion that she had with Christ. She was early converted, and was very happy for a time, but subsequently became cold, and lost the Saviour's love, although her name remained on the Church book. While in that state she was afflicted with disease that it was thought would prove fatal. About eighteen months ago, at the invitation of a sister, she attended the meeting. She had told her of her own rich enjoyment of the great salvation, and assured her that she might have the same experience. But Satan, who often comes among God's people, suggested that this grace was only for old and advanced Christians, and she was well-nigh yielding to the temptation. But at this point a young sister testified that she had enjoyed this uttermost salvation for eight years, and that it came by simply trusting Jesus. This encouraged her faith, and she commenced to ask the Lord for it, and before leaving the meeting found both spiritual and physical healing. She had been kept since that

day, and was now rejoicing in this freedom, taking every thing to God in prayer, finding great delight in God's Word, and rejoiced in going anywhere and doing any work for Jesus.

GERMAN TESTIMONY.

A German minister thanked God that he knew something of this wonderful salvation from sin. He had been kept by the power of God several years. He proved the blessedness of God working within him, while he worked for the salvation of souls. A glorious German Camp-meeting had recently been held at Sea Cliff. Some of the ministers who had not heretofore entered into the work of holiness, had been fully saved, and one preached from the text, "Where sin abounded grace hath much more abounded,"—which he declared to be full salvation—arguing that God was able to do away with all sin, to remove its remains from the heart. For this he said, Glory to God! He had difficulty in expressing his thoughts in English, but he had been praying that there might be a meeting in New York for the Germans, where they might speak of the wonderful works of God in their own language. In answer to prayer, he rejoiced to say that a sister had agreed to open her parlors for that purpose, and he asked prayer for the meeting.

A VOICE FROM INDIA.

Rev. W. E. Newlon, a missionary in India, who had just returned in impaired health, said—that he arrived in the city on Saturday, and had been to Ocean Grove to see Rev. Elbert Osborn, the venerable father of Rev. W. B. Osborn, who was his presiding elder in India, from whom he had parted in June. He praised the Lord that this full salvation had reached India, and they found it was just what was needed in their work. He blessed the Lord that his general, Rev. Wm. Taylor, had told him of that meeting, and had brought him to the glorious feast.

Before going to India, he spent a night at his father's house, near Pittsburg, praying for full salvation. God then filled his soul with glory, so that when the morning broke, everything seemed new, every leaflet shone with beauty, and the people all around appeared changed, none were ugly or unpleasant. The salvation then obtained was still his. Seven weeks ago, while drifting in the Indian ocean, the vessel having lost her reckoning, and while suffering much from sea-sickness and other diseases, he had never been so happy. With Bishop Janes he could say, "I am not disappointed!" as he lay so near to what physicians and friends thought was his dying hour. Arriving in England, he was warmly welcomed by friends, and had seen of the blessed workings of the Salvation Army, whose golden motto was, "The blood of Jesus Christ cleanseth from all sin." During his absence in India, five of his family had gone through the golden gates into the heavenly city. One of the number was his dear old grandmother, a saint of nearly a hundred years. He expected to find the vacant chairs in his home, but he knew that those who had filled them were with God, and his heart rejoiced amid its sadness. Having greatly improved on the voyage, he hoped ere long to return to India with renewed health and strength, on which behalf he invoked earnest and united prayer.

ALONE WITH JESUS.

Rev. I. Simmons said, that for a number of years he had been enjoying this rest of faith, but during the last three months he had been brought to know more of its glorious depths and heights. He had realized more than ever what it was to be "alone with Jesus." Jesus had taken him into the inner chambers of His love, revealing to him, increasingly, the riches of his inheritance. His WORD was more wondrously illuminated than before. The ten years of his experience in the way of Christian holiness had been full of joy, notwithstanding he had not sought happiness as a

definite object. Since the anniversary of his entrance upon his inheritance in the Canaan of perfect love, which occurred a few weeks ago, there had been a deeper melody of joy in his soul, bursting forth in songs of praise in the night—and throughout the day, along the street, while engaged in working for his Master. He had no difficulty about working for the Lord when he saw anything to do—there was in his heart a joyous prompting to work. He obtained a fitness for work by being alone with Jesus in his closet, protracting the interview as much as possible. He could accomplish more for God in ten hours after two spent in closet retirement, than by twelve hours of work after only ten or fifteen minutes of prayer.

A SPEAKING-TUBE.

A sister said she was one of the little ones—so small that she doubted whether Jesus could make any use of her. But she had given herself wholly to Him, and He had wonderfully baptized her, and filled her mouth with arguments, so that she could not refrain from speaking of this glorious salvation from all sin. She had told the Lord that if He could not do anything better with her, He might just make a speaking-tube of her. To His praise she would say that He had been using her in that way.

A VISITOR FROM BRAZIL.

Rev. William Taylor, who had just arrived from Brazil, on rising, wept, standing some seconds before he could find utterance. He said he could not enjoy the rich repast which his heavenly Father spread before him while he thought of so many of the family who were famishing for the bread of life. God had laid thirteen millions of people upon his heart recently. He had been with Jesus to Brazil, and had seen the multitudes perishing there for the lack of the living teacher to tell them of the rich provision that had been prepared for them. He was afraid we were behind the Lord's arrangements in Brazil. For forty-five years that country had been open to evangelistic labor, under the protection of law. Domicile worship might be held anywhere. We were not allowed to build houses with steeples and put bells in them (of this, he added, he was glad), but for home-worship the way was clear. There were a few Presbyterian ministers, eight or ten perhaps, and some laymen working in Brazil—but what were they among so many! He had interviews with the Emperor, and the rulers of the provinces, and they were all ready to assist in establishing schools, which would be an entering wedge for the preaching of the Gospel. He was very desirous of sending twenty men and their wives, within the year, to those self-supporting missions, if he could obtain means to pay their passage.

Dr. Woodruff testified of the great delight with which he had listened to brothers Taylor, Newlon, and others. He had been studying the record given of the institution of the passover, as a preparation for his sacramental occasion. It was declared that it should be "the beginning of months" to God's ancient people. It was an occasion of so much interest that they were allowed to date a new year therefrom. And he really felt that the meeting he was enjoying would be as "the beginning of months" unto him. From that hour he proposed to avow his loyalty to Jesus Christ more positively.

A sister said, that she was not only the daughter of a King, but was the bride of Christ. She was ready to say with Dr. Stokes at Ocean Grove: "If I may not be a sun, I would be a star—if not a star, a sunbeam—and if not a sunbeam, a fire-fly—shining all I can for Jesus."

At the close of the meeting a number signified their desire for full salvation, a hymn of consecration was sung, and the benediction pronounced, closing an occasion of peculiar interest, which will long be remembered.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25; 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of thy praise."

WESLEYAN CONFERENCE-SALVATION ARMY

An unexpected visitor was presented to the mixed Conference. Rev. William Booth, General of the Salvation Army, was heartily welcomed by the President, and for half an hour he fixed the attention of one of the finest Methodist audiences he ever saw, while he related the origin, growth, and varied operations of the Salvation Army. It was a most telling address, earnest, direct, practical, thoroughly Methodistic in tone and spirit, and did more to advance the work of the "Army" seeking to save souls, than any other address Mr. Booth ever delivered. He now issues a weekly newspaper at one cent, called the "War Cry," which sells 56,000 every week, and only began last January. The Salvation Army is the most live agency in England, and it is spreading everywhere. Mr. Booth's address had a most quickening effect on the Conference. He had a fine reception, and he repaid it by the wonderful speech he made.

LAST DAYS OF ISLAMISM.

A traveler among the mountains of Asia Minor, who had pitched his tent in the province of Cicilia, was surprised the other day by a poor, ignorant Turkish woman coming up to his tent door and asking him if it was really true that the day of judgment was near. "On questioning her," he writes, "as to her reasons for making such an inquiry, I found that she had heard the villagers, and especially the leading men, express the opinion that the last days of Islamism had come, and that the whole world is about to be judged for its wickedness. To-day I had a long conversation with a Turkish cadi, or judge, the drift of whose conversation took the same direction. These two persons represent the extremes of society among the Turks. They are decidedly agreed as to the decadence and probable collapse of the Turkish power. A large majority of the Turks are despondent. Their despondency is rather increased than otherwise by seeing their Christian neighbors hopeful and increasing in prosperity. The Christians are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them."—London "Sunday at Home."

PROTESTANTISM IN PARIS.

Two attempts have been made recently to introduce Protestant and evangelical preaching into greater prominence in Paris, and both of them have been attended with remarkable success. Mr. Gibson, one of the Methodist pastors, engaged a large hall in the Boulevard des Capucines, in a quarter inhabited by the wealthier classes, and holds services every Sabbath, and with increasing congregations. Mr. M'All has also successfully opened a Gospel Hall upon the Elysee.

GEORGE MULLER'S WORK.

Mr. Muller's forty-first report has just been issued, for the twelve months ending May 26th, 1880. His institutions for maintaining orphans and for carrying on Home and Foreign Missions have received altogether £873,000 since 1834, as the result of prayer and faith, without asking any one for anything. Also, 5,947 orphans have been from the first in his Orphan Homes, and nearly 2,000 are there at present. Fine, large Orphan Homes have been erected at a cost of £112,000. Some one asked Rev. T. Harrison, "What is the secret of Christian power?" to which he replied, "It is uncompromising faith in a pure heart." The work wrought by Muller is a grand illustration of this.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34; 26.

THE CAMP-MEETINGS.

We have some further good tidings in regard to the summer convocations:

OCEAN GROVE, N. J.—The closing services were full of interest, about 100 ministers, and 1500 of the laity participating in the sacramental services, including a number of children who had been converted. It was stated by the President, Dr. Stokes, that about 150 had been converted, and 350 wholly sanctified—this, however, being only a partial estimate.

PLAINVILLE, CT.—This meeting commenced Aug. 16th. It was judiciously superintended by Rev. G. A. Hubbell, presiding Elder of New Haven District. The plan of the meeting was in good old Methodist style—Temperance, Missions, &c., however laudable in themselves, not being suffered to divert attention from the one aim. The salvation of souls and sanctification of believers were the definite objects. Revs. Elder Hubbell, Vinton, Wardell, Ferris, Mead, Thompson, Barnes, Pegg, Jr., Ford, Horne, Edwards, Pillsbury, and Richardson preached, and the Lord attended the Word.

The Young People's and Children's Meetings were worked effectively. The lovefeast on Friday morning was an outflow of heart, 225 speaking in an hour and a half, almost all races and denominations being represented. Jesus was in the midst. On Saturday morning, preachers and people "walked around Jerusalem," with songs and joy upon their souls, and parted, shaking hands, in expectation of blessedly meeting again, here and hereafter. About 50 conversions were noted, and almost the whole meeting was on the stretch for holiness. H.

BUTLER, PA.—The District Camp-meeting held at this place, was under the direction of Rev. brother Chapman, the presiding elder. He was aided by quite a number of ministers, and by brother and sister McKee, who are earnestly working to lead believers to a sanctified heart and life. Many during the meeting entered the land of Beulah, and sinners were converted.

NEW CASTLE, PA.—The Camp-meeting for the promotion of holiness, conducted by Dr. Jones, and others of the Association, was a grand success. A deep interest on the subject of holiness prevailed, sinners were converted, and believers sanctified. The people are awaking all around to the subject of heart-purity. To God be glory!

CINCINNATI CAMP-MEETING.—The spiritual power and results of this Camp-meeting surpass anything in Ohio within a quarter of a century. This is not an individual opinion by any means. Said an eminent minister: "I have been through the greatest revivals in Ohio, during the last forty years, and I have not seen a more genuine and powerful work of the Spirit." Said a venerable layman, whose knowledge of Methodism must cover a half century: "I have never been at a meeting where, taking it all in all, there was greater spiritual enjoyment."

Every sermon was attended by the demonstration of the Spirit. The preachers were apparently more interested in their own spiritual progress than were any other class of persons on the ground. They held evening meetings by themselves for conference and prayer about the work of God in their own hearts.

Probably over a hundred souls, in and out of the Church, were converted. Some of these were cases of peculiar interest. Many believers were led into a religious experience never before known unto them as attainable.

The labors of Rev. Thomas Harrison were very effective. Bishop Peck was also present, contributing largely to the

success of the meeting. The sanctity of the Sabbath was carefully guarded, which was another element of prosperity.

DANVILLE, KY.—This is the opening year of encampments on this ground. A successful meeting was held. The interest increased from day to day. The people were enthusiastic in their reception of Rev. Thos. Harrison, and many conversions were the result.

WYOMING GROVE, PA.—The meeting was under the superintendence of the presiding elder, Rev. W. H. Olin. The meetings were spiritual and powerful. God honored His Word by the gift of the Holy Ghost, and every sermon was timely and full of the marrow of the Gospel. Daily, almost hourly, there was a shout in the camp over the conversion of sinners, but eternity only can reveal the full results of this meeting. For the first time in the history of this ground the gates were closed on the Sabbath day.

BINGHAMPTON DISTRICT, N. Y.—The meeting in Carmel Grove, Rev. J. G. Eckman, presiding elder, in charge, is thus reported: "The preaching was plain and practical. There was no attempt to display the arts of oratory. The spirit of the meeting rose higher and higher from the opening, resulting in the conversion and sanctification of many persons. There were probably over 100 conversions, and that number reclaimed and sanctified."

WINNEPESAUKEE, N. H.—This meeting was held on the grounds of the Association at "Weirs," August 23–28, inclusive. The first prayer-meeting in the Plymouth Chapel was blessed. A number of prominent ministers were present to aid, and the occasion was crowned with saving results.

EAST LIVERMORE, MAINE.—The meeting was conducted by Dr. S. Allen, presiding elder. The key-note of the meeting was pitched high, and God honored the faith of His people. It was evident from the first that the Holy Ghost was in the camp, and as the meeting progressed it was more and more manifest that God was preparing His people for victory. The sermons and exhortations throughout were earnest, spiritual and powerful, and were delivered, in many instances. with unction and an effect which were marked and telling. Nearly every meeting at the stand was closed with an altar service, at which might be seen persons of all ages bowing low together before God, and with earnest and strong cries calling upon Him for acceptance in pardon and a clean heart. The results of this meeting can be known only in eternity. Thousands were on the grounds; scores, if not hundreds, were at the altar. Sinners were converted, backsliders reclaimed, and believers sanctified. Saturday morning, at 8 o'clock, the usual hand-shaking service closed one of the most successful meetings ever held on these grounds.

THE WORK IN ENGLAND.

Our brothers, J. S. Inskip, McDonald and Wood, have been at work in Leeds, first in the Bell Vue Primitive Methodist Chapel, and then in the St. Peter's Wesleyan Chapel, and in each case their labors were abundantly successful, large numbers being converted and sanctified. Sisters Inskip, McDonald and Wood, also, in their work among the children and young people, have had joyous results.

At last accounts they were at Hull, and the following jubilant telegram has been received by Rev. A. Cather, Philadelphia: "Christians of Hull greet their American brethren. The Lord is doing wonders. Over one hundred saved yesterday. The revival is spreading. Amazing work in the conversion of sinners and the sanctification of believers. Pray for us, and join in thanksgiving and praise to God. Hallelujah! Salvation! Victory!—INSKIP, MCDONALD and WOOD."

These are certainly cheering tidings We hope our friends will pray earnestly for a widening of the gracious work.

Loved Ones Gone Before.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea. 13-14.

"Their works which traced them to the skies
For patterns to ourselves we take,
And dearly love, and highly prize
The mantle for the wearer's sake."

—*Charles Wesley.*

REV. DR. J. F. CHAPLAIN.

It was while the multitude were assembled for the closing exercises of the Ocean Grove Camp-meeting that Dr. Stokes received a telegram, announcing the removal of our beloved Dr. Chaplain to the realms of perpetual day, for which he had been making preparation for many years. He had endeared himself very greatly to his Ocean Grove friends, and Dr. Stokes gave an interesting account of his untiring and successful efforts in winning souls to Jesus.

In 1866, the year that the Centenary of American Methodism was celebrated, Dr. Chaplain was the pastor of the Locust St. Church, Harrisburg, Penn., the Capital of the State. He appointed a Centenary Lovefeast for Sabbath morning, of which Mrs. Phœbe Palmer wrote: "Our Centenary Lovefeast was a season of remarkable power. We knew that the Sanctifier had been at work on the hearts of the people; but it was not till we heard the abundance of testimony given in, by tongues newly touched with fire from the divine altar, that we were prepared to appreciate the extent of the blessed work God was doing for His people. We thought of holiness as the little barley cake, which the dreamer saw overturning the camp of Midian, and we trust far greater victories over the hosts of sin await the newly energized army of Israel in Harrisburg, than have before been achieved."

So great was the power of the High and Holy One in our midst, and so vividly did we apprehend the presence of the heavenly company, with their harps and white robes, that it seemed impossible to bring our meeting to a close; so we determined to adjourn the Centenary Lovefeast of Harrisburg, to meet one hundred years hence in some of the Groves of Paradise, on the banks of the River of Life.

Each one present was requested to invite as many as they could, to the adjourned Lovefeast that is to be held in 1966; telling each one that the only requisite for admission was the Court etiquette of having on "white robes," as all in attendance would be "kings and priests unto God." The meeting adjourned with singing—

"Glory to the Lamb,
I wash my garments white
In the blood of the Lamb."

Many thousands have promised to be at that adjourned Lovefeast, but our beloved Dr. Chaplain has finished giving his invitations; but we are sure, dear reader, that, if it were in his power, he would give you an affectionate invitation, for up to the last he was indefatigable in his Master's service.

He was a minister of high culture, a scholar and a gentleman, ripe in wisdom, pure in spirit and most faithful and efficient in the discharge of his official duties. He died at his home in Allentown, Pa., August 26th. A large assemblage of ministers and people paid their sincere respect to his memory in memorial services at Wharton St. M. E. Church, Philadelphia, of which he had formerly been pastor. When called home he was presiding elder of the Lehigh District. The remains were taken to Easton, Pa., for burial.

MARTHA J. DAVIS.

The daughter of Sarah and Joseph Davis departed this life, Aug. 20th, 1880, at the residence of her widowed mother, South Salem, Ross Co., Ohio.

She was a member of the Methodist Episcopal Church about twenty years and died in the full triumph of the faith. Although her suffering was severe and

protracted (being consumption) she was very patient and happy all the time, encouraging others to hope in the Lord. Her minister, who often visited her, said her patience and cheerfulness were worthy of example. About two weeks before her death, her brother being present, she told him she would soon be in heaven with his little children. She gave up all willingly, having laid up treasure in heaven, ready at the master's call to go and possess the goodly land. She told her minister to preach her funeral sermon from 2 Tim. 4; 6, 7, 8. "For I I am now ready &c."

At two A. M. before she died, she called to her mother and told her not to sleep late as she would not live much longer. On my coming in she looked up and said, "I am almost home Mrs. Rose. What shall I tell your sister for you? Jesus is with me. I am only waiting to see Henry once more (her brother)." To her mother, who was weeping, she said, "The Saviour will help you to bear it. He is such a precious Saviour! Mother, can't you say, 'Thy will be done?'" Assuring her that she could, she said, "I am so glad to hear you say so." And to her minister, "The Lord is my Shepherd I shall not want; yea, though I walk through the valley of the shadow of death, I will fear no evil, the Lord is with me,"

She told her mother not to think of her as in the grave, but as in Heaven, singing the songs of the redeemed, having washed her robes and made them white in the blood of the Lamb, where she should suffer no more, neither thirst any more, but live and reign with him in glory. Thus, in full trust in Christ as her perfect Saviour, and in blessed hope of eternal life, she passed away.

"No need of the sun in that day
Which never is followed by night,
Where Jesus' beauties display
A pure and permanent light;
The Lamb is their light and their sun,
And lo! by reflection they shine;
With Jesus ineffably one,
And bright in effulgence divine."

MRS. NANCY ROSE.

GEORGE LARGE

Was born in England, May 26th, 1819: He came to this country in 1830, and for the past 30 years has been a resident of Binghampton, N. Y., where he died June 10th, 1880, aged 61 years.

He was converted in 1838, and has since that time been a faithful and consistent member of the Methodist Episcopal Church. While foremost in all Church work, he found time to be a home missionary. His heart beat in sympathy with the afflicted, and he delighted to drop a word of comfort or let a ray of sunshine drop upon their path. He visited the sick and needy of the city with great regularity, and made stated weekly visits to the county house, to minister to the temporal and spiritual wants of its inmates.

His sickness was long and severe, but grace sustained him to the last. A few days before his death, he said to his pastor, "I am going to sleep in the arms of Jesus." Just before he died he repeated, "Victory, victory!"

He had taken and read the "Guide" for a quarter of a century, and its pages were prized next to his well-worn and well-marked Bible.

A noble spirit has exchanged earth for heaven, life for immortality. J. B. S.

MATTHEW WINTER

Of Woodbine, Iowa, died May 19th, 1880, leaving to his sorrowing surviving friends a bright evidence that he has entered into the heavenly rest. He was a faithful Christian for more than forty years. He sustained the relations of class leader and steward in the Methodist Episcopal Church with becoming fidelity. His bereaved widow misses him in the home circle, and his Christian associates in the sanctuary and class-room. But they hope to meet him in the fairer scenes of a glorious immortality. The exemplification which he gave in life of Christian faith and love, will be held in remembrance by those who survive. W.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

For the Guide.

PEARLS FROM OCEAN GROVE.—NO. 2.

Gathered during 1880.

MRS. MARY D. JAMES.

"I will manifest myself unto him."—John 14; 21.

THE MANIFESTED SAVIOUR.

A sister of long experience gave a thrilling testimony in one of our meetings. She had been seriously ill, and seemed to be near death. For a long time previous to her illness she had been longing for closer communion with Jesus. After she was prostrated by disease, her desire became intense for the conscious presence of her Redeemer. The little book of Scripture promises lay on her bed, and she took it up and opened it to the words, "I will manifest myself unto him." Her soul was thrilled, and she exclaimed, "Oh, that I might realize this! Dear Saviour manifest thyself to me! Now come to to me, blessed Jesus—NOW!"

In a moment, He came, and was before her spiritual vision as clearly as any earthly object was ever seen by the natural eye. Overwhelmed with joy, she exclaimed, "Dear Jesus! O, how I have longed for you! You have seemed so long away from me—and I have needed you so much!"

With inexpressibly tender love beaming in his face, he said: "I have not been far from you; I have been all the time watching you and taking care of you, but your faith has not been strong enough to realize my presence and love." Then she worshiped him with loving adoration. Extending his hands to her, she felt his soothing touch and healing power. The pains which had racked her frame for many days and nights instantly left her. The fever was gone, and she was sweetly resting in perfect ease. She said, "Dear Jesus, I'm healed—I'm well! Thou hast cured me!" He replied, "Yes, you are healed."

From that moment she was entirely well. When morning came she arose and dressed herself, and came down stairs to her breakfast, to the utter astonishment of all who saw her. Her physician had said to her on the previous day that a consultation with another physician must be had the next day, for her case was critical. But when he came the patient was well, and said, "I have no need of your services; the Almighty Healer came to me last night and took away my disease, and healed me entirely." Lo! the doctor was dismissed. From that hour she continued in health, physically. She says her sense of the presence and love of Jesus far surpasses all she had ever known, or even imagined. For weeks she has been filled with unutterable bliss, in daily walking and talking with Jesus.

Previous to this manifestation she had been careful and troubled about many things; her heart was sorrowful and her countenance sad. She carried heavy burdens of care, and was often weighed down with trouble. Now she is free and joyous as a bird, wearing a bright countenance all the time.

GLORIOUS PRIVILEGE!

What can be so desirable to the soul who truly loves Jesus, as a manifestation of him who is the object of its highest aspirations—the centre of its affections—the "chiefest among ten thousand," and the "altogether lovely?" His presence may be sensibly realized by the soul. He speaks to the spirit ear consciously. As the sun dispels the clouds and scatters the mists, making bright with its rays all earthly objects—so the beams emanating from his face, who is the source of light and life divine, drive from the soul all gloom and darkness. Heaven is begun on earth with those who are thus united to Jesus, and realize his manifested presence.

HAPPY RESULTS OF OBEDIENCE.

Mrs. A. A. Tippet, of Linnville, Ohio, sends us an interesting narrative of personal experience, desiring, as she says, "to encourage those who may be weak." Converted in her seventeenth year, she had the usual experience of the justified, with many fluctuations. Her minister, brother Thatcher, experienced full salvation, and placed in her hands the GUIDE, which led her to see "the more excellent way." She attended a Camp-meeting in Ohio where Dr. and Mrs. Palmer were laboring, which proved a blessing. She was at length led into the Canaan of perfect love, as thus related:

"About five years ago an evangelist came to our village, to lead the people into the light. Thank the Lord, I was one that was 'brought into a land that I knew not.' It seemed very hard to let go self and trust God, but I had decided to lead a new life, and I found the Lord 'near in the valley of decision.' I received what I call 'the gift of power,'—just what I so much needed. I have been enabled since to work for the Master as never before. The blessing did not come in such great power. I felt like saying, and continuing to say, 'Bless the Lord, O my soul!" I was bold in the Lord, and was not afraid to work for Him. 'Truly, perfect love casteth out fear.' His work is no more a task, but a pleasure. Whenever and wherever the Lord's people convene to worship, it is my greatest delight to be with them. My earnest prayer is, that all professors who feel they are serving God with a slavish fear, may pray for and receive 'power from on high.'"

LIGHT FROM HEAVEN.

A sister in Pennsylvania, in somewhat feeble health herself, and having a sick mother to wait upon, needing comforts which her scanty means would not allow her to procure, thus writes of heavenly rays illumining her amid dense gloom:

"I was so discouraged, so many cares crowded upon me—mother sick, and feeling so unwell myself, and yet obliged to keep up. I had often had just as dark days and yet could sing praises to God. But somehow, last Friday courage failed me. I went up-stairs, and wept bitter tears, wondering why God allowed me to suffer thus, when I belonged to Him.

"I knew these thoughts were wrong. I took my Bible and asked for a verse. This was given: 'Many shall be purified and made white and tried." I closed the Book, fell upon my knees, and cried, 'Thy will be done!' I asked forgiveness for feeling rebellious, and felt that I could suffer on if it was to be the means of my entire purification.

"I was calm—arose from my knees—took up the August number of the GUIDE, and the first words that greeted me were, "I will not leave you comfortless,"—Christ's own words. And O! I thought, He will not, He never has, and never will. Then I turned over the leaves further and read these words—'The fiercer the storm, the more manifest the skill of the Pilot. If he rides the vessel through the tremendous breakers in safety, who will not feel inspired with an increase of confidence in submitting to his discretion as emergency may demand? Thy Father is at the helm.'—PHŒBE PALMER.

Thus I was encouraged and strengthened."

TESTIMONY FOR JESUS.

Mrs. M. E Burroughs, of Pittsford, Michigan, thus writes:

"I realize this morning that I am my Lord's and He is mine; He has redeemed me. Glory to His name! I am resting in Christ—willing, yea, preferring that His will should be done in me. I know that His precious blood cleanseth from all sin, and that He is leading me. Yet I am walking by faith. I expect to do and suffer His blessed will while I live, and then I hope to be glorified with Christ. What a glorious prospect! It is worth living and suffering for. Glory to Jesus, I shall be with my Savior soon!

Children's Column.

"Then were there brought unto him little children."—Matt. 19; 13.

THE SAFE BANK.

MRS. MARY D. JAMES.

Dear Children—You will remember I told you about a dear, good little girl named Alice in my last letter. Would you like to know more of her? I think you would, so I will tell you of a conversation she had with her aunt about a bank.

"Auntie, when people put their money in a bank, do they worry about it?"

Her Aunt replied, "Not if it is a good bank. If the officers are honest and the right kind of men, people think it the safest place for their money to be kept."

"Then," said Alice. "they don't worry at all about it after they put it in the bank?"

"No, they feel quite satisfied that it is safe."

"Well, Auntie, that is just what I have done with my heart, and all I have, I have put it all in God's hands, and that is the best bank, isn't it?"

"Yes, that is the safest place for us to put everything we have."

"Then I needn't worry about anything, need I, Auntie?"

"No, you needn't worry. You are quite safe if you are in His hands, who loves you more than any earthly friend loves you."

"And then, Auntie, don't people get interest money to live on when they put all their money in the bank?"

"Yes; they draw interest at regular periods, and they have that to live upon."

"Well, I draw interest from the Bank of Heaven, too, Auntie! The joy that Jesus gives me, you know, because I love Him so! That's like drawing interest money, isn't it? It makes me so happy to know I am all His, and that I am so safe!"

How wise that dear little girl was to have put all she had in such a bank! Don't you think so, children? I hope you have done so, too. If you have not, wont you make haste and do it? It is not safe to put off this greatest and most important matter of making the interest of your soul secure for one hour. And then by giving yourselves to Jesus you gain so much real happiness.

The good are happy in both worlds. Remember, the Safe Bank is the one for you.

THE TRY COMPANY.

Sister Flora B. Hyde, of Pennsylvania, sends the following encouraging letter:

Dear Children—I have just been reading your column in the "Guide." I thought how glad I would have been when I was a little girl to have had my parents take a paper which had a column in for the children, with Bible questions and enigmas to find out, for I always loved to do anything like this. And when I read the announcement at the head of your column, I said, What a nice thought this is of the editors, to organize a Try Company for the children. O! I do trust all the youthful readers of the "Guide" will join. How much it will help you to belong to the Try Company! It will strengthen you to be noble girls and boys, for when you join this army you agree "to be as good as you can, to get all the good you can, and to do all the good you can,"—and it will be noble to try to be all this. O dear children, there is no sight in the world more beautiful than to see a *child* trying to *do right*—the little ones trying to do all they can for Jesus, loving and serving the Lord. Oh, it *is* beautiful to see the *children* treading the narrow path! I wonder how many of my young readers have given their hearts to God? Remember, dear sister James told you that the only safe way is for you to begin now. O children, come to Jesus for a new heart to-day. I trust you will all join the Try Company. God bless you all.

We are happy to say that the Roll of members of the TRY COMPANY is rapidly increasing. We have already recorded in our book the names of dear children in Ohio, Missouri, Arkansas, Colorado, Wisconsin, New Hampshire, Kansas, and Canada.

QUESTION DRAWER.

ANSWERS TO QUESTIONS.—*1st Question*—Mourning for Jacob by Joseph.—Gen. 1; 11. *2nd.*—1. A lion killed the disobedient prophet.—1 Kings, 13; 24. 2. A lion killed a man that disobeyed the prophet.—1 Kings 20; 35-36. 3. Lions killed Daniel's enemies.—Dan. 6; 24. 4. Bears killed Elisha's mockers.—2 Kings 2; 24. *3d.*—Zaccheus.—Luke 19; 2-9.

ENIGMA.—1. E-l-beth-el.—Genesis 35; 7. 2. Z-ipporah.—Exod. 18; 1. 3. R-uth.—1. 16. 4. A-sahel.—2 Sam. 2; 18. The initials give, EZRA.

Questions in September Number.—Answers sent by Mary V. Alexander, St. Ansgar, Iowa, to No. 1, not correct—try again; to No. 2, correct—OSHEA, Num. 13, 16.

Answers to Enigma by S——, of Ansonia—Clifford V. Johnson, (not quite correct), and by one, name and place not given.

NEW QUESTIONS.—What queen was deprived of her throne by her son, because of her idolatry.

2. Why were the Levites scattered over the face of the earth? *Send answers by Oct. 15th.*

Our Book Table.

"Give attendance to reading."—1 Tim. 4; 13.

A WORD FOR EVERY READER.

The time has now come when we ought to have great activity in the work of circulating books and tracts. The long fall and winter evenings are favorable for reading, especially in towns and villages remote from the tumultuous scenes of great cities. We entreat the friends of holiness to consider this, and wisely and earnestly betake themselves, personally, and by association, to what we regard as the work of the period. To this end we propose to employ all the resources of our Publishing House, hoping to open new mediums through which the friends of the cause may act, thereby wonderfully glorifying the Lord Jesus. One of our plans is as follows:

1.—HOLINESS LIBRARIES.

We find, on looking over our own and the catalogues of other publishers, that we can make up select lists of works on Christian Holiness, written by authors of various evangelical denominations, which will constitute Holiness Libraries, which we propose to furnish at such liberal rates as to encourage those who are interested in the cause to contribute of their means to scatter the rays of light in the communities where they reside. We have hundreds of subscribers who have a surplus of means, which they could not better employ than by investing the amount named in one of these Libraries, lending the books around to members of the Churches with which they are connected. Then there are little bands, here and there, in various parts of the country who need to have their hands strengthened, and more than all, the cause strengthened by the addition of new recruits. How can this be done so well as by the circulation of holiness works? Our readers will have observed how frequently reference is made by correspondents to the good received by the reading of the GUIDE. And, if our humble magazine is so blessed, what may we not hope from the larger volumes, from the burning pens of distinguished authors? We are enabled, on this line to offer the following:

LIBRARY I.—Consisting of 50 volumes carefully selected as above named, for $25.

LIBRARY II.—Including 80 volumes, $50.

Perhaps we may be able to put them in a neat case, without additional charge; if so, we will be glad to do it. We may, however, have to ask the purchaser to pay the freight or express charge. Any individual, or association, desiring to purchase one of these Libraries, communicating with us, can be furnished with a list of the books composing the above Libraries, respectively.

BOOK NOTICES.

Memorials of Frances Ridley Havergal—by her sister. This is a volume of 391 pages, and is a work of no ordinary interest. It contains copious extracts from her diary and other writings, revealing the beauties of both her inner and outer life. It is a book which should find its way largely into Christian homes. It has a handsome likeness, and other embellishments. Having made an extract from it in this number, our readers will see some of its excellences. It is published by A. D. F. Randolph & Co., of this city—price, $1.75. We can furnish it to any who may order it at the price named.

Life of Rev. Bishop Hamline, D. D.—This new issue from the press, elsewhere introduced to the attention of our readers, is a valuable contribution at this time to Christian literature. Rev. Dr. F. G. Hibbard, the author, has performed his work with marked ability. It contains 447 pages, has an excellent likeness of the Bishop, and the mechanical execution is worthy of the publishers, Walden & Stowe, Cincinnati. The price is $1.50, and we can fill orders from this office.

From Baca to Beulah, by Jennie Smith, $1.25, may be ordered from this office. It is a thrilling narrative of God's wonderful dealings with our dear sister. We should be glad if our friends, for her sake, and more especially for Christ's sake, would procure this work. They will be amply repaid for the amount invested.

Doctrines and Discipline of the Methodist Episcopal Church, for 1880, with an appendix, edited by Bishop Harris, is just issued. It is in neat and convenient form, and a copy of it should be in the hands of every member of the Methodist Episcopal Church. It is published by Phillips & Hunt—price, 40 cents. We can supply it to any desiring it.

Christ and His Religion; by Rev. John Reid, author of "Voices of the Soul Answered in God," a volume of 330 pages. The author is a vigorous thinker and writer. He makes his points clearly and strongly. His aim is to exalt Christ and His religion. The divinity of Christ, His mediatorial character, and precious relations to the Church are ably unfolded. The nature, characteristics, and influences of His religion are also graphically described. We wish he had brought Christ nearer to the believer, in His personal indwelling, by the Holy Ghost, *wholly destroying sin*. But it has many excellences and should be circulated. It is published by Robt. Carter & Bros., New York, and is a gem as to mechanical execution.

Sun, Moon, and Stars.—A book for beginners, by Agnes Giberne. The wonders of astronomical science, presented in attractive narrative style—very interesting and useful to beginners—also by the above publishers. We commend it to our readers.

Amid the Shadows—By Mary F. Martin. A story of real life—the sad story of domestic ruin by strong drink, from the facts of real life. It is a thrilling book, on the line of Gospel Temperance, issued by the National Temperance Society and Publication House, New York, and its circulation will do good.

The Guiding Star, a monthly twelve-column paper, devoted to the spread of Christianity, published by Kafroth & Burkholder, West Earl, Pa. It has the evangelical tone, and is a good worker on the line of earnest Christianity. They are also issuing some good Tracts, the latest of which, "ASKING," is marked, "free to all."

BOOKS RECEIVED.

From National Temperance Publication House—"Ten Lectures on Alcohol,"—"Readings and Recitations, No. 3,"—and Juvenile Temperance Reciter."

Room for Thee.

"There was no room for them in the inn."—LUKE 2 : 7.

ANON. IRA D. SANKEY.



2 Heaven's arches rang when the angels sang,
Of Thy birth, and Thy royal decree;
But in lowly birth didst Thou come to earth,
And in greatest humility. *Cho.*

3 Foxes found their rest, and the birds had their nests,
In the shade of the cedar tree;
But Thy couch was the sod, O Thou Son of God,
In the deserts of Galilee. *Cho.*

4 Thou camest O Lord, with Thy living word,
That should set Thy people free;
But with mocking and scorn and with crown of thorn,
Did they bear Thee to Calvary. *Cho.*

5 Heaven's arches shall ring, and its choirs shall sing,
At Thy coming to victory,
Thou wilt call me home, saying "yet there is room,"
There is room at my side for Thee. *Cho*

COPYRIGHT 1876, BY BIGLOW & MAIN.

From GOSPEL HYMNS, No. 2, by permission of the Publishers, BIGLOW & MAIN and JOHN CHURCH & CO.

GUIDE TO HOLINESS.

NOVEMBER, 1880.

The Word for the Month—"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33; 3.

HYMN FOR THE MONTH.

O worship the King all-glorious above,
And gratefully sing His wondrous love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

O tell of His might, and sing of His grace,
Whose robe is the light, whose canopy space;
His chariots of wrath His deep thunder-clouds form,
And dark is His path on the wings of the storm.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hill, it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.

Sir Robert Grant.

LIFE ON THE DELECTABLE MOUNTAINS.

REV. G. HUGHES.

JOURNEYING FROM THE MOUNTAINS.

The full revelation of mountain wonders having been made by the shepherds, the time had come for the pilgrims to resume their journey. In order the more fully to fortify them against Satanic approaches, and the designs of evil men, which they must inevitably meet, we have this record. When they were about to depart, one of the shepherds gave them a note of the way. Another of them bade them beware of the Flatterer. The third bade them take heed that they slept not upon the Enchanted Ground; and the fourth bade them God-speed.

Thus equipped they betook themselves to the highway, their faces resolutely turned toward the Celestial City. They had not traveled far when they came in contact with a new and strange character, "Ignorance." A little below the mountains, on the left hand was the country of "Conceit." And thence there came into the way in which the pilgrims walked, a little crooked lane, along which this brisk lad, "Ignorance," came running. Christian and Hopeful entered into conversation with him. They soon learned that, although he was professedly moving toward the city of the Great King, his hopes were built upon the sand and not upon the rock. He had despised the requirement to pass through the "wicket-gate," having discovered, as he thought, an easier

and more excellent way. When interrogated on this point by the pilgrims, he said, "As for the gate that you talk of, all the world knows that it is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine, pleasant, green lane, that comes down from our country, the next path into the way." How like many now who are self-deceived! They are dreaming of heaven, and and yet have not entered upon the way. Our travelers had ample demonstration of the fact that "Ignorance" was wise in his own conceits, and that all attempts to convince him of his error were futile. They continued, however, to pour in the truth until he became restive, and dropped behind them, leaving them "to press with vigor on."

The lesson that we derive from this first experience of the pilgrims journeying from the mountains is this: A sojourn in the mountains gives a preparation to deal with strange characters. The wisdom imparted during such sojourn, and the moral development attained in those higher latitudes, must be brought into practical use in subsequent life. The promise is: "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Luke 21: 15. To sojourners in the Delectable Mountains, Christ is not only made righteousness and sanctification, but also wisdom. In the right employment of that wisdom, we may unravel hellish sophistries, and put to flight the ignorance of foolish men. We may, by the keen discriminations of this divine wisdom, know how to follow Solomon's counsel: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. Prov. 26: 4-5.

There is a seeming contradiction here, but it is only seeming. There is the essence of divine wisdom in these sentences. Happy the man who has the key to unlock this cabinet! The "mouth and wisdom" belonging to a state of entire holiness are priceless.

2. Timely warning—Hardly had our good pilgrims parted company with "Ignorance," when they were called to a startling experience. A strange scene greeted their vision. They entered a dark lane, and there met a man whom seven devils had bound with seven strong cords, and they were carrying him back to the door that they saw on the side of the hill. This made Christian and Hopeful tremble, as well it might. As the devils led the man away, Christian looked to see if he knew him; and although he could not see his face perfectly, he thought it was one "Turn-away," who dwelt in the town of "Apostacy." As they pursued their way, our pilgrims had some good converse respecting the perils of deviating from the narrow way. Christian called up to remembrance the case of one "Little-Faith" who, turning into "Dead-Man's Lane," speedily encountered three notable robbers, "Faintheart," "Mistrust," and "Guilt," three brothers, and by them was robbed of his treasures.

This allegorical teaching has its significance. It brings up before

our minds, vividly, Bible counsels and examples. On either side of our pilgrim-way, the monuments of destruction are uplifted. "Remember Lot's wife," is emblazoned in characters which he that runs may read. Satan has, all along the ages, made fearful havoc with loiterers, and wayward travelers. Their carcases lie unburied in a thousand fields. In sight of these the voice of Inspiration sounds in our ears, in monitory notes, like these: "But beware of men." Matt. 10:17. "Beware of the leaven of the Pharisees." Matt. 16:6. "Beware of dogs, beware of evil workers." Phil. 3:2. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colos. 2:8. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. 3:17.

What a series of divine "Bewares," clothed with eternal emphasis! Never more necessary for a Christian pilgrim to take heed thereunto than in journeying from the Delectable Mountains to the Celestial City.

"With prayer and crying strong,
Hold on the fearful fight,
And let the breaking day prolong
The wrestling of the night."

3. On dangerous ground.—Urging on their way, our pilgrims met with "Atheist," who attempted by laughter and scorn to turn them from their course. His scornful utterances, however, made no impression Onward! was their motto. Had they not from the mountain had a glimpse of the Celestial City? They were well prepared therefore to brush aside the ridicule of "Atheist."

Christian and Hopeful now arrived at that spot of which they had been fore-warned by the shepherds. Bunyan writes: "I then saw in my dream, that they went on until they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it." Ah! they were indeed now on ENCHANTED GROUND. Hopeful "began to be very dull, and heavy to sleep," proposing to his companion, Christian, that they "should lie down and take one nap." His faithful associate, however, roused him from the deadly lethargy that was stealing over him, opening to his view the fearful perils of the situation. He called up to his remembrance the caution of the good shepherd, to beware of the Enchanted Ground, meaning that they should obey the apostolic injunction, "Let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5; 6.

Hopeful, becoming apprized of his peril, shook the slumber from his eyes, and he thanked his vigilant associate for his opportune aid, saying, "Two are better than one." At the suggestion of Christian, they united in singing:

"When saints do sleepy grow, let them come hither,
And hear how these two pilgrims walk together;
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy, slumb'ring eyes;
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell."

Thus they went on their way, until they had crossed the last mile of "Enchanted Ground," recounting to each other the mercies of heaven, so richly displayed, in bringing them into the heavenly way.

This pilgrim-picture has its lessons. Saints of the Most High, let them be engraven on your

minds as with the pen of a diamond. There is no safety except in unslumbering vigilance. Drowsy eye-lids, soul-lethargy, belong to no stage of Christian life—that is the lesson for undying remembrance. And, journeying as we may, under the brightest auspices of the divine service, we must be on the alert for Satanic surprises. With singleness of eye, an unbending purpose, an energetic tread, and our vision crowded with celestial splendors, we must press on, pausing not for a moment until we stand before the gate of life, knocking for abundant entrance.

"Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3; 2.

For the Guide.

THE EPISTLES OF CHRIST.

REV. D. NASH.

St. Paul writes to his believing friends at Corinth, "Ye are the epistles of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." A Christian is a golden Gospel epistle. If you want to know what a Christian ought to be, he is an epistle with Christ's own thoughts and feelings so transferred to his, as to come out again to be known and read of all men. He is a man who, when outraged or ill used, carries it so nobly that in his soft answer, or his silence, you read, "Blessed are the meek." A man whose hand opens so easily and whose movement towards all distress is so instinctive, that, when you look at him you read, "Blessed are the merciful." A man to whom God is so endeared and so nigh, that in his presence you understand the preface to the Lord's prayer, "Our Father who art in heaven."

It is often asked, What books can you recommend? Should we not be the better for some fresh and striking book, explaining and enforcing our duties. Perhaps we should. But the greatest want of all is "living epistles." By all means go on scattering by the wayside your tracts and your religious papers, and lending them to your neighbors. But here is the great desideratum: Let all of us try, those who profess religion and those who wish to begin a religious life, to become one of those rare and invaluable publications which, when the Spirit of the living God writes and circulates, is usually more effective than preached or printed sermons. The times need such living letters, with shining, immortal truths in radiant characters—clear, vivid, unmistakable. This suggests the first thing needful. Reader, if you would shine, you must be shone upon. If you would be luminous to others, God must manifest himself unto you. The lack of this is the great defect. We come near enough to God to know that he is powerful and wise. Nay, we come near enough to know that he is just and true and holy; but few come near enough to know how kind he is, and how abundant in mercy! "God is light and in him is no darkness at all." His benevolence radiates through the universe, blessing every one who does not wilfully exclude the light. And although it is met by the all-encircling atmosphere of alienation

and enmity, it is penetrated by his shining love.

The oasis thus created amidst the surrounding gloom is the Gospel. It opens to our view a region clear and lovely, for "there is no night there." God is there, "and in him is no darkness at all." We pray God to cause his face to shine upon us. For many only come at most into the border land, or twilight. We exclaim, "Blessed is the people, O Lord, who walk in the light of thy countenance," but forget that this territory of joy is open and free to all the sons of men. The Gospel is for us, as for John the divine. If indeed we do step into that marvelous light, we are apt again to take refuge under some doctrine of men, or some fancy of our own; and then we grieve that we do not share the blessedness or feel the comfort of which others speak. We plunge again into unbelief, returning to our old covert of guilt and estrangement, forgetting that still God is, as he ever has been, light and love.

The Gospel, rightly understood and steadily believed, would fill our hearts with abiding peace and joy. Not only would it enable us to live without carefulness, but it would give a new energy and elasticity to all our character. A religion thus full of happiness, because full of God, would have a wonderful effect upon beholders. The shining love of John, the burning zeal of Paul, were a splendid comment on their words. By these manifested splendors the truth of God has triumphed more in the earth than by the arguments of all the scholars. The shining holiness and far-reaching fervor of Swartz and Elliott made known to entire communities the great salvation, the saving health of God. The sanctity of Fenelon sent away from under his roof the scoffing Earl of Peterborough with the exclamation, "I must not stay here, or I shall become a Christian in spite of myself!" The generosity of Henry Thornton led some one to remark, "It is not more Boyle and Bampton lectures that are needed to convert the world, but a thousand Henry Thorntons."

"Prove all things; hold fast that which is good."—1 Thess. 5; 21.

For the Guide.

TALKS ON PRACTICAL HOLINESS—NO. 2.

REV. JOHN PARKER.

WHAT AND WHY?

Lovers of Holiness: I wrote in my last of the consistency of yielding to the pull of heaven on your heart, and its inevitable tendency to a holy life. You should also seek to have clear views on the subject so dear to you—a sanctified nature. Few things embarrass the progress of holiness like the confused and conflicting opinions of its friends. You can attain unto clear, consistent Bible views of holiness as an experience and a life. Your Bible is full of it. Give a few days to search the Word, with reference to the following questions:

Why was this Book written?

What is its purpose?

What is its one great requirement?

To the formation of what character does it always tend?

What is its central idea?

If I avail myself at once of all

the helps, and of the recovering grace of which it teaches, what shall I become? And you will see that you can write the word holiness as the answer to all these questions.

This great central Bible truth finds such clear illustration and demonstration in the experience and writings of so many of the saints of God, in books that are easily within your reach, that you should diligently read them—read them to the neglect of general literature for a time—read them, in connection with your Bible, till you master the subject. You will easily find out when that time has come, by an abundance of light and humility and love; by the ease with which you can guide others into the experience, and by a consciousness of abiding strength and liberty in Christ. Your opportunities are very great in this respect. The literature of holiness has largely come into being within the past forty years. It is the production of able and devout minds, and it will probably never be exceeded in the clearness and fulness of its statements and proofs. Nothing is wanting in this respect—to guide humble and sincere believers to the fulness of the blessings of the Gospel.

You should also settle forever the question, Why after conversion am I called to holiness? Of course, we cannot in these brief conversations enter into all the details of explanation and defence. Suffice it, that having obeyed heartily the doctrine of Revelation on the subject of personal holiness, you have left "the first principles," the alphabet of the Christian life, and you are now "going on to perfection."

If you have attained the blessing of holiness, it came to you in a special endowment of the Holy Spirit—called in the New Testament, "the baptism of the Holy Ghost." I do not believe any one ever received this baptism, without also receiving a sanctified nature. When you were saved from sin and condemnation, you received the work and witness of the Spirit—attesting your adoption. You received also the beginning of the new life; were born again—a babe, but a living one—with all spiritual functions and aspirations. Old things ceased to have dominion over you—the love of God took the place in your heart which the love of self and sin had previously held. Your sins were forgiven, but your sinful nature, the sad inheritance from our fallen parents, was not destroyed. It was subdued, but not crucified or dead. The Holy Ghost, in your sanctification, has come to destroy the carnal nature, the root-principle of all your sins—come to make your heart his divine temple—come to tarry—come to reveal in your life, light holiness and power; abiding power, increasing light and love.

Now, such a King in your heart—attended by such a retinue, and attested by such results—is both a blessed experience and a sublime suggestion. The suggestion is, that all this light and liberty and power are intended for the uplifting—by you—of some one in darkness, weakness and bondage. God has a vast resource of power running to waste in the natural world, but he has none to waste in the spiritual world. The moral desolation of the world is such as to need all the uplifting power

that God and good men can bestow upon it; certainly all the spiritual force of his holy ones can be absorbed by the impoverished, perishing condition of the world out of Christ. So if you have received a clean heart—you have received the baptism of power, and with it—a suggestion from heaven—to "so shine," and labor, and live—in loving forgetfulness of self—as that some one shall by you be helped to a conscious and personal union with Christ. If the power you have received is not put to use for the help of others, in so far as you have opportunity, it will be taken from you. If you sought holiness only for a "good time," "good feelings," or for greater personal safety, then your poor old self is not yet crucified. Then have "ye asked amiss that ye may consume it on your lusts," or love of self.

Paul frequently speaks as if he were delighted to call himself the servant or slave of the Lord Jesus. A servant is not the Master. The master—in business matters—not the servant, finds the capital and claims the profits. The servant receives wages, and if faithful, the approbation and confidence of the master. The master, not the servant, makes the plans, carries the care, and is responsible for results. In these respects, be the delighted and happy servant of the Lord Jesus. Your evident contentment and prosperity in his service will make men desire to know and serve him. For bad as the world is, it readily detects and appreciates genuine piety; and genuine piety "so shines" that others see it.

In my next I will speak of this more fully.

"Blessed be the Lord; for he hath shewed me his marvelous kindness in a strong city."—Psa. 31; 21.

EXTRACT FROM DIARY.

MRS. PHŒBE PALMER.

I am continually learning lessons of trust. Through grace, I feel that I have some experimental apprehension of the apostle's meaning, "For therein is the righteousness of God revealed from faith to faith; as it is written the just shall live by faith." That is, they shall go on experimenting, having yet greater, and yet greater tests to faith.

Trials sometimes come as a troop. They drive us on rapidly, coming thick and fast. We seem required not only to walk by faith, but to take leaps in faith, beyond what we ever before conceived. But to one who has an abiding hold on Christ, these are not leaps in the dark. The Author and Finisher of our faith, will never permit his disciples to be led into a path beyond which he hath not himself trod.

"The fiercer the blast the sooner 'tis past,
The troubles that rise, shall gloriously
Hurry our souls to the skies."

In regard to obedience, it is long since I have desired to have a will of my own. My soul springs up with joyous desire to do the will of God. I want to know the will of God, because I wish to do it, knowing that his will is for my highest possible good.

April, 1870—"How precious are thy thoughts unto me," says the psalmist. I enjoy precious thoughts of God. Particularly has this thought been applied with sweetness to my soul to-day:—"My presence shall go with thee." I

have a realizing sense of the nearness of God's presence now. "In him I live, move, and have my being." I have had precious thoughts of late, while reviewing the way by which the Lord hath brought me forth into a place of broad rivers and streams. O, it is indeed a wealthy place—where Jesus bestows his fulness! And precious indeed, beyond the power of expression, is the thought—or rather the thought verified, by being made an experimental realization—that JESUS is an indwelling presence, is made unto me wisdom, righteousness, sanctification, and redemption.

Never shall I forget a most eventful period in my life-career, almost thirty-three years since, when the still small voice whispered in my spirit's ear, "God is no respecter of persons." My heart responded, "Of a truth I see God is no respecter of persons; what he hath done for one, is only an assurance of what he is willing to do for another." From that moment the resolve was formed, that every earthly consideration conceivable should be subservient to the attainment of a state of holiness.

Through grace, I endeavored from that hour to be answerable to all the gentle monitions of the blessed, tender Holy Spirit, taking up every cross. Truly did my soul follow hard after God. I labored with unutterable longings to enter into that rest, that remaineth for the people of God. While thus pressing toward the prize of my high calling in Christ Jesus, I felt the Holy Spirit's aidings and approvings. Yet, though I knew I was justified by grace, and could say, , "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit," condemnation would have ensued, had I not with intensity of purpose, and minutely true to the Holy Spirit's leadings, walked after the Spirit. Doing this, the witness of justifying grace remained clear.

November, 1870.—It is an error to regard maturity and purity as identical. Maturity has reference to growth, and therefore requires time. Purity has reference to the condition, not to the growth of a human soul, and is a work that may be accomplished at any moment, when faith lays hold upon the exceeding great and precious promises for it.

Many well-meaning people err, by not properly apprehending the fact so manifestly set forth in the Scriptures, that holiness is a way cast up by the King of heaven for all his redeemed subjects to walk in. "The redeemed of the Lord shall walk there."

"If ye will not believe, surely ye shall not be established."—Isa. 7: 9.

For the Guide.

THE CHRISTIAN'S UNBELIEF.

REV. GIDEON DRAPER.

A great want of the Church is a full belief in the truths of God's Word. We hear much in these days of infidelity in the outside world. More dangerous still is the weak, partial belief in the fundamental doctrines of the sacred volume by God's professed people. How few Christians live as they would, if they gave entire hearty credence to the affirmation of the being of

God. The "Atlantic Monthly," which has never been noted for its evangelical Christianity, but which rather has obtained an unenviable notoriety for its poisoned thrusts at Orthodoxy, sometime ago declared if the world should receive the proposition, "God is," it would shake the earth as no earthquake ever did. And we add, if the Church should receive it in all its fulness, it would shake the Church as it has not been shaken since the day of Pentecost. "Heaven is"–"Hell is!" Implied in these statements is all that the Bible presents as connected with those future states. How much more would the mass of believers be stirred if they had a full realization of these glorious, awful truths—if they grasped the whole meaning of them—if they lived as in their visible presence. The saint would not need to be chastised by trials, disappointments, sickness, bereavements, as a child is whipped to school, before he would be willing to go to Heaven. The prayer would be, not for resignation to die, but for resignation to live, in a world like this, and away from a world like that. And he would relax no effort all the days of his life to save every unsaved soul. On meeting with fellow men, the first thought, above everything else, would be, is he in the broad or narrow way?

Belief is not belief if it is not practical; if it does not enter into the man, and impel to action. The most common, most treacherous, most fatal, is heart infidelity—an intellectual assent to the truths of God's Book, without their entering into the soul as living, burning, eternal realities. And the most fearful teacher of this unbelief is an unearnest Christian. A sleeping Church and sleeping professors will inoculate a whole community, with this latent infidelity as a score of foul-mouthed Ingersolls could not. The outside world will never have faith in Christianity, so long as multitudes of its champions practically, show no faith in it themselves. The aggressive work of the Church is done by those who fully, heartily believe the Bible, the whole Bible, and nothing but the Bible. The writer was in Liverpool when Moody was carrying on his mighty work there under God. One asked the evangelist, "Do you believe in a Hell?" "If I did not," was the reply, "I would take the first boat for home." It is a living belief in these fundamental truths of the Bible, that pushes men to self-denying, untiring efforts to save the lost. "If there were six earnest Christians in this city," cried the dying Adolph Monod, "they would stir all Paris!" What the world wants is believing and hence earnest Christians. The "Christianity in earnest" of early Methodism. The "blood earnestness of the mighty Chalmers.

How may I get this work-producing belief, this warmer, more constant zeal, asks the self-convicted reader. In connection with prayer, with full surrender and full salvation, let the spirit be bathed daily in the spirit of the Word. Whatever men are, God is terribly in earnest. The Bible shows it throughout. It is full of threatenings and promises, of tears and tenderness and beseeching love. One cannot commune daily, thoughtfully, prayerfully, with God through the Book, without catch-

ing its spirit and His passion. The artist has bright colors in his studio, so that the eye, lowered in its work, may be toned up in regard to colors. There is so much in the world around to lower the tone of Christianity. God's saints, all of them, need a constant, fresh toning up. And they cannot receive it without a continued looking at the Spirit-opened truths of the sacred volume. Where shall we seek for models of belief and works, if not to the fully saved? Entire sanctification is not an end, but a means. It is a qualification for better, more successful work. Holiness is not chiefly for personal enjoyment, or a subject of admiration, but it is for use. Those who have drunk deepest of the divine love, should be most like the dear Jesus, in His endless, loving activities, to seek and save the lost. Perfect love and unearnsetness are a contradiction of terms.

For the Guide

THE PRECIOUS BLOOD.

MRS. LOUISE M. R. STEAD.

"The blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1; 7.

Blood of Christ so free and precious,
Blood that washes white as snow,
In its cleansing, healing virtue,
Let it through my nature flow.

Purify my heart's affections,
Centered may they be in Thee;
Scatter every earth-born shadow,
Light in Thy light let me see.

O Thou mighty to deliver,
Rid me of my inbred foe;
From heart pollutions cleanse me,
All my idols overthrow.

Ever-living, cleansing Fountain,
Let me plunge beneath Thy tide;
Let my nature feel the current
Streaming from the Saviour's side.

So a vessel meet for service,
Sanctified for Jesus' use;
Living solely to His glory
In the mission he shall choose.

"I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go."—Isa. 48: 17.

For the Guide.

WORDS OF COMFORT.—NO. 3.

ANNIE S. BARTLETT.

"The way is dark, my child, but leads to light,
I would not always have thee walk by sight;
My dealings now thou canst not understand;
I meant it so, but I will take thy hand,
And through the gloom
Lead safely home,
My child."

"I will lead thee." O, weary heart, aching with your heavy load of care and sorrow, hedged in with grief and trial, you cannot bear alone—this precious little promise is for you. And it must come to you like a rich gleam of golden sunshine, brightening up your whole soul with its gentle, healing balm—his strong hand leading, his loving eye guiding you over the bleak way. Never forget this little gem for even a moment, though you may in your abandonment to grief unloose your hand from his mighty clasp, and feel that God has forgotten his promise. O, no; he never does forget! You may not know the way before you—you cannot always see your Guide—but he is ever by your side; and the darker and more thorny the way, the closer he presses to your side, even taking you in his strong arms and folding you warmly to his loving bosom.

The ways of the Lord are past finding out; and his dealings with his children are so strange and mysterious, that sometimes the strongest heart becomes sad and heavy-laden, and the brightest pathway o'er-cast with clouds. Faith droops her white wings and

sings no more. And it is just at this point in our Christian experience that we must cling with tenacious grasp to his hand, and remember this little watch-word, "He leadeth me." Always in such trials of our faith, some little annoyance will arise to tempt us to unbelief as to the why and wherefore of God's dealings with us. Here it is we must walk by faith and not by sight. The dear Lord whispers to us, "I meant it so; but I will take thy hand, and through the gloom lead safely home, my child." How much comfort there is in that one sweet line! To me, it is one of the most precious thoughts, one of the strongest proofs of my faith and trust in Christ—one of the greatest comforts I have, that God knows all that is best for me. And, with my slender hand in his mighty one, however dark and rugged the way before me, he will lead me safely home at last.

Our circumstances in life may make a vast difference in our Christian life and character. You may be rich in health, education, social position, and financial prospects—standing at the open portal of manhood or womanhood, gazing down the broad avenue of the coming years all rosy with the dawn of life. There may not be a cloudlet to mar its perfect beauty, or a note of danger to chill your young heart. And how easy for you to fancy you need no guiding hand. You say, "I am strong—I can stand alone—I have no need of God's guiding hand. I am sufficient for these things, or for any emergency which may arise in my well-balanced life." You eat, drink, and are merry—a cloudless sky—sunshine all around you. Beautiful flowers bloom for you, and rich clusters of fruit tempt your taste. The gentle breeze wafts your frail bark over the dancing billows, guided by the unseen hand of him who holds the foaming waters in his hand. And thus for years you glide on. No clouds arise, no storms impede your way, no misfortune darkens the fair prospect yet before you. It may be thus all along, a happy, prosperous life. Your summons comes softly at the last, and your work all finished. The harbor gained, you enter into rest, "like one who folds the drapery of his couch around him and lies down to pleasant dreams."

But, dear heart, who guided you with his great watchful, loving eye? Who tempered the breeze, that it became not a rough gale to dash you against the hidden rocks of adversity? Who led you gently by the hand? Who was your Keeper—that nothing harmed your life? It was not chance, nor good luck. No, no; it was God! He was your Keeper whether you will or no.

"And who knows how a life at the last may show?
Why, look at the moon from where we stand;
Opaque, unseen, you say; yet it shines,
A luminous sphere, complete and grand."

There is no life complete without the light and shade—the brightness and gloom. If there were no God the world would indeed be one vast charnel-house, one sunless day of woe, and without faith and trust in his wisdom and eternal love for us, human life would be, even at its brightest, a long, dark, rayless night. But as it now stands, through all things, bitter and dark, a tiny golden thread winds in and out

around the varied scenery of our lives—the tiny thread of faith, which clefts the darkness like a thing of life. It uplifts the trusting soul into the sparkling sunshine of that love which makes heaven what it is.

O, weary-hearted, look up! The sun still shines, the flowers bloom, the gentle breezes play, trying to win one smile from your lips so mute with sorrow.

"Cast thou away each doubt and fear
Solace thy heart, dry every tear;
Comfort and health, and strength are here,
Hither, O weary, look!"

Let the children of Zion be joyful in their King.—Psa. 149: 2.

For the Guide.

SPIRITUAL JOY.

REV. JOHN SCARLETT.

There was a joy that Christ had with the Father, before the world was. There was, also, a joy set before Him, for which He "endured the Cross." There is an entering into the joy of the Lord, that is the Christian's strength. This is that which the Church greatly needs. Good people may be "sorrowful, yet always rejoicing." We need joy, more than we need sorrow, or sadness. Gladness, and rejoicing, in the worship of God is an exercise that is "disallowed of men," and is thought, by some good people, not to be to edification. Real rejoicing in God, is not compatible with the love of sin. Such as are anxious to be saved from hell, are desirous, also, of being saved from sin. It would be anomalous to hear holy shouting and praise among such as deny the existence of Satan, and hell!

The joy that is experienced in regeneration, and more fully in entire sanctification, is to be testified to at proper times and places, or it will not abide. David lost it and he prayed, "Restore unto me the joy of thy salvation." He could not have it by the exercise of his own extraordinary genius. Spiritual joy is the gift of God, and therefore received by faith. It is sometimes taken for animal excitement by such people as are strangers to the animating joy of the Lord. Spiritual joy has not its springs in things of time and sense, and is not bounded by the confines of "flesh and blood." To make the soul spiritually joyous is of "the Lord's doing, and marvelous in our eyes." Job passed through great trials, but he was happy in the Lord, and said, in his affliction: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Daniel had joy in the lion's den, while God stopped their mouths. And the Hebrew Children were comfortable in the fiery furnace! Paul and Silas, with lacerated and bleeding backs, in the inner prison, with their feet fast in the stocks, at midnight were so joyous in God that they could not keep it to themselves, so that they sang praises. And God was so pleased with their joy in him, that he responded with a mighty earthquake, one of the best in history. The loving John, on desolate Patmos was so overpowered with joy that he became as one that was dead, when Jesus laid his right hand upon him! This inward sanctifying joy, is of precious benefit. It is powerful for moulding the character for good. Some, seemingly good people say, Let a person's life be good, we care not for his faith, nor for his happiness, nor testimony.

They seem to favor an effect without its having its proper cause. Give us the stream of a good life that has no source nor fountain. Such as have this joy have it as the fruit of the Spirit, by faith in God. It prompts to holy activity. It is the strong bow of steel to the flying, piercing arrow of conviction; the arm that wields the Spirit's two-edged sword; the powder behind the cannon-shot! It is the battery of spiritual sunbeams, with melting power, playing on the icebergs of sin! It is the generous, sunny shower on Immanuel's ground!

It increases godly strength in believers, as memory in childhood by use—as the arm that wields the sledge hammer becomes stronger. Before the presence of God's glory, there is exceeding joy."

As the shadow of a great rock in a weary land.—Isa. 32: 2.

For the Guide.

THE SHADOW OF THE ROCK.

MRS. M. N. VAN BENSCHOTEN.

My heart has thrilled many a time with holy joy, as we have sung, "Rest in the shadow of the Rock." But mightier than song, with far more penetrating power, came the deep meaning to me, as I saw it expressed by the artist's pencil.

It hung in one of the large rooms of the Art Gallery, at the Centennial Exposition.

In the distance rolled the dark simoom. On, on, it came, with its fiery breath, while far and near lay the scorching sands, burned in by the tropic sun; not the pale sunlight of our northern climes, but the breathless, yellow glare. A little way off a traveler had hidden his face in the sand, but we passed quickly to the left, where a great rock towered high, casting its long, cool shadow, over the burning sand. Its sides were moist and dripping, while from the crevices hung the mosses and waved the ferns. Low at the base stretched a manly form —weary, so weary; pale and emaciated. His feet yet pressed the scorching sand, but the cool shadow of the rock fell over his body. With outstretched hand he clutched the damp, moist rock, and pressed against it his fevered brow.

With quickened breath we cried, "He is saved! He is saved!" Now let the tempest sweep by, let the sun scorch and burn till the very air is a fiery breath—he is safe in the shadow of the Rock.

Ah! we thought, not alone on Africa's desert wastes falls the grateful shadow of the Rock. Life has many an arid waste, and as with weary feet we press the fiery path, our hearts would oft-times faint and die, were it not for the shadow of the Rock. There, within its cool, damp shade, our fevered hearts grow calm and quiet, life and vigor come again to the weary mind.

It was not simply words, beautiful as a song, that the Prophet uttered, when he said, "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." But reality, reality! In these days of materialism, and scepticism, and infidelity, this should be emphasized both by the testimony and life of others who believe it and have proven it.

The Precious Word.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119; 18.

THE BRIGHTENING GLORY OF THE GOSPEL.

Upon the Gospel's sacred page
The gathered beams of ages shine;
And, as it hastens, every age
But makes its brightness more divine.

On mightier wing, in loftier flight,
From year to year does knowledge soar;
And, as it soars, the Gospel light
Becomes effulgent more and more.

More glorious still, as centuries roll,
New regions blest, new powers unfurled,
Expanding with the expanding soul,
Its radiance shall o'erflow the world,—

Flow to restore, but not destroy;
As when the cloudless lamp of day
Pours out its floods of light and joy,
And sweeps the lingering mists away.

—*Sir John Bowring.*

For the Guide.

SABBATH BIBLE READINGS.

REV. W. G. PASCOE.

CHRIST A REFINER.

Nov. 7.—"And he shall sit as a Refiner."—Mal. iii. 3.

The Lord Jesus Christ is the Refiner of his people. The whole purpose of his mediatorial work is to purify unto himself a peculiar people. He "gave himself for us that he might redeem us from all iniquity." His refining work is his purifying work, the removal of the dross of sin, thus rendering them pure and holy, fitted for all honorable and holy uses in which he may choose to employ them. The finest gold dug from the mines of earth needs refining, and can only be fitted for honorable position in the Church of God by being subjected to this process. The gold of the temple was beaten gold.

The elements with which he refines his people are the same in all cases.

The great instrument is his Holy Spirit, who is essentially holy, who alone produces all holy affections, and takes away uncleanness and sin. All holiness is the result of his blessed operations. As it is by the Spirit we are refined, so also it is through the truth. God's words are enlightening, elevating, convincing, comforting words. They show God's hatred of sin, and reveal God's remedy for sin. Hence the Savior prayed—"Sanctify them through thy truth—thy word is truth."

Then he often sanctifies his people by means of their trials. And he tries them. He does not give them over to some other being, but himself is their chastener. He tests, and proves, and smites, that they may yield the peaceable fruit of righteousness. He endured a similar experience, in order to be a perfect example to his saints, for he was himself "made perfect through suffering."

It will not be doubted that, if the Savior is the Refiner of his people, he possesses the requisite skill. He fully understands the nature of those whom he refines, what they have in excess, of what they are deficient. Moreover, his experience is vast. He has been doing this work through all the generations of men. That completed work will be his eternal praise.

THE KEEPER OF THE SAINTS.

Nov. 14.—"The Lord is thy keeper."—Psa. cxxi. 5.

The consolations which the Lord provides for his people are rich indeed. He is near to aid

them in every hour of need. And this is very necessary; their weakness is such as to make them an easy prey to their foes, unless One far mightier than they defend them; their ignorance is such that they are easily imposed upon by wily spiritual foes; they would be exposed to danger and harm on every hand, but that God has promised to defend them at all times. It is a most cheering reflection that they are not left to themselves. They are kept by the Lord, kept in peace, kept in safety, kept unto eternal life. They are kept—all their interests are kept. God's wisdom, power, and endless resources enable him to be their keeper. Their bodies are kept, too. They are his living temples, in which the Holy Ghost resides. He guides their footsteps, commands his angels to wait on their steps, and even numbers the very hairs of their heads. Their souls He watches with never ceasing solicitude and care. He has redeemed them with the blood of his Son. He supplies them with grace suited to every need. He shields them from the attacks of spiritual foes. He fits them for admission to the palace of angels and God. He keeps their graces. Their faith he strengthens day by day. Their love he incites by displays of his own unceasing affection. Their hopes he brightens by assurances of immortal honor. Their zeal he inspires by his own example, and all their graces he continually feeds, so that they may be able to persevere with ever brightening anticipations. Let us commit the keeping of ourselves, body and soul, into his hands, with assured confidence and hope.

THE CAPTAIN OF OUR SALVATION.

Nov. 21.—"Captain of their salvation."—Heb. ii. 10.

A great war is raging. The hosts of hell are gathered against the souls of the elect. They are marshalled with consummate skill. Their weapons are of supernatural temper. They are never weary with the strife. Their inspiration is hatred to the King of heaven. Their object is to defeat his purposes in the redemption of his subjects. They will, if successful, blast all their prospects, for on the issue of the conflict hangs whether holiness or iniquity is to reign, whether Satan shall sway his iron rule over our souls, or God in his mild, benignant sway, shall still be our acknowledged Lord. It would be impossible for us to meet successfully this adversary of God and man. Adam in Paradise, in the possession of all the powers of an unfallen soul, was not equal to the conflict; and we, fallen, and weakened as we are, can never hope to overcome him without aid. It was for the purpose of defeating this great adversary that Jesus came—"manifested to destroy the works of the devil." He puts himself at the head of his followers, and calls on them to follow him. They need not fear. His skill is greater than all that the hosts of his adversaries possess. No movement of theirs can surprise him. No attack can succeed against him, for his resources are infinite. His base is eternally secure, the provisions he has made for the campaign cannot be interfered with. All who fight under his banner will be saved from lacking any good thing. His courage is un-

flinching. He knows the strength of our united foes, and of them he says, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Captain, lead on!

LOVE TO CHRIST TESTED.

Nov. 28.—"Lovest thou me?"—John xxi. 17.

"Thou knowest all things, thou knowest that I love thee." There must never be a doubt in our own mind whether we love Jesus. His love should be shed abroad. It should not be a little stinted possession, but a large and liberal supply — shed abroad — diffused through the soul, a sacred and holy passion. The blessed Savior sometimes tests his people's love. He asks us plainly the question, "Lovest thou me?" He looks through our very souls as he does so. Happy indeed are we, when we can reply, as we look back fully into the face of our Lord, "Thou knowest all things, thou knowest that I love thee."

We cannot deceive ourselves as to our love for Christ. If we love him our hearts will be set on him, our thoughts will go out after him. We shall delight in him and in his ways. We shall speak of him in such a way that those who hear us will know that we hold him in high regard. We shall often hold converse with him. Prayer will be a delight, and meditation on his excellences will be an oft and chosen employment.

Our love to Jesus, to be ardent, should be progressive. "That I may know him," was the longing desire of the apostle, to love him more and more. And we should abound in love, increase in love, be perfect in love, and ever expand in our possibility of loving Jesus with fresh ardor every day.

"'Tis worse than death my God to love,
And not my God alone."

A divided heart must be an unhappy heart. A heart united in love to God, every power joining in the sweet and blessed exercise, is to enter heaven whilst here below, and anticipate the glories of the better world whilst surrounded by the sin and danger of this.

For the Guide.

A BIBLE READING.

SUBJECT:—Ambassadors for God.—2 Cor. 5; 11-20.

REV. J. H. JAMES.

Who are ambassadors?—v. 20. Mark 16; 15. Mat. 28; 10. Rev. 22; 17.

By what authority?—v. 19. Ezek. 33; 7, 8, 11. Ex. 3; 14.

In what spirit?—vs. 13, 16, 20. Rom. 9; 1–3. Gal. 6; 1.

With what motives?—vs. 11, 14. Jas. 5; 19, 20. 1 Cor. 9; 16. Acts 4; 20.

By what power?—v. 17. Acts 1; 8. Luke 21; 15. 1 Cor. 2; 4, 5.

What is the mission of God's ambassadors?—vs. 18–20. Luke 24; 46, 47. Isa. 55; 7. Rom. 10; 1–10.

When I commenced my duties as professor of theology, I feared that the frequency with which I would have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but, after more than fifty years of study, it is my experience, that with every class my interest increases.

—*Professor Leonard Woods.*

Editors' Study.

Motto:—Love, Purity, Power.

To Correspondents:—All communications to the Guide should be addressed to W. C. Palmer, 43 Bible House, New York.

Notes:—1. Make all Postal Orders payable at *Station D*, New York City.

2 Send us the time and place of each holiness meeting held, with the names of leaders.

3. The Phœbe Palmer Leaflets will soon be ready.

4. Fractions of a dollar remitted should be in *one* and *two* cent postage stamps.

5. We propose to put President Jaques' article on "*Consecration*," in the last number, in tract form.

6. *Workers observe!*—Persons now subscribing for the Guide, to commence with January, can have the November and December numbers *free*.

7. We prefer not to send out the *Lay Evangelist* in connection with the Guide, as promised by a former Agent, for sufficient reasons. Any subscriber, feeling aggrieved, communicating with us, will receive satisfaction.

—Jesus has a will—a divine, loving, authoritative will. It has been finding expression all along the line of the ages. It has ever been divinely opportune—never a moment too soon or too late. In creation and redemption, always on time. The utterance marked the fulness of time, to the second. Concerning our humanity, it has beautiful expression in His address to the leper. While, with imploring look and language, he was saying, "Lord, if thou wilt thou canst." outleaped the authoritative response, "I will, be thou clean!" In word and action, Christ's will was omnific. Leprous spots fled away—the suppliant was every whit made whole. Reader, let there be full acquiescence in Christ's will. While this wondrous "I will" reaches your ear, let your inward soul give the responsive amen, Be it, O Lord, as thou wilt!

—There is "enlargement" in the life of faith—indefinite, glorious enlargement. Hence, the apostolic injunction, "Be ye also enlarged."—2 Cor. 6; 13. Purity is not maturity—but purity is essential to maturity. A soul entirely purified by the blood of the Lamb, is brought into a large place. Under the sovereignty of the blessed Holy Spirit, it is capable of wondrous expansion. Faith, love, patience, gentleness, humility, and all the beauteous graces of the new life, may daily rise into higher and still higher and more lustrous development. Beloved, draw largely upon the resources of the kingdom—"Be ye enlarged."

—Mrs. Bottome said, in the Tuesday Meeting, that the "Fall Fashions" included a dress which is called "Restful." But, no earthly garment, however well designed, or nicely fitted, could give rest to a weary mind. But in the wardrobe of grace, there is one provided, which meets the case exactly. No price need we bring to purchase it—not a stitch were we called upon to put in it. "Put ye on the Lord Jesus!" That, said she, is the garment "Restful," in the true sense. Reader, be not solicitous about earthly habiliments, however costly or attractive. Be divinely arrayed—shine therein, "bright with borrowed rays divine." Put on the best robe—the princely raiment—suited to the King's sons and daughters. "Put ye on the Lord Jesus!"

—"Look after the sick!" "We are all sick," said a sister in the Tuesday Meeting. Correcting herself, she said, "No, not all; some are well, healed by the Great Physician—and they should be looking after the sick ones." That is, beloved, the blessed vocation of the redeemed of the Lord. This world is one vast hospital, with many wards, full of sick people, afflicted with one great malady—sin. Our work is to move along the wards, from one sufferer to another, telling them of the Great Physician. We may tell them of health and life. It courses through our veins. We were sick, but are now gloriously healed. The health currents flow freely through our redeemed nature. O, make haste, ye living saints—make haste to put the inspiration of hope into the bosoms of the sick and dying in the wards of the world's hospital!

WORK FOR THE MONTH.

PRAYING AND WORKING UNION.—Sister M. D. Root, of Donaldson, Illinois, writes: "Several years since I accepted a pledge sent to me on a card, which I have kept and have been greatly blessed by this, as also by joining in a covenant of closet prayer at 2 1-2 P. M., Tuesday, with dear sister Phœbe Palmer. Many and great blessings have attended it. I will gladly join your 'Praying and Working Union,' earnestly desiring you will still pray for me. I am observing the Bible Readings." She also writes of difficulties which the cause of holiness is encountering in that vicinity, and on this account, specially, desires to be remembered in prayer.

I. CLOSET WORK.

SCRIPTURE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psa. 27; 5-6. Psa. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psa. 80; 7.
3. Psa. 149; 5. Matt. 25; 34. Psa. 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psa. 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psa. 31; 1.
8. Psa. 96; 9. Psa. 147; 2. Psa. 45; 10.
9. Psa. 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psa. 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psa. 3; 4.
12. Prov. 3; 7. Psa. 91; 1. Psa. 30; 7.
13. Psa. 130; 7. Psa. 130; 7-8. Psa. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psa. 26; 2.
15. Deut. 10; 12. Psa. 147; 11. Psa. 144; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psa. 132; 8-9.
17. 1 Cor. 1; 31. Psa. 64; 10. Psa. 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psa. 110; 3. Psa. 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psa. 118; 29.
21. Psa. 62; 8. Matt. 11; 28. Lam. 3; 55; 57.
22. Exod. 20; 8. Isa. 56; 2. Psa. 84; 2.
23. Rom. 13; 14. Acts. 13; 38; 39. Psa. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psa. 35; 3.
25. Colos. 3; 23. Colos. 3; 24. Psa. 143; 1-2.
26. 2 Pet. 3; 17. Psa. 121; 8. Psa. 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psa. 119; 41.
29. Psa. 107; 1. Isa. 42; 3. Psa. 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psa. 17; 7.

TOPICS FOR BIBLE STUDY.

First Week.—CHRISTIAN GRACES, the fruit of the Holy Spirit—their beautiful names—utility and excellent influence—how may their growth be promoted.

Second Week.—HUMILITY—Bible precepts respecting it—examples—and potency as demonstrating the divinity of our holy religion.

Third Week—GENTLENESS—counsels concerning it—the example of Jesus.

Fourth Week.—LONG-SUFFERING—how inculcated—by whom possessed—its blessed fruits.

We are glad to know that these Bible studies, furnished from month to month, are being pursued.

SPECIAL REQUESTS FOR PRAYER.

S——, Cal.: For four unconverted children, one addicted to drink. P——, Pa.: A sister, that she may have needed bodily strength. W——, La.: For a brother and brother-in-law, brother once a Christian. W. B——, Mass.: For the conversion of a husband and eldest son. H. H——, Md.: For a pastor and local preacher. W——, Pa.: For a father and sick daughter, that God will restore to them His salvation. A pastor at Newankum, Washington Territory, desires for himself and people that they may be filled with the Holy Ghost, that he may gather some sheaves into the Master's garner. New York, N. Y.: For a very dissipated son, that he may soon be saved. S——, N. J.: For the salvation of children.

Send on your requests.

A CLOSET HYMN,

Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at Thy throne of grace,
Let this petition rise:

Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

Let the sweet hope that thou art mine,
My life and death attend;
Thy presence thro' my journey shine,
And crown my journey's end.

Anne Steele.

II.—HOLY EMPLOY.

1. Lend a holiness book to some unsanctified member of your Church.

2. Visit the family that never attends Church, and encourage them to come and hear the Word.

3. If you know any young man, in these times of excitement, who is particularly exposed to temptation, give him a word of counsel.

4. If you live within reach of any prison or hospital, go there and drop a few words for the Master, and some papers or tracts.

5. See that sick persons are well supplied with good reading—if unable to read themselves, go and read to them.

6. Be very earnestly engaged this month in canvassing for subscribers to the GUIDE. Study our prospectus.

III. HELPS FOR INQUIRERS.

A sister of W——, Vt., who has professed holiness for a year, and is "struggling to live it," and "trying to get within the vail," but has not an unwavering faith, is much perplexed with doubts. She says she is anxious to get rid of *self entirely*, and know nothing but His will and His work.

The terms "struggling," "trying," and "anxious to get rid of *self entirely*"—indicate an inward conflict of some sort. Is your *will* entirely surrendered? That is the vital question. Get the sacrifice fully on the altar—take your hands off—and you will find it easy to believe. Cease struggling—surrender and trust.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. 1; 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened by singing—

"Love divine, all love excelling.
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown."

Requests and thanksgivings were presented, Rev. G. Hughes, followed by Dr. Palmer, led in prayer. Then was sung—

"Every day and every hour
Let me feel Thy cleansing power."

Mrs, S. L. Palmer.—Our God hath said, "Call unto me and I will answer thee, and show thee great and mighty things, that thou knowest not." Referring to the hymn just sung, she said: Can it be, that

"Every day and every hour
Let me feel Thy cleansing power?"

It surely can be so. I may feel the cleansing power. Praise the Lord, this heart feels the cleansing power. She then read a part of Romans 15th—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." A good lesson for those who have strong faith. "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope." Our God is the God of patience and consolation.

Paul prayed, "Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." An inspired prayer is equal to a promise. God speaks to us through the Scriptures. A few days since, as is my custom, I opened my little text-book in the cars, to hear what the Lord would say. The word given was, "Being fully persuaded that what He had promised He was able also to perform." It was spoken to my soul with thrilling power. "Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God." Let us glorify God by an unwavering faith.

Dr. P——, while listening to the words of the Scripture lesson, felt like singing,

"Blessed Bible! how I love it!
How it doth my bosom cheer;
What hath earth like this to covet?
O, what stores of wealth are here!"

and said: God condescends to give us His Word to instruct us carefully, so that we may not miss our way. He would have us well instructed in the science of salvation, in the revelations from that other world.

In listening recently to the reading of the biography of Frances Ridley Havergal, he had been specially interested in her remarks on the passage, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us us from all unrighteousness," and "The blood of Jesus Christ His Son cleanseth from all sin." Why do we not pay more attention to the tense of the words, "The blood of Jesus Christ cleanseth from all sin?" We may keep in this fountain every moment, for every moment we need this cleansing, and every moment we may have it. God has given precious promises to us as our own. We do not realize fully how much bank stock we have laid up in the Word of God for our hour of need.

Sister H—— felt specially impelled to witness, that the Holy Ghost had come into her soul, and was abiding with her. In conversation with a neighbor living in the same house, about communion with God, she had remarked that it is nearness which helps communion. If we were five blocks apart instead of being in the same apartment, we could not have the same communion. Many souls are so far from God—more than flights

of stairs, five blocks, or a river, separate them from Him. But when the Holy Ghost abides in us, we can have constant communion—for how readily we speak to a guest who is in the house with us!

Years ago the word of God came to her, "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." That word had come to pass in her experience, so that every breath was faith, and she was enabled to do all to the glory of God.

Sister S——testified of the keeping power of Christ. She was reminded by the remarks of Dr. P. of some words written in an old Bible given her by an aged friend, "They shall take holiness as an invincible shield." God wants a company of people in New York, and everywhere, with this invincible shield."

Brother S—— gratefully acknowledged that nineteen months ago, in Water street, the sister who testified of the abiding of the Spirit, had prayed for him, and God troubled his soul. Weeks after he was converted while reading the Sermon on the Mount. This fact taught him, that if we live close to God, and do His will, we may trust Him for the consequences.

Rev. W. G. Browning told of the wonderful keeping he had realized during the varied changes of past years. It reminded him of what he had experienced recently, in going through the grand scenery of Colorado. Often as he had looked out, to gaze upon surrounding grandeur, he was astonished by a sudden turning in the road, which brought a different and higher prospect to view, and that as suddenly changed for another. So it had been throughout much of the journey up those wondrous heights. He who guided the little engine which carried the train, knew the way. He believed the Lord, who was his Guide, knew all the paths in which he was being led, and when the next turning would be. The changes of the way did not trouble him, as they would have done in former years, for he desired only to walk in the way of God's choosing.

Sister C—— thought the great need of the Church was to be filled with the Holy Ghost. It has no lack of machinery, education, money, influence, but it needs more of the Holy Ghost. He came in fulness at Pentecost, and throughout the ages pentecostal baptisms have been repeated—not so much to Churches as to individuals, for it is individuals that make up the Churches. She was glad the Holy Ghost had come to abide in her soul, energizing the inner and outer being. She loved the Word of God, and would say with the sainted Phœbe Palmer—

"Yes, sweet Bible! I will hide thee
Deep, yes, *deeper* in this heart;
Thou, through all my life wilt guide me,
And in death we will not part."

How blessed to have the precious Word of God, and the blessed Holy Ghost to make it life and power!

A Sister said she did not know much of what was going on in the Churches, but she did know something of the work of God going on in her heart. She had been passing through tribulation, but rejoiced amid its fires, because of the grace of God. She told of the wondrous work of God in converting her husband, for whom she had often requested prayer in the Tuesday Meeting. She had thought if she were to see him go forward to the Church altar for prayer, she would shout for joy. But when in the quiet of their own home God's power came upon him, and the glory shone in his face, she was dumb before God. She felt how undeserving she was of this great joy, and seemed to hear the Spirit say, "I have slain him with my love."

Rev. Dr. G. W. Woodruff said the epistle to the Romans, as are all the Pauline epistles, are full of beautiful references to Christ. We could not pass six consecutive verses without reading the name of Jesus. He wished they would all give less prominence to themselves

and more to Jesus. They had a right to refuse to look at self and their own record, and to trust alone to what Christ had done for them. If they desired to see themselves, the Holy Ghost would throw a light on the past which, bad as they had seen themselves before, would lead them so low that the next step would be hell. He was disposed, however, to forget himself and his record, and look to Jesus. Jesus is Jesus, and the word of His Gospel is, "Where sin abounded grace hath much more abounded."

This epistle to the Romans shows three things—sin is a bad thing—Christ is a mighty Savior—and faith attaches us to Him. (Dr. P. asked him to repeat his last remark. He responded, that he wanted him to repeat what he had been teaching people for the past fifty years.) He repeated—Faith brings us to the Lord Jesus, and attaches us to Him.

Brother Hughes said, whenever reference was made to the blessed Holy Ghost, as had been done in the testimonies of the afternoon, his heart was touched. The great lesson which the Holy Spirit was desiring to teach us was, how to close our hand. The soul as well as the body had its hand. The exercise of closing the hand was simple, a little child could understand it. Place a string of beads in a child's hand, and it would be quickly closed, and with smiling face would say, Mine! The Scripture lesson which had been read seemed like the letting down of a string of pearls into our hand from heaven, and if we, child-like, would only close our hand thereupon, we would be spiritual millionaires.

Rev. I. Simmons testified that he was gloriously saved from the various ambitions which would conflict with singleness of purpose in his work for Jesus. He realized that a Christian minister had enough to do, when he did all he could to save souls. Holiness people were not, as critics said, theorizers, and unpractical. Since he had been entirely consecrated, he had been more practical, had touched the world in efforts to do good more than in his previous life. Years ago, for a short time he had stopped reading every book except the Bible, but was soon taught by the Spirit a more excellent way. He read for the glory of God, to acquire from every source that which would enable him to do more for Jesus. His motto was, "Jesus first—Jesus last—Jesus only—Jesus all the time."

Dr. Lowrey quoted the words of the apostle, "Whatsoever things were written aforetime, were written for our learning," and remarked, that this teaches that the Bible is a unit, and that we are not done with the Old Testament. He testified that the manifestation of God to his soul came through the written Word. He spoke specially of finding the Gospel in the books of Moses: referred to the fact that the Lord Jesus quoted from them; gave as an instance the words of the commandment.

In Deut. 8 we had promises of material blessings; underlying these is the assurance of spiritual prosperity. "A land full of springs," "where thou shalt eat bread without scarceness; thou shalt not lack anything in it." This word is fulfilled in the New Testament blessings, "Ask and ye shall receive, that your joy may be full." God intends to give salvation by the heartful; to satisfy the highest and largest demands of our nature. It is the Lord that giveth the power to get wealth. God supplies power to seek; those who would have full salvation must use the power freely given them, and not let it be "hid in a napkin."

Mrs. L. P—— said, the hand must be empty if it would be shut upon the precious promises of God. A little child with an apple in its hand could not take an orange. The seeker should discover what hindered, for there was no other way to come to God but by the full surrender of the will to Him; then there is nothing else to be done but to trust the blood of Jesus to cleanse from all sin.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25; 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of thy praise."

RUSSIAN EVANGELISTS.

The Russian evangelists are not crushed by the recent order of the Russian Government forbidding Mr. Pashkoff to hold evangelical services in his private residence at St. Petersburg, but are more determined than ever to carry on their worship. There are people of rank and wealth among them, and many of them have decided to go to England and hold their meetings there. Several prominent persons of the sect have already set out for London, and arrangements have been made to give Mr. Pashkoff a reception. The London "Globe" commenting on this action, says, that the evangelical Stundists, being peasants, are unable to leave the country, and hence must either give up their prayer-meetings or go into exile, and that Siberian statistics show to their credit that they prefer the latter alternative. The "Globe" believes that by staying at home and seeking, by constitutional means, to bring about a repeal of the penal laws against Dissenters, they would do much more good than by coming to England and leaving the Stundists and other poorer evangelicals to fight the cause of religious freedom by themselves.

THE WORK IN INDIA.

Ram Chandra Bose, a Christian and cultured native of India, now visiting this country, in writing of the missionary work there, says:

"The prevalence of European and American infidelity among educated natives is a formidable obstacle in our way. About the time when Dr. Duff first landed in India, an edition of Tom Paine's works of a thousand copies was published in New York, and shipped off to Calcutta, where they laid the foundation of that atheism and anti-theism, which have, more or less thoroughly, taken the place of Hindu worship in the case of my educated countrymen. And these systems of negation and daring antagonisms to heaven have been fed since that time by a perennial stream of infidel publications issuing out of the most favored regions of Christendom. Not an anti-Christian book, not an anti-Christian pamphlet, is published in America, but it finds its way over thousands of miles of land and water to my country; and it does not need a prophet's foresight to see that the blasphemous utterances of Ingersoll will before long be heard, with local additions scarcely less blasphemous, on the banks of the Ganges. Little do these authors think of the amount of mischief they do when they parade their infidel sentiments, and throw out their profane sarcasms."

THE SALVATION ARMY.

The growth of the Salvation Army in this country within a year has been quite remarkable, as the following item will show; "Oct. 5, 1879, three unknown English emigrants stood in Oxford street, Philadelphia, and began to sing, 'Oh, you'd better be converted!' On the 8th of October, 1880, the Salvation Army in America can point to twelve corps established in twelve districts of New York, Philadelphia, Newark, N. J., Hoboken, and other places, two corps being German. 172 services are held every week. Three volunteer regiments have been formed on the model of the Army, and hundreds of persons have been led to give themselves up to similar efforts by means of meetings held outside the Army. 1,512 persons have professed conversion in connection with the services. A weekly "Salvation News" has been established, and every State and Territory in the Union has more or less felt the Army's influence already."

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34; 26.

HOLINESS IN PHILADELPHIA.

Rev. John Thompon writes:—"I presume your readers would like to hear from Philadelphia occasionally, on the subject of holiness. Well, we are in the midst of an intense political excitement, and it may be that some are becoming so absorbed in politics as to neglect their spiritual interests. But notwithstanding this excitement, I am glad to notice an increased interest in the spread of Scriptural holiness. Our meetings for the promotion of holiness are better attended than they were a year ago, and there is more spiritual power in the meetings. Two additional weekly meetings have recently been appointed that give promise of good results. One of these is held on Friday evening, at the Scott Methodist Episcopal Church, under the pastoral charge of Rev. W. M. Ridgway. From that meeting we are having good reports. The other is held at the house of brother I. D. Ware, No. 2011 N. 12th St. I attended it last evening and the capacious room was crowded, and all seemed to realize the presence of the Comforter. This meeting may be regarded as the fruit of the Round Lake Camp-meeting. The labors of Dr. and Mrs. Palmer at Ocean Grove have been a help to the holiness work in Philadelphia. Encouraging reference is made, also, to Mrs. Lizzie Smith, Miss Jennie Smith, and others, by those who have been helped by their persevering efforts to bring souls into the Canaan of perfect love. Those who are laboring to spread Scriptural holiness over these lands, have the earnest prayers of many hearts in Philadelphia. I wish to close by urging the friends of holiness to make special prayer for all who are laboring in this department of the Savior's vineyard. We trust to see still greater things, the Lord granting us His smile and blessing.

CINCINNATI CONFERENCE.

The Rev. D. J. Starr, A. M., of the Cincinnati Conference, in writing to the "Christian Advocate," gives a very glowing account of the prayer-meetings held during the session of 1880, Bishop Peck presiding. He says: "The daily sessions were opened with a thirty minutes' prayer-meeting, at which Bishop Peck was always present. On Saturday morning the Bishop led the six o'clock prayer-meeting. It was a wonderful occasion. The Spirit of God seemed to rest in power upon the leader. Indeed, the Holy Ghost made the meeting a Pentecost. The influence of that meeting will be felt in nearly all the pulpits of the Conference throughout the year."

GROVETON, N. H., CAMP-MEETING.—Faithful preaching and earnest altar and tent work made the Groveton Camp-meeting this year unusually successful. Penitents were at the altar in increasing numbers from day to day. During the Thursday evening services, there were fifteen in one tent asking for prayers. After such camp-meetings as we have had on Concord district this season, there should be grander victories on every charge. Some are realizing them.

LONG BRANCH, N. J., FIRST CHURCH.—This Church, of which Rev. R. J. Andrews is pastor, has been enjoying a very precious divine visitation. Sisters Lizzie Boyd and Jennie Smith have been aiding in the work. The membership has had a decided quickening, sinners have been converted, quite a number of backsliders have been reclaimed, and justified believers have experienced entire sanctification. At last accounts the tide of salvation was rolling on.

BOSTON HIGHLANDS.—The special services held by the Winthrop St. M. E. Church have proved a great success in the spiritual growth of the Church and in the conversion of souls.

Loved Ones Gone Before.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea. 13-14.

"Their works which traced them to the skies
For patterns to ourselves we take,
And dearly love, and highly prize
The mantle for the wearer's sake."

—*Charles Wesley.*

"THIS WORLD IS NOT MY HOME."

MRS. PHŒBE PALMER.

(*From her volume of poems*—MOTHER'S GIFT.)

"I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."—JESUS.

My home is o'er the stream of death,
Where I shall Jesus see,
For where I am, my Saviour saith,
There shall His servant be.

My Jesus, too, once dwelt below,
His homeward steps I'll trace;
In all His blessed way I'll go,
Till I behold His face.

I'll hasten on, and though the cross
May seem to hedge my way,
I'll bear it, and count all things loss,
While here on earth I stay.

My blessed Jesus hath declared
That when life's journey's o'er,
A mansion is for me prepared
On heaven's eternal shore.

How sweet His love hath on me smiled,
While journeying through this vale;
And soon He'll say, "Come home, my child!"
His promise cannot fail.

The vineyard now before me lies,
And when my work is done
I'll hasten home, and take the prize,
My crown by Jesus won.

ELIZA J. WILLEY.

of Farmington, Kent Co., Delaware, departed this life August 31st, 1880, age, 20. Severe hemorrhages led to consumption, which terminated her life. She early gave her heart to God, and united with the Methodist Episcopal Church when twelve years old. As a lover of the Savior, she took great delight in Bible study, and in attending her class and the Sabbath School.

Three months before her decease, by reading her Bible and the GUIDE TO HOLINESS, she became deeply impressed with the importance of entire consecration. She sought earnestly the blessing of entire sanctification, and while her father and mother were standing by her bed, pointing her to the Lamb of God, that taketh away the sin of the world, God heard united prayer and she was entirely sanctified. It was a happy change, and from that hour she was fully resigned to the will of the Lord. Three weeks before her death, she said to her mother, "What a happy place beyond the stars!" On the day of her departure she said "Heaven seems sweeter than ever before!" We were standing at her bedside, and seeing her sister weeping, she said, "Don't weep for me. I have been resigned for three months." Raising her hand heavenward, she said, "I want to go home!" Then she commenced "laughing," Her mother inquired what caused her to laugh. She said it was the sight of the glory land. We can never forget the smiles that irradiated her countenance. Her last words were, "Lord Jesus, come and take me!" Her call was heard, and she very soon afterward fell asleep in Jesus, her spirit being wafted by angels from earth to glory.

MRS. GRACE HAWKINS.

The beloved wife of Jacob Hawkins, of Arva, Ont. Canada, passed away from earth to heaven, trusting in the precious Savior, on the morning of Friday, Jan. 2d, 1880, aged thirty-three years. 7 months, and 18 days. She was born in the township of Yarmouth, County of Elgin, on the 14th day of May, 1846, and was married to her now bereaved husband, July 3d, 1867.

During special meetings held in the Methodist Church, Arva, some two years ago, by Rev. Mr. Crews, she was converted. Since that time she has been a constant lover of her precious Savior. She followed on to know the Lord more

perfectly, triumphing through grace and entering into the sweet rest of faith. She was a reader and lover of the GUIDE TO HOLINESS, and often in reading it she rejoiced in her dear Savior. As a wife and mother, she was loving and devoted, ever seeking the welfare of her children. She was a devout and humble worshiper in the Church, an earnest laborer in the Sunday School, a wise counselor, a comforter to the afflicted. She would often sing those beautiful hymns, "What a friend we have in Jesus, &c."

She lives with Jesus, resting from pain and fear. J. H.

MRS. LUCINDA CARTER.

wife of Jacob P. Carter, Burford, Ont. Canada, was born in Kilkenny, Ireland, January 13th, 1806, and July 20th, 1880, she was summoned to dwell in a heavenly mansion which Jesus had prepared for her.

She was converted in her youth and united with the Church of her choice, Wesleyan Methodist, in 1826. She was truly a meek and lowly follower of Jesus until her death. In the midst of many life-sorrows she was enabled to cast her care upon the Lord.

Our dear mother prayed much, believed much, enjoyed much. She never spoke evil of any one, and if an unpleasant word in regard to absent ones was uttered in her hearing, she would give a gentle rebuke, offsetting it with kind expressions respecting the traduced person. Her loving smiles, gentle manner, and sweet voice won many hearts. Thus, throughout her earthly life, she has walked closely with God, and at length has won the crown of life. Husband, four sons, and three daughters, mourn the departure of a loving wife, a tender and judicious mother. They, nevertheless, rejoice in knowing that she is resting with Jesus.

Our dear brother, Jacob J. Pentland, entered into the heavenly rest Nov. 8th, 1866. We doubt not he has rejoined his redeemed mother in the better land.

Our precious mother loved to read the GUIDE and the works of the sainted Mrs. Palmer. The Bible, however, more than all was her daily companion. It is doubtful whether, in all her life she ever, read a page of light literature. Her leisure hours were devoted to the perusal of good books. May the family be ultimately re-united in the beautiful land above. M. T. C. C.

JOHN NELSON MCGRAW.

Deceased, August 14th, 1880, at Denver, Indiana. He was the son of Adam and Jane McGraw, and was born in Shelby County, Indiana, January 13th 1836. At 19 he was powerfully converted, and until the time of his death, continued a faithful member of the Methodist Episcopal Church, closing up his earthly career in the full faith of the Gospel. His last and dying words, left as a rich legacy to his widowed mother, were, "Blessed Saviour!" Thus did he pass away triumphantly into the heavenly land. An aged and widowed mother, a wife, and three children, are left in sad bereavement. The writer has been long acquainted with the family, and the deceased, and cherishes the hope of one day meeting him in heaven.

H. WOOLPERT.

"Death to the saints is not so much a penalty as it is a remedy. It delivers them up, and lets them into such joys as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. Yea, a man may as well with a coal, paint out the sun in all its splendor, as with his pen or tongue express, or with his heart (were it deep as the sea) conceive, the fulness of those joys, and sweetness of those pleasures, which the saints shall enjoy at God's right hand forevermore. For quality, they are pleasures; for quantity, fulness; for dignity, at God's right hand; for eternity, forever; and millions of years multiplied by millions make not up a minute to this eternity."—YOUNGE.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

LETTER FROM MRS. BISHOP HAMLINE.

[We have received a private letter from our dear friend, Mrs. Bishop Hamline, of such thrilling interest, that we take the liberty to publish it, without asking permission.—ED.]

Dear Brother and Sister Palmer:—How natural it seems to write to you! How cheering to my heart to receive letters from you! Shut up as I am from the outside world, except the few that call to see me, and the meetings in my dwelling, my heart recurs with peculiar tenderness to the scenes and associations of other years—when your precious Phœbe used to talk to me about visiting me in my heavenly mansion—and when her ever ready sympathy and counsel cheered my way.

I have passed my 79th birthday, and yet through great mercy, I see, and hear, and am able in many of the necessities of life to wait on myself, and my reason and memory are in a great measure preserved. For this praise the Lord for me, and pray for their continuance till I go hence.

And now let me tell you, to the Savior's praise, that a glorious revival of the work of holiness is going on in our institutions. I had kept up the Sabbath afternoon meeting in my house, often under many discouragements, but this work of revival commenced at the Des Plains Camp-meeting, in August. Dr. H's two daughters received that blessing at the Camp-meeting, and have since been laboring very faithfully to spread it. I do not certainly know the number, but I believe not less than thirty within the past two weeks have come forth intelligent, clear witnesses, of this salvation. Yesterday my parlors were filled, and strong young men stood up intelligently, and joyously, to testify Christ's power to save to the uttermost. It was a season of great rejoicing that my house was honored with such a work of the Holy Ghost! But I am weary and must not add.

As ever and forever yours,

MRS. L. P. HAMLINE.

EVANSTON, ILL., OCT. 18, 1880.

For the Guide.

PEARLS FROM OCEAN GROVE.—NO. 3.

Gathered during 1880.

MRS. MARY D. JAMES.

"Let us lay aside every weight," &c., Rom. 12: 1.

WEIGHTS.

In the vision which was the subject of the last number, when Jesus manifested himself to that soul which was thirsting for the living God, she found herself standing upon a rock with Jesus—so near that His hands were laid upon her in loving tenderness as He spoke the words "Thou art mine."

Realizing the blessedness of so near a relation to her Redeemer, she felt a strong desire that her dear friends and relatives should all be thus in communion with Him and receive His blessing; and as one after another came to her mind, she saw some of them standing before her. A few of them were so near to Jesus that He could touch them, and he looked upon them with benignity and love. They were arrayed in white robes, shining in the brightness which emanated from His face.

But others stood at a distance from Him! She thought, O! I wish they would go right up to Him and receive His blessing. On approaching them to ascertain the cause of their staying back she discovered that there were WEIGHTS attached to them, and they could not advance a single step because they were thus held back. Others she saw trying to climb up the sides of the rock, anxious to reach the summit, but they too were held back by weights and could not succeed. Her heart was pained as she

realized the sad condition of some whom she had looked upon as real christians, but to her astonishment were so clogged by worldly entanglements that they could not get within reach of the Savior.

So few were close by Him and received His blessing!

WAS IT A VISION OR A DREAM?

That is not for us to decide. The sister said she was not asleep.

Be that as it may—whatever it was, it is SUGGESTIVE.

The condition of all those who profess to love and follow Christ is represented in this picture. There are some who are in close fellowship with Him, and living in the sunlight of His smiles day and night. But they are comparatively a small number.

Their relation to Him is expressed in a stanza of the hymn in Beulah Songs—"Companionship with Jesus."

I'm walking close to Jesus' side,
So close that I can hear
The softest whispers of His love
In fellowship so dear.
I'm leaning on his loving breast
Along life's weary way,
My path illumined by his smile,
Grows brighter every day.
O, wondrous bliss, O, joy sublime,
I've Jesus with me all the time!

But the majority are not very near to Him. The reason is they are encumbered with weights of various kinds. The names of some of these are, Pride, Love of the world, Love of outward adorning, desire for applause—enmity toward others, evil speaking, unfair dealing, covetousness, vain glory, unbelief, and many others which can scarcely be designated, but are just as great hinderances as those named.

And many, very many, are outside of the rock, so far that their cases seem almost hopeless. So many weights are attached to them, that they are not likely ever to get near to the Blessed One who longs to save them, but cannot unless they come to Him.

O! if they would only cast off those weights! Jesus is inviting them so lovingly, so urgently, so importunately, Ever pleading with them to come. come, come! If the number of times that this gracious word "Come" in God's Book were counted, what a large number we should see.

O, that the world would come and see and taste the glorious provision in the Gospel of Christ, so abounding, so rich, so free!

O, that the Church of God might be set free from the weights that hold back the soul from fellowship with Jesus!

"Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith."

TESTIMONY OF AN AGED PILGRIM.

Forty years this day, at evening, a glory indescribable filled my heart, and my room. It was a time of deep sorrow. God, in His wisdom, had especially called me to the Methodist Episcopal Church, after a struggle as it were of life and death for four years, until I could no longer delay. Jesus then assured me, if I would lose my life for His sake, and the Gospel's, I should find it. On my knees, I cried out, "Lord, in the Gospel sense I lose it!" (Her companion subsequently united with her and died in the triumphs of faith.)

O, what glory, unearthly glory, was then given me! Then and there I received the witness of sanctification. Glory be to God for that hour, that night, and for three days afterwards.

And this night it is renewed in faith, love, and power. When in peculiar trials, when no earthly friend can relieve, then does He reveal himself in His own glorious way and mighty power.

Please insert this in the blessed GUIDE, for the benefit of suffering ones. I am now, or will be on Tuesday, 87 years old, and passing through a very great affliction. None but Father, Son, and Holy Ghost can give support. They can—they will. PRUDENCE CLARK.

Children's Column.

"Then were there brought unto him little children."—Matt. 19; 13.

WHAT AND WHERE?

Little dimpled hands,
Busy, wondrous hands,
What shall they do?
When they older grow,
And when more you know,
Good they must do.

Little rosy feet,
Now so soft and sweet,
Where shall they go?
When, some other day
They find out the way,
Right they must go.

—*Selected.*

JESUS HELPS LITTLE CHILDREN.

MRS. MARY D. JAMES.

Dear Children—I wonder if any of you are troubled with a bad temper, so that you get angry at your brothers and sisters, and even your kind parents sometimes? I am sure it must make you very unhappy if you have such a temper, and you will be glad to have it taken away.

A good Christian lady told me about her little grandchild who had given her friends great trouble by her dreadful temper. She had often talked to the little girl about it, and she was always sorry, and would cry as if her heart would break every time she would give way to her naughty temper.

One day she came crying to her grandma, and said, "I have tried and tried and tried, and can't help getting angry. I want to be good, but I can't."

Her grandma said, "You can't help it, my dear, because you have a wicked heart; but if you will ask Jesus to take that naughty heart away and give you a new heart, He will do it, and then you won't get angry any more."

Soon afterwards little Annie was found on her knees, with tears streaming from her eyes, praying, "Dear Jesus, do please take the naughty all away, and make me good."

From that time Annie was so sweet in her temper that every one noticed the change. She was not like the same child who used to scream and kick and flounce when anything happened to displease her, but was gentle and loving and pleasant all the time.

One day her grandma heard Annie's brother easing her, and she looked into the room where they were, and saw the little girl with her finger pressed upon her lips, as her brother was trying to make her angry. Afterwards she said,—"Grandma, when brother came to worry me, I did as you told me to do, I just put my finger right over my mouth as tight as I could, so that no naughty words could come out, and then prayed to Jesus to help me."

And Jesus did help her, and so he helps every one who asks Him.

He says, "Ask and ye shall receive, seek and ye shall find." And if we believe His word, and come to Him expecting Him to give what we ask, we shall be sure to receive it.

A dear little boy whose mother had taught him these precious words of Jesus, was seeking the forgiveness of his sins, and after praying for some minutes very earnestly, his face looked so bright and happy, and his mother asked him if he had a new heart. He said, "Yes, mother, Jesus has blessed me." "How do you know it, my child?" she said. "Why, I asked Him for it, and *didn't He say ask and ye shall receive? Why to be sure He gave it to me!*

So, dear children, you should come to Jesus, believing His word just as you believe your parents when they promise you anything, and yon will be sure to receive His blessing when you seek it with all your heart—I mean when you are in *real earnest*, and ask for His blessing, because you want it *very much*. Remember, *Jesus helps little children.*

TRY COMPANY.—Mrs. Aurilla Noel, of Freestone Ohio, sends *ten* names to be enrolled, as a Try Company auxiliary. They furnish answers to the questions published in September number same as published in our last. The boys and girls are duly enrolled. She says, she hopes we will continue to publish questions for the children, and remember her and her little Try Company in prayer.

SCRIPTURE ENIGMA.

These *initials* and *finals* two cousins declare,
Who wandered with Israel many a year;
The latter was chosen the priesthood to share,
The former the sanctuary's vessel to bear:

1. An eastern province often named,
2. A rocky mount for curses famed,
3. A city with an empire famed,
4. A city on a mountain side,
5. A nephew of a patriarch,
6. A spy sent Canaan's land to mark,
7. A homeless prince's generous host,

True to his king whose throne was lost.

QUESTION DRAWER.

NEW QUESTIONS.—1. At what age were the Levites no longer allowed to work in the Tabernacle?

2. What two prophecies refer to the taking of Jerusalem by the Romans?

Last Question.—Answered by Clifford V. Johnson, Forestville, Ohio, not correct—try again.

Our Book Table.

"Give attendance to reading."—1 Tim. 4; 13.

ENCOURAGING TOKENS—A REVIVAL.

The letters which have been received at our Publishing House during the past month or two are highly encouraging. They indicate *a revival* as close at hand—*A Book and Periodical Revival.* There is an evangelistic department in the great holiness movement, the importance of which can not well be over-estimated. The Church needs to be aroused by faithful preaching and evangelizing efforts. Then, in connection with this, is the work of spreading holiness literature, which is also of the highest importance. The orders which we have been receiving for books and tracts show that many devout minds are being graciously influenced by the Holy Spirit. We trust that convictions will be multiplied, consecrations likewise, and that a becoming activity will be seen all along the line.

"The Way of Holiness"—Now Ready.

The new and beautiful edition of Mrs. Phœbe Palmer's "Way of Holiness" is just from the press. It is a gem, printed on excellent tinted paper, and tastefully bound—the best copy we ever published. And it is offered lower than ever, in order to encourage its increased circulation—viz., paper covers, only 25 cents; cloth, 50 cents. See that a copy is in every Sunday-school Library. It is so neat as to be nice enough for a *holiday present* to some friend. Some dear saints of the Lord, who have the means, would do much for Christ if they should order enough copies to supply an Annual Conference, Association, or Presbytery of ministers. Think of these things and pray about them.

The Holiness Libraries.

We are now ready to supply them. The catalogues are published on the cover. Wherever there is a *Holiness Meeting* statedly held, we beg the attendants upon that meeting to provide for one of these Libraries for gratuitous circulation among members of the Church in that place. It will do incalculable good. A pastor in one of our large cities told us a few days ago, that he had his holiness periodicals, and the books in his library, as far as practicable, moving about among the people all the time. That is the way to sow the seed of life. We have put down the price of these Libraries to the lowest possible figure, to encourage our friends to *push this work vigorously.* We shall reap very little advantage from their sale, pecuniarily. If calls are made for them, we may be led to multiply the Libraries, for there are plenty of other good books on the same line. Parties ordering will pay the cost of transportation. If we find we can possibly do so, we will put each Library in a neat walnut case; at any rate, for a small additional amount, when desired.

The Tract Department.

Phœbe Palmer Leaflets.—Our suggestion at this point meets with favor. Orders have already come in. Continue to send them. There has been a little delay about issuing them, but Package A, containing 48 beautiful Leaflets for ten cents, postage included, will soon be ready—and more to follow. Be ready to put them in letters sent to friends, or to distribute them as you have opportunity.

BOOK NOTICES.

The Life and Work of William Augustus Muhlenberg—By Anne Ayres. This volume of 524 pages is the life of Rev. Dr. Muhlenberg, an eminent minister of the Protestant Episcopal Church. The authoress in these pages gives us a beautiful portraiture of a noble Christian character, a lustrous Christian ministry, and a life of peculiar benevolent activities, altogether making up a record of rare interest. In reading it, the thoughtful mind must be impressed by the excellences of true devotion and the consecration of the redeemed energies to the glory of Christ, and the amelioration of human condition. The work is embellished with a fine portrait of the venerable servant of Christ. It is published by Harper Brothers, New York, and ought to be widely circulated. We cordially commend it to our readers.

Modern Scottish Pulpit—Sermons by ministers of various denominations. A volume of 285 pages, containing sermons by eminent ministers. There is in this collection much of solid and mature Christian thought, Biblical exposition and theological discussions, calculated to interest and instruct. It is published by Robt. Carter & Brothers, New York.

The Cup of Consolation; or, Bright Messages for the Sick-bed, from the two great volumes of Nature and Revelation—By an Invalid; with an Introduction by Rev. J. R. Macduff, D. D. This is a beautiful issue from the press of Robt. Carter & Brothers, New York. In this volume we have a series of texts of Scripture, followed by portions from favorite authors in prose and verse, which were written from week to week by an invalid, for the comfort of a sister invalid at a distance. It will prove a valuable addition to this class of Christian literature, imparting comfort to many a weary invalid. Let it be circulated. It is elegant in outward appearance, as well as sunny in its contents.

The Gentle Heart: A Second Series of Talks to the Children—By Alexander McLeod, D. D. The beauty of a gentle heart, in its rich outflows of gentle deeds and words and thoughts, is portrayed in this volume. Its illustrations drawn from real life are full of interest, and well calculated to impress the unfolding mind of childhood and youth. It is published by Robt. Carter & Brothers, New York, and is in the neatest style of the house. It would be well if, amid the multitudinous trashy issues of the times, such volumes as this might find ready access to the home-circle and the Sabbath-school Library.

Pictures and Portraits of Foreign Travel—By Emily.—A volume of 415 pages, containing interesting facts and incidents in connection with a foreign tour. It is printed on fine paper, and is neatly bound, worthy of the publishing house from which it emanates—E. Claxton & Company, Philadelphia.

The Great Salvation.

"He is a whole Christ,—a full Saviour! Glory to God for such a salvation!"—
Last words of Bishop Haven.

Mary D. James. Jno. R. Sweney.



Copyright, 1880, by John J. Hood.

From "THE QUIVER," a book of Sacred Song, to be pub. April, 1880.

Leaflet No. 28.] [Price $2 per 100.

PUBLISHED BY JOHN J. HOOD, 608 ARCH ST., PHILA., PA.

GUIDE TO HOLINESS.

DECEMBER, 1880.

The Word for the Month—"For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."—Jas. 4: 24.

HYMN FOR THE MONTH.

'Tis not for man to trifle! Life is brief,
And sin is here;
Our age is but the falling of a leaf,
A dropping tear;
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in the spoil.

Horatius Bonar.

For the Guide.

EXTENT OF GOSPEL SALVATION.

"He shall save His people from their sins."

PRESIDENT J. R. JAQUES, D.D., PH.D.

Salvation in all its depths and heights of meaning, is a wonderful word. Salvation means "making safe." But safety implies the existence of something from which to be saved—some calamity, danger, or evil.

There are many evils in the world—evils physical, moral, domestic, social, and political—but the great source and centre of all evil is SIN; sin in its malignant principle; sin in its envenomed essence; sin in its tyrannical power; sin in its soul damning guilt; sin in its blighting consequences.

—We may portray the darkness of sin—the discord of sin—the bondage of sin—the impurity of sin—the power of sin—the horrors of sin!

Sin is the mortal disease of the human soul.

All the human race confesses the disease. All systems of philosophy and morals, ancient and modern, recognize the dire evil.

Now, Christianity comes professedly to cure this disease—and comes for no other purpose. It, then, becomes a question of supreme importance whether the remedy is adequate to the emergency. What is the extent of this salvation? How far does Christ propose to save men in this world? We answer:

1. He does not propose to save us from trials and tribulations, but to give grace to brave and bear all serenely. He concedes and confesses that "in the world ye shall have tribulation, but promises, "In Me ye shall have peace."

2. He does not propose to save

us from temptation, but to save us in temptation, and with the temptation to make "a way of escape."

3. He does not propose to save us from errors of intellect, or mistakes of judgment, or wanderings of mind—but to save us from errors of the heart, and wanderings of the will.

4. He does not propose to give us grace by which we cannot sin, but grace by which we need not sin. If the words of John's Epistle be thought to suggest an impeccable state, "He cannot commit sin because he is born of God," it must be remembered that the word "cannot" is a moral cannot. The word is used here as by Luther when before the hostile assembly of Catholic priests, bishops and princes, he dared to do right, and said, "I cannot do otherwise." The same sense of the word was used by the boy George Washington, when he said, "I cannot tell a lie." The word is used in the same sense, when we say of some magnanimous man, "He cannot do a mean thing." By this use of "cannot," we mean that the person is averse to doing a certain thing, it is against the current of his nature—he is not inclined or disposed to do it. This sense of cannot is common and unmistakable.

In this sense, then, the holy man "cannot commit sin;" he is averse to it; his whole soul abhors and dreads sin. But still he may sin, by permitting himself to contemplate sin unguardedly, or by approaching sin too near, so as to be blinded or fascinated by it. A person says very consistently, "I cannot look directly over the brink of Table Rock at Niagara." And yet he may, in an unguarded moment, approach so near the brink as to fall over. Thus, while Christ does not give us grace by which we absolutely cannot sin, he gives us grace by which we need not sin, and such "a heart in every thought renewed," that we shall have the greatest horror of sin, and consequently the greatest safeguard against sin.

5. Christ does not promise to save us from our ignorance of many things in nature and the Bible, but to so illuminate our minds that we need not, and shall not "abide in darkness," respecting our personal salvation.

6. Christ does not promise such maturity that there can be no further growth, but such purity of soul as is the necessary condition of normal growth toward maturity.

Maturity of soul is distant as the end of immortality, but purity is a possible and promised state of the believer here on earth.

The miraculous statement—washes "whiter than snow"—the blood of the atonement "cleanseth from all unrighteousness." These terms are absolute.

If the question be still pressed, What is the extent of the promised salvation?—we answer affirmatively:

1. This salvation meets and matches the guilt of sin, by pardon or justification—free, full, absolute, and eternal.

2. This salvation meets and masters the moral death of sin in the soul, by regeneration—radical, miraculous, divine.

3. This salvation meets and destroys the envenomed essence of

sin in the heart, by sanctification—entire and spotless.

4. This salvation meets and nullifies the penal consequences of sin, by closing the gates of punishment, and opening the gates of the Paradise of God to the saved soul.

The salvation, then, is adequate—is extensive with the disease—is PERFECT.

All the attributes of God unite in a supreme argument for full, free, and final salvation. This will appear when we remember that God commands all men, "Be ye holy," and in so commanding he assumes the obligation and responsibility of rendering it practicable for all men to "be holy."

And now when it is announced, "Thou shalt call his name JESUS, for he shall save his people from their sins," who shall mar the music of this Divine Name, and say, "He shall save his people partially or imperfectly from their sins?"

No, we will not impeach the great Redeemer, and declare him incompetent for his self-assumed office. We dare not in secret prayer at the solemn mercy-seat whisper, "Save me, Lord, partly from my sins!" The holiness and omnipotence of the enthroned Mediator would rebuke our profane prayer. Nor can my soul, however wildly it may reason or rebel, tell the exalted Savior to his face, that he cannot fulfil his promise and pledge to "save his people from their sins."

Do objections, difficulties and doubts still seem to hedge up the way? Then remember hopefully, joyfully remember, that "My God shall supply all your need according to his riches in glory by Christ Jesus."

Now unto God and our Father be glory for ever and ever! Amen!

"How precious also are thy thoughts unto me, O God! how great is the sum of them."—Psa. 139; 17.

For the Guide

EXTRACT FROM DIARY.

MRS. PHŒBE PALMER.

January, 1871.—Paul beseeches his brethren that they receive not the grace of God in vain. I see how that without the utmost vigilance the grace given may be lost. It surely will be lost unless heartily used. Why necessary to take earnest heed, unless it be that a power is ever at work, trying to snatch from our grasp the grace already received? It has been said, "that the price of liberty (civil) is eternal vigilance."

So with our freedom in Christ. If we retain the ground gained, and walk at liberty, we must ever be "looking to Jesus, the Author and Finisher of our faith."

"In Him my strong tower, for safety I hide,
The Lord is my power, the Lord will provide."

Jan. 31.—My soul follows hard after God. O for more of the divine image! Entire self-abnegation, as was manifested in our Great Exemplar, is a grace much needed by the mass of professing Christians. How meek and lowly was the Prince of glory—the King of kings! With him there was no flourishing of trumpets. "He shall not strive nor cry, neither shall his voice be heard in the streets, until he bring forth judgment to victory." So said the

prophet of him, and the entire life-history of the God-man was fraught with lessons of humility and self-abnegation.

Paul, in the way of self-sacrifice, followed closely after the footsteps of the Master. He laid himself, not upon the sacrifice of his own faith, but a sacrifice upon the service of the faith of others. He lived not to please himself. In him the human will was so entirely subject to the divine will, that he says to his brethren, "Yea, and I, if I be offered upon the sacrifice and service of your faith, I will joy and rejoice with you all." That is, I will not do it grudgingly, but rejoicingly O! how like his Savior was Paul. Thus may I ever exhibit the divine image. Says one, "There is a moral grandeur in self-abnegation that lifts the common-place to the heights of the heroic." My whole soul cries out for more of the mind that was in Christ.

Feb. 3, 1871.—"He that believeth on the Son hath everlasting life."—John 3d. True heart believers enter upon their unending, heavenly life here. Eternal life is a present realization.

"As soon as in Christ we believe
By faith of His Spirit we take,
And freely forgiven, receive
The mercy for Jesus' sake.

We gain a pure drop of His love,
The life of eternity know,
Angelical happiness prove,
And witness a heaven below."

Alleluia to God and the Lamb! Faith in Jesus, "as my wisdom, righteousness, sanctification, and redemption," brings into my soul a present heaven, and eternal life is a present realization.

June 4, 1871.—Spent the day at dear daughter Sarah's, in Williamsburgh. Quite unable through suffering to go out. I do not know what the Lord is about to do with me; but this I do know, that he doeth all things well. All controversy between God and my own soul has long since been settled. He has undertaken to lead me forth by a right way to the city of habitations.

He is saying to my heart, "I have glorified my name, and will glorify it again." I have no desire but his will, either in regard to living or dying.

June 12, 1871.—Returned from Basking Ridge this morning, in company with brother Rev. W. H. Dikeman and Rev. Bishop Janes. Enjoyed Christian conversation with these dear friends.

Dear Bishop Janes inquired about my health and our prospects of being able to labor for the summer. I informed him that we were announced as pledged to at least four Camp-meetings. The first in Canada, then the State Ohio Camp-meeting; the week immediately succeeding at West Virginia, Moundsville; and another early in September in Pennsylvania, on the Allegheny Mountains.

I added, as I presume will be the fact, that I imagined we should keep at work, in view of the pressure on our time, and probably cease at once to work and live. He quickly responded with an animation truly inspiring, "No! not cease to work. There will be work for you to do after that." It reminded me of the memorable words of the dying President Fisk. A loving attendant said to him, "Doctor, your work is almost done." "No!" said the dying

saint, "my work is not almost done. I am going to heaven to do the will of God, and if I thought that there was nothing for me to do in heaven, heaven would be no place for me." To his weeping wife the doctor said, "When you go to the University graveyard, where my body may be entombed, don't think your husband is there. Your husband will be in heaven."

June 13, 1871.—Last night, just before retiring, I prayed that, whether sleeping or waking during the night, I might be in the Spirit, and awake in the morning filled with faith and the Holy Ghost. This morning, though consciously all devoted, and enabled to present my body a living sacrifice, I did not feel all the spiritual and mental energy I had anticipated, as the result of the prayer I had presented in faith last night.

The enemy tauntingly suggested, "Is this state of feeling the answer to the prayer of last evening? Is this indicative of what it is to be filled with the Spirit?" I did not reason with the tempter, but I am sure the Holy Spirit helped me to an answer. What is implied in being filled with faith and with the Holy Ghost?" I asked. If my body is presented a living sacrifice, as the living temple of the living God, does not God accept the sacrifice through Christ? He says so. And I with the heart-yes, heartily believe and know that he does receive.

O, yes! this body is the temple of the Holy Ghost. Whence this absence of all desire to live for self? Whence these ceaseless inworkings, to work, live, and speak for God? Whence this absorbing, controlling love for God and his cause?

Conscious, deeply conscious, that I have received the sentence of death in myself, whence this realization of reliance, momentary reliance on him that raiseth the dead? Is it not because the Holy Spirit, as a living, actuating principle, has taken full possession, and is now working in me to will and to do of his good pleasure? And yet I am not at this hour filled with rapturous emotion. Still I dare believe, yes, I know that the prayer of last evening is now being answered, just as truly as when on some occasions I have been filled with unutterable transports. Paul was as truly filled with the Spirit when working at tent making, to pay the rent of his own hired house, as when pleading before Agrippa, causing him to tremble.

REST.

ELIZABETH NICHOLSON.

Oh for a pencil dipt in light,
In light, dear Lord, from Thee,
To paint, in colors clear and bright,
In tints of purity,
The perfect peace, the perfect rest,
Of those who lean on Jesus' breast!

The clouds may gather, billows swell;
In grief we seem to sit;
But Jesus whispers, "It is well,"
In loving tones and sweet—
And clouds disperse, and waves are o'er,
And dove-like Peace descends once more!

Oh! like the "Minster's" painted glass,
Outside all dull and dim,
Men see no beauty as they pass,
But lo! once stand *within*,
And irridescent lustre streams,
And light from Heaven in glory gleams!

Dear Jesus! all the love and light,
Our earth-bound spirits see,
Is radiance holy, pure and bright,
Reflected still from Thee!
Thy radiance is around us thrown,
Thy comeliness is all our own!

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2: 15.

For the Guide.

TALKS ON PRACTICAL HOLINESS—NO. 3.

REV. JOHN PARKER.

"SO SHINE."

One of the mightiest forces known to us in the physical world—if not the mightiest is, Sunshine. Silent, unobtrusive—penetrating, universal. Nothing on our globe can entirely resist it. So the mightiest force that goes out from God's saints is shining—often noiseless, unobtrusive, but always convincing. And while you may not be able to do many great things, you can do this greatest of all—you can shine.

"Men see this, says Jesus—as if they were looking for it and anxious to find it. They see it because it is an evidence of the presence of God in a human life. They see it because it is genuine and easily understood. It is unlike human nature, it is outside of self—it is understood to be a divine product—it suggests a divine life. It makes men think lovingly of God. They glorify—not you, but your Father in heaven. This silent force has drawn more people to God than all the preaching ever uttered.

Estimate, if you can, its quantity in Christian homes—its power as going forth from holy mothers. A young mother I know of, leaned over her dead babe yesterday, and taking the little cold fingers in her hand, said, "If I ever get to heaven, it will be those little fingers that will pull me there." And so millions will reach heaven, pulled there by the noiseless shining of holy lives.

With holy people this should be motive enough—salvation of souls. For, especially is it true of the saints of God, that none liveth to himself; and the Savior declares that men will "glorify our Father," if we shine. No man shines in simply taking care of himself. Your shining only begins when you act outside of self. "That they may see your good works,"—and good works are works done for others. Much the largest share of the zeal and religious concern of professing Christians relates to taking care of self. "Well, are we not most closely related to self, and most deeply interested in self, and should we not look well to our own comfort and salvation?" There is much truth in this—but there is a higher truth. You and I can reach a point in the Christian life where, like Paul, we can afford to cease self-concern, in the confidence that God will take care of all our interests—while we live only for his pleasure and the salvation of the perishing around us. By the briefest hints, as if to show us that he was yet human and impressible by pain, he reminds us of his sufferings for the Gospel's sake. Then he sublimely adds: "Nevertheless I am not ashamed"—not discouraged, not weakened in my purpose, not concerned as to the issue—"for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." That is—I have confidence in both his disposition and

ability to take care of all my interests for both worlds, so I have time and strength to give to his work. Because he cares, I need not; and so I am free and courageous and confident. The meaning of which is—make God the trustee of your earthly and eternal interests—then shine.

Another motive for saintly shining—urged by the Savior, is, that you will induce men to glorify your Father. If men ever glorify God, it will be because they have begun to know and to love him. "They that know thy name will put their trust in thee'—nobody else does—and this will glorify your Father. Men walk in darkness and ignorance and sin, because they know not God. Could their sordid earthly natures catch but one beam of his light and glory, they would instantly be changed from love of self to love of him. All his arrangements concerning the life of his saints relate to this, that by their shining men shall see God reflected in them, and grope out of darkness into the light. He has made no arrangement for the conversion of this world, but only through the sanctified energy of his shining Church. Worldly men do not read his Bible, but they read you. Worldly hearts are not sensitive to spiritual influences, but they are impressed by the life of God as seen in the clean-hearted and clean-handed followers of the Lord Jesus.

A city full of men could not blow away its fogs—on some chilly November morning—though they toil never so hard, but the silent sunshine will disperse them in an hour. So have I seen men befogged by infidel sophistry, and chilled by materialism, and confused by spiritualism, and absorbed by an eager worldly haste to be rich—that no preaching could bring the light and no providence seemed to humble them. But, the bright shining of some unselfish and consecrated life, with gladness on the face, and kindness on the tongue, and gentleness amid provocation, and purity and truth in all temptations—this was a new interpretation of Christianity, an evidence that God still tabernacles with men. They could understand that. They accepted its testimony and gave glory to God, by the surrender of their hearts and lives to him.

As you can only shine out the light that is in you, how important that your light be ever increasing, by increasing nearness to the Sun of Righteousness! Let nothing be allowed to come between God and your soul, and so leave you in spiritual eclipse. The eclipse of God's saints would be to the world an untold and unmeasured calamity. For there is no true light in this world by which men can see God reflected, except as Christ is in his saints the beginning of day and the hope of glory.

For the Guide.

DENY THYSELF.

M. D. M.

Deny thyself of what?
Forbidden fruits of sin?
O, child of God, do these
Still find response within?

Rejoice! for Jesus can
Regenerate desire;
His presence is the "winnowing fan,"
"The all-consuming fire."

Then when the "man of sin"
Stands up to make his plea,
There is the glad response again,
"Thou nothing hast in me."

"A land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live and not die."—2 Kings 18; 32.

LIFE ON THE DELECTABLE MOUNTAINS.

REV. G. HUGHES.

Arriving at Beulah.

We have kept pleasant company with Christian and Hopeful as they journeyed to the Celestial City. We have marked their course with profound interest as they passed through strange and startling scenes, rejoicing at each successful issue. It has been our special aim to observe the peculiarities of life on the Delectable Mountains, as illustrative of the beautiful experiences of the fully saved. And we have seen with what alacrity and delight they journeyed on from those grand eminences, keeping steadily in view their great destination. In this contemplation we have endeavored to impress the reader with the truth that the attainment of Bible holiness is not a stopping place, but rather a beginning place. It is a glorious stage of progress in the life of faith. Thence the Christian pilgrim may pursue his way triumphantly, dealing summarily with defective characters such as "Ignorance," and passing safely and rapidly over "The Enchanted Ground," until ere long the "City of the Great King" is full in view.

In this closing chapter we are to note the arrival of our pilgrims at "Beulah." This is, erroneously we believe, in modern teaching and song, considered to be descriptive of the state of entire sanctification. We regard it rather as descriptive of an advanced stage in this life and experience of true holiness. For, it is to be observed, that Bunyan's allegory locates Beulah as just outside the entrance to the Celestial City. And, if so, it would countenance the idea that we may not be wholly sanctified until nearing the portals of eternity, which is antagonistic to Bible teaching, and our good Wesleyan standards. The Delectable Mountain life is the starting point. Subsequent fidelity leads to fuller realizations, which are accurately portrayed in the Beulah picture.

Let us note this arrival at Beulah in some of its interesting features:

1. A land of surpassing beauty. —The record is thus made by our author: "Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day."

What a land of beauty! An atmosphere balmy as that of heaven—a perpetual blooming of flowers—the birds in ceaseless and melodious song—an unclouded sun shining day and night! This inspired description is evidently based upon some of the splendid imagery of the Bible, as the reader may see by consulting Isa. 62; 4—and Song of Solomon, 2; 10–12.

2 A land of new covenant engagements.—Our author writes: "In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, as the bridegroom rejoiceth over the bride, so doth their God rejoice over them."

The covenant relations established between Christ and his saints become increasingly delightful as the life of faith is maintained. The language of the believing soul concerning the covenant vow is well expressed by Doddridge:

"High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

The intimacy with Jesus becomes so precious that it is blissful each day to renew the sacred vow, and the more amid the ecstatic revealings of Beulah.

3. In this land there is delightful nearness to the Celestial City. —It is written: "Here they were within sight of the city they were going to; also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, for it was upon the borders of heaven. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughters of Zion, Behold, thy salvation cometh! Behold, his reward is with him!"

Now, as they walked in this land, they had more rejoicing than in parts remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the city, and the reflections of the sunbeams upon it, Christian with desire fell sick. Hopeful had a fit or two of the same disease: wherefore here they lay by it awhile, crying out because of their pangs, If you see my Beloved, tell him that I am sick of love."

There is nothing said here of looking through a glass, as they did on the Delectable Mountains. The Beulah-vision is expansive. Faith is almost lost in sight. No wonder they are filled with passionate longings to pass triumphantly the crystal portals of light. The poetic strain is well adapted to Beulah:

"By faith we already behold
That lovely Jerusalem here;
Her walls are of jasper and gold,
As crystals her buildings are clear;
Immovably founded in grace,
She stands as she ever hath stood,
And brightly her Builder displays,
And flames with the glory of God."

O, to be so near heaven—the weary pilgrim feet almost inside the gate! The zephyrs of immortality fan the brow—the songs of the redeemed float over the walls upon the ravished ear—the resplendent faces of "the shining ones" fill the soul with ecstacy. O, my soul, press onward to Beulah!

Think, too, of being so far removed from antagonistic forces—almost an impassable gulf between them and the pilgrims! In this regard we have an inspiring Beulah-record: "Wherefore this was beyond the Valley of the shadow of Death, and also out of the reach of Giant Despair; neither could they so much as see Doubting Castle." O, holy obliviousness! They are indeed more

than conquerors,—the toil and conflict and weariness of the march already driven into forgetfulness by the sun-lit splendors of the border-land!

4. A land of bounteous refreshment.—"As they walked on their way, and came yet nearer and nearer, there were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold! the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties.—Deut. 23; 24. He also showed them there the King's walks and arbors, where he delighted to be."

At each step of the way refreshment was provided for our pilgrims, and now the more luxuriously as they came in sight of the heavenly land. How many have regaled themselves in Beulah, as a prelude to the richer and more magnificent unfoldings of the City of God! Saintly experiences at this point fill volumes. They have given a living inspiration to the ages, putting brazen infidelity to the blush, and reflecting becoming glory upon Christianity.

We have now journeyed with the pilgrims twelve months. Our converse has been sweet. The lessons drawn from their experience have been valuable. We have had an impetus God-ward and heavenward. We must now part company with them at Beulah. And, as we do so, it must be with some dissent from our author, who quickly plunges them into a deep and dark river, the water up to their chin. Bishop Haven, and thousands more, have failed to discover the river, or any traces of it.

Arriving at Beulah, and basking in the broad sunlight of that goodly land, transition from the terrestrial to the celestial is quickly made. It is but the work of a moment—earth instantly recedes—heaven bursts upon the ravished sight!

We bid the readers, now, a kindly adieu—hoping through Jesus' power every one may know the delights of life on the Delectable Mountains—then make the passage to Beulah—and quickly enter the Celestial City.

For the Guide.

FRAGMENTS.

MRS. M. E. KNIGHT.

—Men do not need so much to be convinced of the truth, as to be urged to the performance of it. All that is necessary to miss of heaven is simply to neglect watching, to have no oil in our lamps. The foolish virgins knew the bridegroom was coming, and they fully intended to go into the marriage supper, but alas! "the doors were shut." * * * *

—The work of sinners, so far as their salvation is concerned, will go for naught. In trying to patch up the old man with the new cloth of good works, a person may succeed for awhile here on earth, but will not stand the test of the final judgment. "Except a man be born again, he cannot see the kingdom of God."

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners."—Heb. 7 : 26.

THE HOLINESS OF JESUS.

[From a new work, "HOLINESS, as understood by the writers of the Bible—a Bible study." By Joseph Agar Beet, author of "Commentary on Romans."]

In the person and life of the incarnate Son of God we see the full development and realization of the Biblical idea of holiness. On the eve of his incarnation (Luke i. 35) he was announced by the angel as "the Holy Thing;" the neuter form leaving out of sight all except that he would be an embodiment of holiness. He was acknowledged both by his disciples (John vi. 69) and by evil spirits (Mark i. 24) to be "the Holy One of God.' Himself declared, as recorded in John x. 36, xvii. 19, that "the Father had sanctified him and sent him into the world;" and that day by day he sanctified himself. The ascended Savior is spoken of in Acts iii. 14, iv. 27, as "the Holy and Just One," "the holy Servant of God." Paul teaches in Rom. i. 4, that he "was marked out as Son of God according to the Spirit of holiness." He is probably the "Only One," of 1 John ii. 20.; and in Rev. iii. 7 he is called "Holy and True."

Since holiness is thus solemnly predicated of the Son of God, we expect to find in him a fully developed impersonation of the idea imperfectly shadowed forth in the Mosaic ritual. We expect to find him standing in a special relation to God, and living a life of which the one and only aim is to advance the purposes of God. Our expectation is fulfilled. The Son of God declared, in John iv. 34, "It is my meat to do the will of him that sent me, and to complete his work." In chap. v. 19, "The Son cannot do anything of himself, but what he sees the Father doing." In verse 30, "I seek not my own will, but the will of him that sent me." In chap vi. 38, "Because I have come down from heaven not that I may do my own will but the will of him that sent me." Chap. xvii. 4, "I have glorified thee on the earth, having finished the work which thou gavest me to do." We read in Rom. vi. 10, that "The life which he lives, he lives for God;" in chap. xv. 3, "Christ did not please himself;" in 1 Cor. iii. 23, "Ye are Christ's, and Christ is God's;" in Heb. iii. 2, "Being faithful to him that made him;" in chap. ix. 14, "He offered himself spotless to God."

In Jesus we see a life, lived in human flesh and blood, of which God was the one and only aim. All the powers, time, and opportunities of Jesus were used, not to gratify self, but to work out the Father's purposes. And this devotion to the Father was rational. The human intelligence of the man Jesus, mysteriously informed by the divine intelligence of the eternal Son of God, comprehended and fully approved and appropriated the Father's eternal purpose to save mankind through the death of his Son; and of this intelligent approval every word and act of the human life of Jesus was a perfect outworking. And this sense, in a degree infinitely surpassing whatever had been known before, the incarnate Son of God was holy. Consequently his body was a temple, John ii. 21, and a sacrifice, Heb. x. 10; and himself a high

priest, chap. iii. 1. Whatever holiness belonged to the vessels and ritual of the Mosaic covenant, belonged to him and to his life; whatever in them was imperfect, found in him its full realization.

We notice further that, under the Old Covenant, the holy men were separated by their holiness from the common work of common life. This was very conspicuous in the last of the prophets, in that "righteous and holy man," (Mark vi. 20), in whose person and teaching was summed up whatever had been revealed under the earlier dispensation. The contrast of John and Jesus is the contrast of holiness as revealed in the Law, and as revealed in the Gospel. John lived in the wilderness, away from the dwellings of men, and ate strange food. Jesus lived a common life, toiling at a trade, enjoying social intercourse, partaking of human hospitality, and eating the food set before him. This teaches plainly that holiness in its highest degree, i. e., the highest conceivable devotion to God and to the advancement of his kingdom, does not imply separation from the common business of life. And when we see Jesus using the opportunities afforded him by this common intercourse with men to advance the interests of the kingdom of God, we learn that even the common things of daily life may be laid on the altar of God as a means of doing his holy work.

Under the Old Covenant, devotion to God implied separation from whatever, in symbol or reality, was opposed to God. Now, all sin is opposed to God; for sin, in whatever form or degree, tends to misery and destruction, whereas God's purpose is life and happiness. Consequently, the holiness of Jesus involves his absolute separation from all sin.

Again, the only purpose of God which we can conceive as having a practical bearing upon us, is God's purpose to save men from sin and death, and to set up the eternal kingdom of which Christ will be King and his people citizens. Consequently, to us, devotion to God implies devotion to this one purpose. And this one great divine purpose is inseparably linked with our conception of holiness. Therefore, since to realize this purpose God sent his son into the world, the Savior spoke appropriately (John x. 36) of himself as "Him whom the Father sanctified and sent into the world." And, in reference to his own daily devotion of himself to this enterprise, he said, (chap. xvii .19), "I sanctify myself."

Thus, from the great Author and Archetype of renewed humanity, we have obtained a complete conception of holiness. We have seen a man, though God yet perfect man, whose life was a constant and perfect realization of one purpose, a purpose to use all his powers, time, and opportunities, to advance the kingdom of God; and and we have seen that this purpose was a result of an intelligent comprehension, and full approval, of the Father's purpose. In virtue of this intelligent, hearty, continued appropriation of the Father's purpose, and in virtue of its realization in all the details of the Savior's life, he was called "the Holy One of God."

"Be ye holy, saith the Lord."

"And every man that hath this hope in him purifieth himself, even as He is pure."—1 John 2; 3.

For the Guide.

CHRIST'S SECOND COMING AN INCENTIVE TO ENTIRE CONSECRATION.

REV. JESSE S. GILBERT, A. M.

That Christ will come again, come in power and glory, come to dwell among and reign over his people, is held by all who cling to the old land-marks of Christian faith.

But does it exercise over us the all-controlling power that it did over the minds of the apostles and the early Christians? With the majority of modern believers, it is at the best a mere article of faith, a dim and misty tradition—not an all-impelling motive, a potent factor in the soul's experience. We urge sinners to repentance and Christians to an entire consecration, by the shortness of life, and the certainty and nearness of death. Not so the apostles and primitive Christians. Death was of small account to them, a mere incident in the souls progress and history. Their discourses have not the odor of the sick-room and cemetery. Life, not death, is their great theme. They rang the silver bells of immortal life and joy, not the sad tolling bells of the sepulchre. If Paul tells us that, "It is appointed unto man once to die," he quickly adds, "And after death, the judgment." He beseeches us "by the coming of our Lord Jesus;" he desires the Corinthians to be "waiting for the coming of our Lord Jesus Christ;" and he expects his crown in "that day."

Peter uses that grand hope as an incentive to holy living: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Is this our experience? Is our conversation or walk holy and godly, and do we both wait and look for the coming of the day of God? The thought of an ever impending advent would keep the Church active and pure, or at least it would go a great ways in that direction. If all our members were impressed with the idea that Christ may come at any time, that in all probability he will come soon, how they would labor for the conversion of souls! how earnest and pure their lives would be! There are many motives impelling us to make a full surrender, an entire consecration, but none more potent or more pressing than the coming of Christ. And this motive must ever increase in force as the years go by. As the night wears away we are certain that morning is near. "Watch, therefore; for ye know not what hour your Lord doth come."

For the Guide.

A BIBLE READING.

God's Invitations.—"COME!"

REV. J. H. JAMES.

Who are invited?

Thirsty, Is. 55; 1.
Poor, Is. 55; 1.
Weary, Matt. 11; 28.
Sinful, Is. 1; 18.
Young, Luke 18; 16.
All, Rev. 22; 17.

What shall I gain?
Refreshment, Is. 55; 1, 2.
Rest, Matt. 11; 28
Cleansing, Is. 1; 18 and 55; 7.
Life, Rev. 22; 17.
A kingdom, Matt. 25; 34.
How shall I come?
Think, Is. 1; 18. Luke 15; 17.
Forsake sin, Is. 55; 7.
Take (by faith), Rev. 22; 17, with Acts 16; 31.
John 6; 37.
When? Is. 1; 18. Prov. 27; 1.
COME NOW!

"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."—1 Tim. 1; 14.

For the Guide.

SUPERABOUNDING GRACE.

I. N. KANAGA.

"Shall the memory be banished
Of His kindness and His care,
When the wants and woes are vanished,
Which He loved to soothe and share?"

Never will the redeemed of glory forget the wonders of his grace and love. His superabounding grace will be the theme and song through eternity. As each plays upon his golden harp, what sweet melodies will he make to God for his redeeming, preserving, and saving grace! What a delight forever before the throne for each saint of God to remember all the way by which the Lord his God hath led him through the wilderness of this world up to glory. How blessed and surprising the review! How grand the anticipation!

Yes, we will praise him again and forever on the other side of Jordan for his stupendous grace to us-ward in our eternal salvation! When we reach the glorious and delectable hills of life we will praise him as we are not able to do now. Here we tread the weary desert, leaning upon his arm and making the solitary places glad with song. There we shall behold without a vail the King in his beauty, and sing of his mercies forevermore. O let us triumph in his name, and sing our victorious song even here, till

"With the light of the resurrection,
When our changed bodies glow,
We gain the full perfection
Of this bliss begun below!"

For the Guide.

THE PENITENT'S PRAYER.

MRS. CHARLES TESKE.

O Lord, my God!
Blighted by sin I am,
Save me, I pray;
Here evil clings to me,
Here I am far from Thee,
I would to Jesus flee;
Show me the way!

O King divine!
A wayward, sin-sick soul,
To thee I fly;
Thou art my Savior dear,
Kind Shepherd ever near,
Let pardoning grace appear;
Save or I die!

O God, my God!
Crushed 'neath the power of sin,
I turn to Thee;
Jesus, Thy blood will save,
Plunge me beneath the wave,
O let me sweetly lave,
And thus be free.

O Prince of Peace!
Infinite power and love,
Hear thou my prayer;
Thou who hast saved the lost,
Thou who hast paid the cost,
Let not my soul be lost
In dark despair.

O Father, Friend!
Darkness encompasses,
Daylight is past;
Lead me by Thy dear hand,
Up to the heavenly land,
Joined with the shining band,
Safe, safe at last!

The Precious Word.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119; 18.

For the Guide.

SABBATH BIBLE READINGS.

REV. W. G. PASCOE.

CHRIST'S LOVE TO THE CHILDREN.

DEC. 5.—'And He took them up in His arms, put His hands upon them and blessed them."—Mark x. 16.

One of the most exquisite pictures in the life of our blessed Lord! In the midst of all the sadness that affront and slight, and misrepresentation, and rejection occasioned him, here were some that seemed instinctively to know that he was a Divine Friend. The children, fair judges of character, generally, clung to him; they put forth their arms to receive his embrace; they lovingly drew around him, and all the more so, because of the slight interruption they met with in being checked by the disciples. And the Savior recognized their trust. He took them up in his arms, put his hands upon them and blessed them. They were his already, though the disciples seemed to forget that fact. And this was one of the supremest moments of bliss in our Savior's earthly life. It was like the fragrance of a flower garden in early morn, before the dust of busy life and the heat of the summer's sun had taken away its deliciousness.

WAITING ON THE LORD.

DEC. 12.—"Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait I say on the Lord."—Psa. xxvii. 14.

I presume the Psalmist means by "waiting on the Lord," precisely the same as we mean by waiting on any one else. To wait upon any person is to be ready at his call, to do any service he may require, and to be content even though the only present employment needed is to be in readiness for more active service.

But carry this thought out, and apply it. I am to wait on God continually—to be ready to do his will so soon as I may learn it—to be anxious to know his will in order that I may do it. The eye of the maid is on the hand of her mistress. She waits to know her mistress' will and often anticipates her wants. And it cannot suffice that God's servants shall only occasionally ask to know God's will; devotion must be the ruling element of their life. The eye of the faithful must be on God continually. We must "pray without ceasing"—must "watch and pray."

LOVE TO CHRIST.

DEC. 19.—"My beloved is mine and I am His."—Song of Sol. ii. 16.

There are four indications of true love which it is impossible to mistake and by which we may judge our condition before God:

1. Joy in conscious possession. True love can never be satisfied unless the loved one be possessed, and when possessed, that is the greatest treasure in life. We remember the days of our espousals to the Lord. Before that time we groaned before him, "Will the Lord never be gracious unto me?" But when he turned his face towards us, oh! what joy. "My beloved is mine and I am his," we said. "Mine!" The fulness of joy was such that no pen can describe it, no tongue can fully tell of it. And nothing short of this

can ever satisfy love. If the loved one is not possessed we go mourning all our days.

2 Self-sacrifice unconsciously rendered. Love does not calculate cost. The moment the spirit of calculation comes in we lose the spirit of genuine love. The mother does not calculate how much she gives up of ease or pleasure in order to serve her children. Her delight is in their service. The sacrifice is unconscious and ungrudging. When the favorite daughter of Cromwell lay on her death-bed, her only wish was for her father's presence. He put aside all State duties at once, and never thought of the sacrifice. And by her bedside he sat for fourteen long days and nights. The grand old warrior gathered up all his mighty energies with his tenderness. He watched by her bedside until all that remained was a memory and a hope. And then he went to be similarly affected with convulsions and to join her in the bright land in a very few weeks. The sacrifice was most willingly—nay, unconsciously rendered. His loved one needed it, and it was done without hesitation.

LOVE TO CHRIST.

DEC. 26.—"My beloved is mine and I am His."—Song of Sol. ii. 16.

Not only in the facts of joy in conscious possession and delight in self-sacrifice will true love manifest itself, but in two other ways may we without fail distinguish its presence in our soul:

1. Desire for communion. A longing is fixed in the soul that nothing but the presence of the loved one can satisfy. You must be near him, must speak to him, must exchange thoughts, and reveal in communion that love which is quenchless. When the Lord is fully loved by us, it is impossible to live without frequent prayer, and deep study of the Word. Prayer, then, is in truth what Montgomery calls it, "the Christian's vital breath." It is impossible to be satisfied with mere morning and evening devotion. You must find frequent opportunities of drawing near to God. If you cannot retire and bow the knee in prayer, you will pray as you pass along the street, or rush on in train, or steamboat, or ferry. You must pray. You must look in the face of Jesus. You cannot live without keeping open the communication with heaven. And in reading God's Word you cannot be content with the regulation chapter morning and night, but you will be impelled to study it until the loved Lord speaks through its pages, and all its meaning flashes full and clear on your soul.

2. Readiness to serve. Love to Jesus asks, "What wilt thou have me to do?" It is the key-note of love. Can I do anything that will oblige, or please, or comfort, or aid the loved one? If Jesus be loved with all the heart no service is deemed insignificant, if it but serves to enhance his glory. Not that we have not our tastes. We may prefer one position to another, one of trust to one of insignificance in the world's estimation. Yet, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," will be the paramount feeling of life. If it be demanded, the lowest post will be filled by us.

Editors' Study.

Motto:—Love, Purity, Power.

To Correspondents:—All communications to the Guide should be addressed to W. C. Palmer, 43 Bible House, New York.

Notes:—1. Make all Postal Orders payable at *Station D*, New York City.

2 Send us the time and place of each holiness meeting held, with the name of the leader.

3. The Phœbe Palmer Leaflets will soon be ready. Send on orders.

4. Order your books for the holidays through us—we study promptness and despatch.

5. The Guide has no connection with the *Lay Evangelist*. Those having business therewith will please address the publisher.

6. Whenever subscribers desire their address changed, be particular to state *from* what place, as well as *to* what place. It will help us.

7. We advise all our readers who can, to procure the beautiful Memoir of "Mother Monroe," by Mrs. James—"From Baca to Beulah," a thrilling narrative, by Jennie Smith—and the "Life of Frances Ridley Havergal." Fine for holiday gifts. See notices on the cover.

Observe well each page of the cover this month.

THE CLOSING YEAR.

The year 1881 is almost closed. Its record is about being made up. Individuals, families, Churches, nations—all, have been making their record. The characters are indelible—the seal of eternity is to be affixed. How stands the account with you, reader? How does the great ledger appear? What on the debit, and what on the credit side? Are you prepared to have the BALANCE-SHEET struck? Men of business understand these terms. In every mercantile establishment the books are being carefully posted and account of stock is being taken. The book-keepers will soon present to their principals the balance-sheet, of demonstrated exactness, showing the profit or loss of the year.

The books of eternity are also being posted. They are scrupulously exact. Not a figure too much or too little. The balance-sheet of December 31st will be unimpeachable. Not a thought, word, or act, will be omitted. The grand aggregate will abide the closest scrutiny. Beloved, can you say, The whole year for Jesus—three hundred and sixty-five days sacredly given to JESUS? If so, happy, most happy! The record, in such a case, is delightful—it is glorious!

But, doubtless, you will say, "The mistakes of my life have been many,"—for even entire holiness does not invest its possessor with infallible judgment. Surely, though our experience has been joyous—our victories multiplied—our exploits in the name of the Lord sublime—we need to put the year in all its details under the precious blood of the Lamb.

Our humble magazine, we are conscious, has been making its record. Our space in this number is limited—our words must be few. We cannot indulge in self-gratulation. We have endeavored, daily, in full consecration, to meditate, pray, and write for the Master. Our best performances, we are persuaded, are faulty—and, like the year-chapters of all other human lives, we need to take shelter under the great atonement.

We have done what we could. If any minds have been illumined, cheered, comforted, or brought to the saving knowledge of the truth, by the monthly visits of THE GUIDE, to God be all the glory. We never closed a year amid greater encouragement. Kind words greet us on every hand. Assurances of enlarged efforts to increase our circulation come to us from near and from far. The outlook for 1881 is bright with promise. To the God of our life and salvation be unceasing praise!

DECEASE OF MRS. FRENCH.

Mrs. A. M. French, widow of Rev. Mansfield French, formerly of the N. Y. East Conference, died at the residence of her son-in-law, Rev. G. Lansing Taylor, D.D., Brooklyn, on Monday, October 25th, it being her seventieth birthday. Mrs. French was widely known to the friends of holiness, as engaged formerly, in association with her husband, in editing and publishing "The Beauty of Holiness. Just before her departure

she said to her son, "Your mother is going to be forever with the Lord! Forever with the Lord! Forever with the Lord!" She passed away in the full triumph of Christian faith.

Her funeral was attended from the residence of her son-in-law, brief services being held there, a number of ministers participating. A more extended service was held in the Seventh Street Church, New York, Rev. Drs. S. H. Platt, J. P. Newman, D. Curry, and G. W. Woodruff making appropriate addresses. The interment was at "Woodlawn," where her remains repose beside those of her husband. Our limited space at this time forbids a more extended notice.

CHRISTIAN UNITY.

That was a beautiful prayer of Jesus—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The pattern of Christian unity is drawn from eternity—it is divine. Who can adequately conceive of the preciousness and completeness of the union between the Eternal Father and the Eternal Son, during all the measureless ages of eternity? Not the slightest disturbance of the loving harmony in all that sweep of past duration!

The perfection of the relations between those divine personages is strikingly presented by John when he says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "In the bosom of the Father!" How close—how intimate—how tender—how indissoluble the relation! And who can tell us of the divine fellowship of ages past! The thoughts—the interchanges of love—the sublime activities of the godhead, in holy unison, along the line of eternity—who can break the seal and let mortals read the resplendent chapters? Ah! it is not for the finite to tread within those hallowed precincts. Celestial life will, doubtless, unfold some of the mysteries of that divine, eternal intercourse.

The model is glorious! Jesus prays that His saints may be transformed into the same image. Despite conflicting elements—the seeming impossibilities arising from the diversities of mental and moral constitution—and the discordant notes of this tumultuous world—the prayer is lifted to His Father's throne: "That they may be one; as thou, Father, art in me, and I in thee!" The processes of grace are working out this grand ideal of the Christ-spirit, and life. Holiness, as it advances, will contribute mightily to the sublime consummation. Holiness is not schismatic—it has no fellowship with division and strife. Her beautiful province is IN, not OUT of the Church—to purify, to transform, to beautify—hastening the answer to the Redeemer's prayer, which is destined ultimately to fill earth and heaven with rapturous hosannas. Let us endeavor "to keep the unity of the Spirit in the bond of peace." At home and abroad—in Church and State—holiness people must show that they are followers of the PRINCE OF PEACE.

MISSIONARY PUBLISHING UNION.

We continue to receive generous responses to the call for contributions to our Missionary Publishing Union, for the purpose of sending THE GUIDE to every Protestant missionary on the globe. The Roll of Honor in this connection is gradually swelling. We propose from January 1st, to send on our own account to 100 missionaries. Our friends will thus see that we intend to have some part in this delightful work ourselves, while we solicit aid from others. Let the good work go on. A contribution of 75 cents sends the magazine for a year, *postage included.* Small as well as large sums gratefully received.

ACKNOWLEDGMENTS.

Mary McClune, Glen Moore, Pa.,	$2.00
H. S. Olin, Herman, N. Y.,	.75
H. G. Allen, Charleston, S. C.,	.74
Mrs. M. H. Coleman, Neversink, N. Y.,	.75
Mrs. S. V. Snow, Chester, Mass.,	1.00
L. Woods, Belvidere, Iowa,	1.00
A. Gibson, Otisville, Iowa,	1.00
C. D. Irish, Keosauqua, Iowa,	.75
M. Fuller, Utica, Ills.,	1.00
Thos. Eyre, Harlem, Ont., Can.,	1.00
Miss F. W., Kasson, Minn.,	.25
B. Cushing, Rockland, Mass.,	.75

WORK FOR THE MONTH.

PRAYING AND WORKING UNION.—We are receiving letters from all parts of the country showing that a lively interest has been awakened in the work contemplated by the establishment of this Union. The beautiful little book, "THREEFOLD CORD," brought into use in this connection, is being quite extensively used. A sister who has just started for South Africa to engage in missionary work, before leaving this country, came to the office and procured fourteen copies to give to the members of her class in a Sabbath-school on Long Island. She will correspond with us from that distant land. A dear youth, who has recently come into the light of full salvation very clearly, has just ordered ten to scatter among his fellow-students in one of the Eastern seminaries. It only costs 15 cents, and is a nice pocket companion.

We hope the Bible Studies, Requests for Prayer, and Out-Door Work will receive close attention during the month.

I. CLOSET WORK.

SCRIPTURE CALENDAR—DECEMBER.

1. 1 Cor. 10. 31. Rom. 8; 6. Psa. 63; 7.
2. Prov. 22; 22. Psa. 41; 1-2. Psa. 71; 4.
3. Prov. 3; 25. Prov. 3; 26. Psa. 59; 17.
4. Titus 3; 2 Phil. 3; 20. Psa. 86; 3.
5. Ephes. 5; 17; John 6; 45. Psa. 119; 26.
6. Prov. 8; 34 Prov. 8; 35. Psa. 63; 4-5.
7. Ephes. 4; 2. Job 22; 29. Psa. 40; 12-13.
8. Mark 16; 15. Matt. 12; 21. Psa. 67; 1-2.
9. Prov. 4; 13. Isa. 32; 18. Psa. 119; 125.
10. Deut. 11; 1. 1 Tim. 4; 8. Psa. 5. 12.
11. Prov. 3; 11. Prov. 3; 12. Psa. 90; 15.
12. Prov. 3; 5. Prov. 2; 6. Psa. 54; 2.
13. Ephes. 5; 6. Isa. 45; 17. Psa. 7; 1.
14. Ephes. 4; 23. Psa. 92; 13. Psa. 5; 7.
15. Prov. 27; 1. Prov. 1; 23. Jer. 14; 20-21.
16. Psa 185; 3. Prov. 14; 26. Psa. 145; 1.
17. 1 Thess; 5; 8. Psa. 46; 5. Psa. 18; 3.
18. 1 Pet. 2; 11. Rom. 4; 5. Psa. 66; 29
19. James 1; 21. Jer. 17; 7-8. Jer. 17; 14.
20. Colos. 3; 14. Rom. 13; 10. 1 Thess. 3; 12.
21. Psa. 40; 16. Isa. 30; 19. Psa. 28; 7.
22. Psa 22; 23. Rom. 1; 16. Psa. 8; 4.
23. James 3; 13. Rom. 2; 10. Phil. 1; 10-11.
24. John 12; 35. Psa. 37; 17. Psa. 13; 3.
25. Acts 3; 22. Gal. 4; 4-5 Luke 1; 68.
26. 1 Cor. 1; 10. 1 Cor. 1; 7-8. 2 Thess. 1; 11-12.
27. James 1; 2. James 1; 3. Psa. 119; 153.
28. Heb. 3; 12. Jer. 24; 7. Psa 69; 13.
29. Deut. 8; 6. Isa. 30; 18. Psa. 57; 1.
30. James 5; 7-8. Psa. 121; 7. Psa. 39; 12.
31. Rev. 3; 11. Rev. 3; 12. Psa. 17; 5.

TOPICS FOR BIBLE STUDY.

First Week.—CHRISTIAN MEEKNESS—What is t—how exercised—look at Bible examples—its blessedness.

Second Week.—TEMPERANCE—Bible significance—occasions for its exercise—injunctions—value of it.

Third Week—COURAGE—What is it—precepts concerning it—instances—how connected with Christian character and life.

Fourth Week.—KINDNESS—Its peculiar beauty—Bible counsel respecting it—striking examples.

SPECIAL REQUESTS FOR PRAYER.

Let the members of THE UNION endeavor about noon each day to meet at the throne of grace and remember the following requests:

I——, N. Y.: For a mother and her widowed daughter, that they may have a thorough religious experience, and for two cousins in advanced age without religion. F——, Pa.: For the salvation of our eldest son. D——, Iowa: For an only son, and five daughters and their husbands. S——, Neb.: For backslidden children, and daughter on the verge of insanity. C——, Mich.: For "District No. 3." W——, Pa.: For the success of special services. G——, Kansas: For restoration of eyesight.

Send on your requests.

A CLOSET HYMN,

"Lo, I am with you alway."

Always with us, always with us;—
Words of cheer and words of love;
Thus the risen Savior whispers,
From His dwelling-place above,
With us when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear:
Waking hope within our bosoms,
Stilling every anxious fear.
With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam.

Edwin H. Nevin.

II.—OUT-DOOR WORK.

1. See that some poor family is made happy at Christmas.

2. Call on friends and see if they will not join you in purchasing a HOLINESS LIBRARY for free circulation.

3. Write a letter to some friend out of Christ, before Christmas—appeals in writing are often more powerful than words.

4. Ask your storekeeper with whom you trade if he is a Christian.

5. Pay special attention to the strangers coming to the Church where you worship.

6. See to it that your pastor receives THE GUIDE from January 1st—*somehow* make that *sure!*

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts. 1; 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET.

opposite Stuyvesant Park, at 2 1-2 o'clock every Tuesday afternoon.

The meeting was opened by singing—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

A number of written and oral requests for prayer were presented, and Rev. G. Hughes, followed by Dr. Palmer, led in prayer.

Sister Palmer quoted the Savior's words, "According to your faith be it unto you," and said: This will indeed be a memorable season, if the Holy Spirit reveals what it is to have faith in God, and gives an increase of faith. She read a portion of the 11th chapter of Hebrews, and was specially helped by the Inspirer of the Word in commenting upon the precious truths. Are we responsible for the degree of faith we possess? What may we do to increase our faith? were her impressive prefatory questions. The opening of the lesson recalled the saying of St. Augustine: "Faith is to believe what we do not see, and the reward of faith is to see what we believe." Upon the second verse she remarked, that we would not know anything about the creation of the world but through faith. A simple statement, but worthy to be noted by those who find themselves befogged by the disputations of "science, falsely so called."

Enoch had the testimony that he pleased God. And "God is no respecter of persons"—all who please God may have the same testimony—"but without faith it is impossible to please God." Abraham, through faith, left his own country, "not knowing whither he went"—an example for those who obey God without seeing results. Moses, by faith, made a deliberate choice, preferring to be numbered with the people of God in affliction, rather than to enjoy worldly ease and honor. It takes some faith even in these Gospel days to stand for the right, to stand as it sometimes seems, alone with God. How much brighter is our day than that of the worthies mentioned in this chapter, involving greater responsibility, and calling us to know more about faith.

In conclusion, Sister Palmer read the last verse of the 10th chapter, exhorting all present to continue to believe, and not to be of the number "who draw back unto perdition."

Dr. Palmer referred to the familiar incident in the life of Dr. Adam Clark. Whilst preaching at one time on the subject of faith, he was led to call upon an humble Christian in his congregation, saying, "Betty, what is faith?" To which she replied, "The Lord hath said it, and I believe it." God demands our trust. He has given us "exceeding great and precious promises," which He is ready to fulfil. He calls upon His witnesses to testify of His faithfulness to His Word, "The blood of Jesus Christ His Son cleanseth us from all sin." O, that our unbelief might give way and every soul prove the Word to be what it is, the living voice of the living God to all who trust in Him!

A missionary from Constantinople said, that when in his own land he had heard that America was full of corruption, but he had found much goodness in this land. He lamented the condition of Turkey, her sore famine, her distressing wars, her spiritual darkness. He made mention, also, of the troubles in Armenia, and implored prayer on behalf of his country.

Sister Chandler said, the allusion to Turkey awakened her sympathy, and brought to her recollection the emotions she experienced when she beheld what

was once a Christian Church in Constantinople filled with soldiers and implements of war. But on its top she saw a cross, placed there by Constantine, which had never been taken down and, as it were, had been a silent witness throughout the ages that, although the crescent might war against the cross, Christ would yet reign over Turkey, as He would over all lands. In coming to the meeting she had witnessed sights which had saddened her heart, for they showed the power of sin in the land where the people boast of liberty. She thought of the words of Christ, "If the Son shall make you free, ye shall be free indeed." She rejoiced that everywhere, in the North or in the South, in the occident or in the orient, where Christ reigned in the soul, there was true freedom.

A German minister was reminded by the testimonies given of the declaration of the Word, "They shall come from the North and the South, and from the East and the West, and shall sit down in the kingdom of God." He had been reading the history of Samson, and was somewhat troubled until he remembered that, unworthy as the strong man was, he possessed at last the faith which pleased God, and God gave him the gift of power to overcome the enemies of Israel. He had also been meditating upon the great happiness there is in being betrothed to Christ, and asked, what has the soul to do after what Christ has done and suffered for us, but to say "Yes," when its Redeemer comes with the offer of love? What, but to put its feeble, trembling hand, in the great, strong hand of Christ, and rest, rejoicing that nothing can separate from His love —neither things present nor things to come;—rest, rejoicing in being endued with power, because united to Him, and this union to be forever and ever. This blessedness was for all God's people—in Turkey, Japan, Germany, India, everywhere. O, people of God, glorify your Savior!

"All hail the power of Jesus' name!"

was sung, after which Sister Bottome said: The words just sung chimed in with her experience during the day, She had been awakened at sunrise by the voice of her youngest boy, shouting for his candidate. Of course he did not know who would be elected, but his hopefulness made him jubilant. This led her to think how much the people of God lose because they are not more hopeful. She had learned many lessons during this presidential campaign, noticing how the opposing parties had taken defeat as an inspiration for greater effort, rather than cause for discouragement. She thought Christians would do well to follow their example. Those who were seeking salvation should be happy. At one time in the life of the great Napoleon, the Parisians were disheartened. The emperor gave orders to gild the dome of the great cathedral. They gilded the dome, and the people forgot their discontent as they gazed upon its splendors. So God's people must look away from self and unfriendly surroundings—look above to God!

Brother Chauncey Shaffer said he had learned that he was not called upon to fret because things do not always go as he desired. All he was required to do was to trust in God—to look and be saved. Since the Camp-meeting at Ocean Grove he had been specially drawn out of self, to think and act for Christ. He had been kept wonderfully calm during the prevalent excitement. If the election resulted contrary to his desire, his hope would still be in God—he believed that Christ would draw the individual and the nation to himself. When he saw missionaries depart to their various fields of labor, he thought of them as instruments by whom Jesus was drawing the people to himself. He rejoiced that God who sees the end from the beginning, sees for us, and controls all things.

A number of persons, at the close of the meeting, expressed a desire for full salvation by rising, and Brother Shaffer, followed by Sister Palmer, offered prayer.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25; 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of thy praise."

THE WORK IN NEW SOUTH WALES.

From our own Correspondent.

You will be glad to hear that we have had a very gracious visitation from the Spirit of the Lord in this part of His vineyard. At the last N. S. and Queensland Conference it was recommended that a week of special services be held in all the circuits during the month of May; but when the Rev. C. Olden and myself arrived in the Maitland Circuit in April, we found the Church itself so low that we did not think it wise to attempt it so soon, believing, that in order to do successful work in the world, the Church itself must be alive to God; so we decided to postpone the special effort for the conversion of sinners, and devote ourselves to the work of reviving the Church. And, thank God, we did not labor in vain, for we soon had signs of improvement; and in July we were able to commence our efforts on behalf of sinners, and during that and last month about 160 came out as seekers of salvation, and at least 140 of them have been truly converted to God. We are happy to say also that there appears to be a revived interest in the subject of entire holiness; and at the quarterly visitation of the classes we were delighted to hear several express their earnest desires for full salvation; and one woman told us how she had obtained the blessing at the midnight hour, and had to call her husband up to rejoice with her. There are many, however, who still refuse to receive this doctrine; but by God's grace assisting us, we are determined still to live it, profess it, and preach it, for we know it must ultimately prevail. J. S. AUSTIN.

CINCINNATI, O. AND NEWPORT, KY.

REV. DR. G. D. WATSON.

DEAR EDITOR:—Some of your readers may be interested in the work of holiness in and around Cincinnati. There are several special meetings for holiness held weekly in Cincinnati; on Monday night at Walnut Hills Church, on Friday night in St. Paul's, and another is held every week in Wesley Chapel. In Grace Church, Newport, where I am now stationed, we have just started a holiness meeting, to be held every Tuesday night. Several of my congregation are panting for purity, and tokens are favorable for a mighty work of God. My soul is drawn out in tender love to my congregation, and I feel that heavenly dews are falling. We need the prayers of the saints for a mighty work in this city of Newport. On last Monday night I gave a Bible reading at the Walnut Hills M. E. Church, on the difference between justification and sanctification. Dr. H. B. Ridgway, the pastor, was present, with a goodly number of his people, and friends of holiness from other charges. It was a very precious season, and very powerful and clear testimonies were given to the experience of perfect love. We feel that nothing short of holiness—clear, definite, positive, experimental holiness, will ever save the Churches here from the muddy stream of earthliness that seems to overflow everything. Pray for us.

THE Rev. Dr. Antonio Diaz, who was converted to Protestantism in the city of Mexico, has united with the Methodist Episcopal Church in Los Angelos, Cal. Beginning in January last, he and his wife had begun to labor among his own people in that city. Up to Sep. 1, eighty of these had become enrolled in our Church. The work is opening up and spreading out on every hand, so that it seems as if an extensive movement for the conversion of his people through all this country is just being inaugurated.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34; 26.

DESCENT OF THE COMFORTER AT DREW.

GEO. A. KERR.

The predicted visitation of the Holy Ghost has come true. On Sunday evening, the 17th inst., fifteen of the students assembled in an "upper room" of Asbury Hall, and waited, with expectancy of faith, for the sanctifying power. And they were not disappointed. Pentecost was repeated. The Holy Ghost fell on them. All of the fifteen were blessed, and about ten were made the happy subjects of the "uttermost salvation."

The case of one brother deserves particular mention. He was one of those critical, observing minds, who wants all mysteries explained before taking a step. On that Sunday evening the Holy Ghost descended upon him with mighty effect. In relating his experience afterward, he said he was impressed with a great sense of want. Beyond this he could not relate what happened. He was suddenly carried out of himself. As he prayed the Spirit came on the other brethren, and they stepped into perfect liberty. Those present inform me that this brother's face fairly shone with the divine glory. Since that memorable evening the presence of the Comforter has been even more richly manifested to him.

This wonderful meeting lasted three hours and forty minutes, and when the students departed to their rooms it was only to pour out their overflowing hearts in gratitude to "Him who is able to save to the uttermost." Since then others have sought and found a perfect cure. I trust the work may extend until all these future ministers shall become "partakers of the Holy Ghost" as their complete Sanctifier.

"I believe in the Holy Ghost." Many here, in the light of a rich experience recently given, will forever after this most heartily emphasize in their testimonies, sermons and lives, this part of the Apostles' Creed, so long a dead letter to multitudes in the Church.

REVIVAL WORK IN CANADA.

JARVIS, London Conference.—A five days' meeting has been held at Nanticoke, conducted by Revs. Howard, Fydell, Chalmers, Cunningham, Smith, and the Chairman of the District. Special services are now in progress, and over twenty are seeking pardon.

EASTON'S CORNERS, Montreal Conference.—We are just closing a six weeks' special service at our Irish Creek appointment, Wolford Circuit. About forty persons have presented themselves at the altar as seekers of the Savior. A deep spiritual awakening pervades the Church and the entire community. Many of the seekers have found "rest unto their souls." Several promising young men are among the number.

DALRYMPLE.—The Seabright Mission Camp-meeting opened on the 13th of September. Three services were held each day. Sermons were preached by Revs. H. Wilkinson, A. Browning, J. Hart, F. Johnson, W. H. Emsley, G. S. Reynolds, W. P. Brown, and others. In all the services much of the divine presence was increasingly manifested. The Indians of the Rama Mission assisted, and were much blessed. Between seventy-five and eighty professed conversion, of whom fifty were received on trial. The Church has been revived.

IOWA.—The late session of the Iowa Conference at Fort Dodge was one of the best ever held. Bishop Warren presided. A regular meeting on the subject of holiness was held every afternoon except Sabbath. This meeting was put in charge of Rev. B. W. Gorham. It was well attended, and many were blessed. Brother Gorham continues an evangelist at large.

Loved Ones Gone Before.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea. 13-14.

"Their works which traced them to the skies
For patterns to ourselves we take,
And dearly love, and highly prize
The mantle for the wearer's sake."
—*Charles Wesley.*

REV. SYLVESTER H. OPDYKE,

Of the Newark Conference of the Methodist Episcopal Church, entered upon his eternal reward October 20th. He had been resolutely contending with disease for some time, hoping for recovery, but unavailingly. He died full of peace and holy triumph. At his funeral in the 8th Avenue Church, Newark, N. J., on Tuesday, October 26th—the presiding elder, Rev. C. S. Coit, Rev. Dr. Baldwin, and Rev. R. S. Arndt made appropriate addresses. He was an able minister, and greatly beloved.

The following beautiful tribute was read by brother F. M. Hough, representing the officiary of Newton, his late charge:

WHEREAS, It has pleased God in his infinite wisdom to take from us our beloved pastor, Rev. SYLVESTER H. OPDYKE, and

WHEREAS, We desire to place upon the records of this Church a tribute of our high regard and great love for him as our pastor, counselor and friend; Therefore,

Resolved, That we, the official board of the Newton M. E. Church, do *unanimously* concur in this testimony:

"He lived among us without spot and blemish, walking blameless as we believe, before God and the world. His life was a perfect exemplification of that higher life to which he sought to lead others. His daily walk was in entire harmony with his profession. To be with him was to have a constant incentive to better deeds and stronger faith. No one could come out from his sick-room without feeling that he had been in the presence of a holy man. No pastor could ever have the interest of a Church more upon his heart, and no people could have a sweeter recollection of tenderness and sympathy, than is ours to-day. His unwavering faith in God. His patient endurance in pain and suffering. His sweet submission to the Divine will. His words of counsel and exhortation are all of most precious memory to this Church and this people. As the children are bereaved when the honored and beloved father is taken from their midst, so is our Church bereaved in the removal of our beloved pastor. As the home is made desolate when the head is given back to its mother earth, so are our hearts made desolate as we deposit this precious clay, and pour out our lament, earth to earth, ashes to ashes, dust to dust. May the God of all grace sanctify this affliction to our infinite good. Amen!"

BELINDA NAIL.

Belinda Nail, residing near Zion, Cecil Co., Md., joined the redeemed in heaven, August 8th, 1880, aged 29 years.

She was converted when nine years of age, and never lost the witness of her adoption. About eight years after, she consecrated herself entirely to the Lord, and retained until death a clear, steady experience of the power of Christ to save to the uttermost.

This beloved sister lived long, for she lived well. A brother asking, "Did she die a triumphant death?" answered his own question, saying, "She lived a triumphant life." She was abundant in labors, winning many souls to Jesus. By tongue and pen she worked for Christ, and was especially successful in leading seekers into the light.

In the Spring of 1878 consumption began to prey upon her delicate form, and in one short year it was painfully evident that she could not live. Her pastor, Rev. A. D. Davis, and other friends, importuned the throne of grace for her recovery, and, July 17th, 1880, a favorable answer was received. She testified of God's healing power, and was wonderfully baptized of the Spirit. With this renewal of strength, she entered afresh upon her loved duties. Overtaxing her strength in her ardent love for souls, she was again prostrated.

With sweet submission she bowed to the divine will. Her last days were full of joy. The writer was with her much and never saw more delightful composure in the prospect of death. She had neither doubt nor fear. One night when she thought the time of her departure had come, she said, "she was going home washed in the blood of the Lamb!"

The morning before her death she said, "Tell them, Heaven!"—and with the utterance of the word came such a realization of its joys, that she could say nothing but "Heaven, Heaven—HEAVEN!" After a pause she said, "It pays for all this suffering." A friend remarked, "You are just on the borders!" "Yes," she replied, (her face shining) part of the way over!" And thus she passed away in holy triumph. By her request, her pastor preached her funeral sermon on Rev. 7; 14.

Her loss is greatly felt by surviving friends, especially by the one who has, since early childhood, been all that a mother could be to an orphan. God graciously sustains her, and other dear friends, in hope of re-union in heaven.

EMMA J. GREGG.

HARRIET AMANDA FULLER.

Died, in Utica, October 7th, at 12 M., Harriet Amanda Fuller, in the 25th year of her age.

Deceased was born near the village of Utica, September 29th, 1856, and passed her life not far from the place of her birth. The writer first met her in school, where she was an attentive, industrious pupil, always first in her classes, and faithful in the discharge of every duty. Her lessons were carefully prepared and all her work tastefully and neatly done. Her influence was always on the side of right, and evil doing found in her neither a friend nor an apologist. At an early age, convinced of the truth of the Bible, she sought and found peace in a crucified Redeemer, and in 1877 joined the Utica Baptist Church, of which she lived an active and consistent member to the close of her life. Passionately fond of music, she had become a skilful performer on the organ; and gifted with an excellent voice and fine taste, she sang with skill and great discrimination. But for more than a year, from the effects of nervous disease, her voice had failed, and she had given less attention to her favorite pursuit. Kind, gentle and unassuming, she was an obedient and affectionate daughter, a loving sister, a firm, faithful friend, a genial member of the social circle, loved and admired by all, an earnest, whole-hearted, model Christian, for whom to die was but to go home to the Savior she loved so well. Fully conscious to the last, well knowing that life's close was near, she felt no fear, but assured her mother that Jesus was her comfort and support, and that, already as earth faded, heaven opened to her view. Beautiful in her life, she was glorious in death, and leaves behind an example worthy of our closest imitation.

Thou art gone to the grave, but we will not deplore thee,
Though darkness and sorrow encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of His love is thy light through the gloom.

MRS. AMELIA G. MILLER.

Mrs. Amelia G. Miller passed away triumphantly to the eternal shore, where the weary are forever at rest, from Owen Sound, Ont., April 29, 1880. For over thirty-five years she had been a member of the Wesleyan Methodist Church. Her house was always open to welcome the ambassadors of the cross, and she was very zealous in promoting every effort for the furtherance of the Redeemer's kingdom, both in things temporal and spiritual.

Her great anxiety for the spiritual welfare of her children has been rewarded by their all becoming members of the Church visible, and we trust branches of the true vine. We miss her here; but we know that she is now free from the ills of life, which brought to her so many weary days and nights. She was for years a great sufferer; was unable to attend the means of grace for six or seven years before her death. Yet the sustaining grace was found to be all-sufficient, and when the final conflict came, her childlike submission to her Father's will was very remarkable. Hers was a lively hope. Her last words were, "Forever with the Lord." J. R.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

PRAYER ANSWERED.

I desire to testify to the faithfulness of our prayer answering God. I have almost daily evidence that God, through Christ, hears prayer. My Father seems so near, that I have only to speak and He hears; while I am yet calling He answers me. Once when my husband was very sick, I besought the Lord to restore him, promising if He did so to send this word of testimony to the readers of the GUIDE. He was restored, and is now enjoying the best of health. In answer to prayer, he has also obtained good, permanent employment.

In many other instances, too numerous to mention, my prayers have been answered. I have learned to "take everything to God in prayer,"—little daily trials and cares, as well as greater. I find that whatever troubles me is not too small for my Father's notice.

For the past few months I have enjoyed a nearness to Christ which I never experienced before. A rest, peace, and perfect trust, which only those who have found can understand. I realize as never before that "He careth for us," even for me. I feel that Christ is my present, full, and complete Savior. I would continually bless and magnify His holy name for all His goodness to me. I obtain great comfort from reading my Bible. One morning when I was greatly troubled, taking it up I read the verse containing these words, "Fear not, thou art mine." It has filled my heart with peace and joy ever since. Another time I read, "Delight thyself also in the Lord and He shall give thee the desire of thy heart. Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

Since writing the above, I have received answers to several prayers, two in particular. E. FORD.

FINDING THE PEARL.

DEAR FRIENDS—I have not long been in the service of the Lord, only since February, 1879. O, what a happy change, my heart renewed by the Holy Spirit, in which Christ can dwell! Words fail to express my thanks to my Lord and Master, that He ever opened my blind eyes and enabled me to see things in the light of eternity, and to choose the good part which can never be taken from me.

What I wish to say to you, my dear friends, is, that your precious GUIDE TO HOLINESS has been a source of great help and comfort to me. By the reading of it, I commenced searching for a higher and holier life, which I have obtained through the goodness of my blessed Savior. I feel to-night like shouting, Glory, glory to God! that the world might hear.

I was in the Episcopal Church many years without one spark of religion, through my own weakness, and faulty teaching. On this account I had many years of sorrow. But the Lord has relieved me, and I am now rejoicing in His goodness. M. J. BLAKESLEE.

CENTRE VILLAGE, N. Y.

IN TRYING CIRCUMSTANCES.

Sister Lizzie A. Smith, of Alexandria, Minn., writes us at considerable length, deploring a state of spiritual declension in the Church at that distant point. She gives this personal testimony: "We have had one preacher who made sanctification a prominent feature. Through him we first became acquainted with the GUIDE. That is six years ago, and we have taken it ever since, with the exception of one year. Bless God for its teachings! We had so often longed to see some one who had obtained the great blessing of full salvation. But it seems that it is not God's will, not yet

at least. I have been seeking it a great portion of these years, but surely not with all my heart. ("In the day thou seekest me with all the heart I will be found of thee," is the promise.—ED.) In this neighborhood, the greater part of the time there are no meetings, and there are very few Christians. I do desire the power to work for Jesus. I have relieved my mind in thus writing. I seldom meet a Christian to talk with. I believe that I have not offended my Savior in writing."

ENTERING THE "VALLEY OF BLESSING."

Sister F. E. Frisbee, of Bloomville, N. Y., writes:

"Glory to the God of all grace, I have entered the valley of blessing so sweet. I am calmly resting beneath the covert of His wings—glory to His holy name! What greater blessing could I enjoy than this? I expect to be kept by Him. The same hand that is mighty to save, in sanctifying His people, is able to keep them in their possessions. And not only keep, but to add thereto, thus enabling us to glorify the Lord Christ.

"Jesus abides with me. O, the inexpressible love of Jesus! Memorable day when He manifested himself to me as a present, perfect Savior. It was at the close of the beautiful month of June, on Tuesday afternoon, at the time of your meeting, (I believe in answer to your prayers, for which I had sent a request), while reading a letter of testimony of Mrs. James, in the November number of the GUIDE, 1879, that a Christian friend had loaned me, that I entered the valley of blessing, so calmly, so peacefully. Her letter so accorded with my state of mind, that it seemed to throw a halo of light upon my spiritual vision, and to flood my whole being with love and rapture. It was instrumental in leading me to see so clearly my position, that I had only to claim the blessing.

"How I exult in praises to Him for "the lights along the shore"—for the lamp of His love—for the command, "Be ye holy." I have just learned to live, all is so peaceful and bright. I enjoy such sweet communings with the HOLY ONE. And I know it is my privilege to ascend higher and still higher in the scale of God's love, until an eternity of bliss shall be mine."

A WORKER IN TEXAS.

Brother James Youman, one of our Texas correspondents, sends us the following, addressed to him by a minister, formerly a slave:

DEAR BROTHER IN CHRIST:—Your kind favor of the 24th received this morning. More than glad to hear from you and from the GUIDE. I will not be able in this life to express the blessing it was to me. More than twenty years I have more or less panted after a perfect heart. I have been preaching that this was necessary to be attained and sustained in this life. But I didn't possess a perfect heart, though God oft times blessed me with unspeakable joy, and as a pledge of my calling, added to His Church; so I am safe to count 1,000 souls. A few weeks ago I tried to preach on Christian perfection here, which caused a commotion in the Church, and to my surprise I found that there was not one that believed that it was possible. I have been often preaching this now. I felt in earnest. I expected co-operation from my preaching brothers, but found none. Some were neutral, and others would try what I call "to reason it out of existence." God stood by me, and to-day over forty have entered into a covenant with me to live perfect Christians. I have not time to write now, but you will hear from me soon, and only say I no longer doubt. J. H. ARMSTRONG.

WE should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—COLTON.

Children's Column.

"Then were there brought unto him little children."—Matt. 19; 13.

"Christian children, come, and raise
Your voice with one accord;
Come, sing in joyful songs of praise
The glories of your Lord.

"Sing of the wonders of His love,
And loudest praises give
To Him who left His throne above,
And died that ye might live."

JESUS SOOTHES OUR SORROWS.

MRS. MARY D. JAMES.

Dear Children—I have been thinking that there may be some sick little children who read these letters, and how I would like to write something to cheer and comfort the dear suffering ones who cannot go out and enjoy the beautiful things that other children can, but have to stay in the house all the time, and some of them in their beds. I want to tell these children how to be happy in their sickness and privation, and show them that their kind Savior cares for them, pities and loves them, and that he wants to make their trials the means of the greatest good to them. So I will tell them about some children I have known who have been among the happy ones whom Jesus loves, and to whom He has made the sick-room bright with His smiles.

A little boy whom I knew some years ago fell on the ice and broke one of his legs. The bone was fractured and it was a very bad case. The doctor had to set it over twice, and it caused poor little Freddie dreadful suffering. He was only ten years old, and it seemed very sad to see a child suffering so much. But Freddie was a Christian. Only a few days before he fell on the ice he was in a children's prayer-meeting which I was leading, and where many children gave their hearts to Jesus, and little Freddie was among the number. How bright and happy he looked when he arose from the altar where he had been kneeling, and said to me, "Jesus has taken all my sins away and given me a new heart!"

When the sad news came to me that Freddie had met with such a disaster, I went to see him, and found him as cheerful as if nothing had happened to harm him. I, said "I am very sorry to see you suffering from a broken limb, dear child, but the Savior can make you just as happy as if you were well." "Yes, ma'am, He does!" said the dear little sufferer. His mother told me that just before I came, one of his playmates came in to see him, and said, "It's too bad that you have to lie here and be so sick, and have a broken leg." "Oh," said Freddie, smiling, "I'd rather have two broken legs and have Jesus bless me as He does. I'm so happy!"

So day after day and week after week there he lay upon his back—suffering so much pain, yet always cheerful and patient. Children, if Jesus is with us we can be happy anywhere and under any circumstances—oh, may you all learn to love and serve Him, and then whatever may happen to you, all will be well—for you will be "*safe in the arms of Jesus.*"

If you know any afflicted children, won't you ask your mother to let you lend them these papers, so that they may read the letters to children? They may be a great comfort to the sick, in showing them how Jesus can soothe the sorrows of the afflicted ones, and take away the gloom of the sick room.

In my next letter I will tell you about another happy child that Jesus loved.

WORK FOR THE TRY COMPANY.

We desire to become acquainted with the boys and girls who have been made members of our Try Company, by letter, if we cannot see them face to face. May we have this pleasure?

1. Write to us and tell if you have been converted, and if so, when and how—also, what you are doing for Jesus.

2. Give attention to the Bible exercises in *The Guide* and let your answers be prompt, reaching our office, 43 Bible House, New York, by the 15th of the month.

3. Pray for the editors of *The Guide*, and for the members of the Try Company, daily.

QUESTION DRAWER.

ANSWERS.—F. M F., Jr., Durham Centre, Conn., and Joseph H. Robinson, Keyport, N. J., have sent us a correct answer to the Question in the October number, "What queen was deprived of her throne by her son, because of her idolatry?" Answer, Maachah, 1 Kings 15; 13.

NEW QUESTIONS.—1. What commander refused to lead his army to battle unless a prophetess accompanied him?

2. What prophetess played on a musical instrument.

SCRIPTURE ENIGMA.

1. Whose son was raised by Christ's almighty power?
2. What friend of God proved faithless for one hour?
3. Whose youthful life was saved for future fame?
4. Who cast a lustre on a mother's name?
5. On whose behalf did Paul the apostle plead?
6. O'er fall'n Jerusalem whose heart did bleed?
7. Whose life was saved that many might rejoice?
8. Who for the ruined temple raised his voice?
9. Who did with Baal's prophets long contend?
10. To whom did Abram prove the firmest friend?
11. Who feared to tell the king the prophet's word?
12. Where dwelt the judge so faithful to the Lord?
13. And who, tho' oft by Satan's wiles deceived,
A man of God's own heart the name received?

☞ The initial letters form a Scripture exhortation.

DREW UNIVERSITY LIBRARY